THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTA BHA'SHYA.

(Continued from page 270, Vol. II)

Adhikarana.—4.

Hence (comes) light; so, indeed, it says. (II. iii. 10.)

Here a doubt arises as to whether the air and other objects of creation are born of Brahman directly, or of the causes which immediately precede them.

Pûrvapaksha: Each of them is born of the cause immediately preceding it. To explain From the scriptural passage. "From âkâs'a is the air born,"* it is seen that the air is born of âkâs'a, not of Brahman directly. So, also, light is born of the air. Accordingly, the S'ruti says "Light is born of the air."

Waters. (II. iii. 11.)

"From fire come waters:"† in these words the S'ruti says that waters, too, come from fire.

Earth (II. iii. 12.)

"From waters comes earth:"* this S'ruti declares that earth comes from waters alone. Wherefore the elements (*bhûtas*) are not born of Brahman directly.

Because of the section, colour, and other passages (II. iii. 13).

In the Chhândogya also, it is earth that is spoken of as 'food' in the passage "they created food;" for, the section treats of creation of elements (bhûtas), and the S'ruti speaks of the colour in the words, "The black colour pertains to the food;"† and there is a distinct S'ruti, "from waters (was born) earth." Wherefore it is earth that is born of waters. On this principle, Brahman is not directly the cause of all, but it is only indirectly that He is their cause.

Siddhânta is stated as follows:

He (is the cause) verily because of His characteristic mark, namely, His act of willing (II. iii. 14.)

It is indeed from Brahman alone that all the elements take their birth. Accordingly in the passage beginning with the words "From him, from this Atman verily, was âkâsa born,"‡ it is not declared that the

* Taitt. Up. 2—1.
\+ Ibid.

* Ibid.
\+ Chha Up-6-2.
‡ Taitt. Up. 2—1.

elements beginning with air and ending with earth are each born of that which just precedes it; on the other hand, it is declared that it is from Brahman, the cause, assuming the form of âkâsa etc, that all the succeeding effects such as air are produced, each in its turn. Thus it is Siva alone, the Paramâtman, who is the direct generator of all elements; for, as in the passage "It (the Existent) willed 'may I become many'", so in the passages "That light willed 'may I become many'", and "those waters willed 'May I become many'",* there is His characteristic mark, namely, the act of willing. It is from Brahman assuming the form of Sadâsiva etc., from the Atman dwelling in sound etc., that air etc. are born, as declared in the following passage:

"Sadâs'iva is of the form of sound, I's'vara is of the form of touch; Rudra is of the form of light; Janârdana is of the form of sapidity itself; the Four-faced (Brahmâ) is of the form of smell: these are the five forms."

These, verily, Sadâs'iva etc., designated as the five Brahmans, the Âtmans dwelling in the five elements, constitute the body of the Parabrahman. From Parabrahman, verily, embodied in the five Brahmans, proceed the creation etc., of the universe. These, Sadâs'iva etc., having become the five elements, are born of Paramâtman.

(Objection): The passages such as "âkâsa was born," speak of the birth of the elements alone; creation of Sadâs'iva etc. is not directly spoken of.

(Answer): It is in fact declared. It has to be understood from other S'rutis. Accordingly, the birth of Brahmâ etc. as well as of the sense-organs is declared along with that of the elements in the Atharvas'ikhâ as follows:

"One should contemplate I's'âna; all this should be contemplated (as I's'âna). From Him they are born, Brahmâ, Vishnu, Rudra and Indra, and all the sense-organs, along with the elements. The Cause of causes is not the contemplator; the Cause is ever to be contemplated, He who is endued with all powers, the Lord of all, S'ambhu who dwells in the midst of âkâs'a (of the heart)."

It is thus declared that S'ambhu should be contemplated in the middle of the supreme âkâs'a as the cause of causes. Hence the conclusion that the birth of all effects proceeds directly from Brahman assuming the forms of the various causes.

* Chhe-Up. 6—2.

Adhikarana. 5.

And the order contrary to this (order of creation) can also be explained. (II. iii. 15).

Here a doubt arises as to whether the order of creation indicated in the preceding adhikarana is reasonable or not.

Pûrvapaksha: It is not reasonable. For, in the Mundaka-Upanishad, it is declared that prâna etc., are born before âkâs'a etc., in the following words:

"Hence is born prâna, manas, and all the sense-organs; âkâs'a, air, light, water, and earth which maintains all."*

And in the Atharvas'ikhâ, a simultaneous birth of Brahmâ etc., as well as of elements and sense-organs is declared in the words, "They are born, Brahmâ, Vishnu, Rudra and Indra, and all the sense-organs, along with the elements." Wherefore it is held that the foregoing order of creation of âkâs'a etc., is not reasonable.

Siddhânta: The foregoing order of creation is quite reasonable. In the words "Manas, indeed, my dear, is made up of food (earth), prâna is made up of water, and speech is made up of light,"† the Upanishad teaches that prâna etc., is made up of elements, so that they are comprehended in the elements and therefore no separate order of creation need be mentioned in their case. Brahmâ etc., are said to be born simultaneously with the elements because the former are embodied in the latter and are therefore comprehended in them. Wherefore there is no inconsistency whatever in the foregoing order.

If you say that the intellect and manas come between them in order, because of the intermediate birth, (we say) no, because they are all alike. (II. iii. 16).

(Objection:)—The Mundaka s'ruti declares, indeed, that the sense-organs and manas are successively born midway between prâna and the elements; and this is pointed to by the sandwiching the elements—such as "ether, air, light"—as having been created in the same order in which they are said to be created in another s'ruti. Wherefore the Mundaka-s'ruti also points to a definite order of creation.

(Answer:) No; for the words "Hence is born." have to be construed alike separately along with all entities beginning with prâna and ending with earth.

* Mundaka-Up. 2-1.

† Chhandogya-Up. 6-5.

Therefore, I'svara alone is the cause of all. Hence the purânic saying:

"All things beginning with S'akti and ending with earth are born from the principle of S'iva. The whole is pervaded by that one Being, just as a pot is pervaded by clay."

The existence of a definite order, too, points to the birth of all from the principle of S'iva. Wherefore it is proper to maintain that Brahman is the cause of all.

Adhikarana.—6.

The designation of Brahman by words denoting the moving and the unmoving objects is not secondary, because of His having cherished the idea of becoming these objects (II. iii. 17.)

In a former section it was shewn that Brahman is spoken of as âkâs'a etc. This forms the subject of discussion here.

A doubt arises as to whether the words designating things animate and inanimate, moving and unmoving, is directly applicable to Brahman or not.

(*Pûrvapaksha*:)—It cannot be directly applied to Brahman, inasmuch as a word designating one thing cannot be directly applied to another. To explain: in the expressions such as "The sun is the sacrificial post"* and "the sacrificer is the stone"† the sacrificial post etc., are spoken of as the sun etc., merely because of some resemblance such as similarity in form, but not directly. Here also, in such expressions as "That light willed," Brahman, the sentient Being dwelling in light etc., is merely indicated indirectly by the words 'light' etc., inasmuch as the insentient light cannot possess the power of willing; just as it is in the case of the expression "the sofas (i. e., people occupying the sofas) are crying." Therefore, it is only by a figure of speech that Brahman dwelling in âkâs'a is spoken of as âkâs'a etc.

Against the foregoing we hold as follows: The designation of Brahman by words applicable to moving and unmoving objects of creation is not secondary; on the other hand, they are directly applicable to Brahman; for, for the differentiation of names and forms of all things, Brahman is said to have cherished the idea of entering into them as their respective A'tman, as their indwelling soul, as the following s'ruti declares:

"Of these beings there are three germs, and three only, the egg-born, the womb-born, and the earth-born. That Divine Being willed, "Ah! I will myself enter these three Divine entities in the form of this jîva, as their A'tman, and differentiate name and form.*"

The sacrificial post and the like cannot be spoken of as the sun etc., directly, inasmuch as there is no reason for it. In the case of the sofas, the people lying therein cannot be directly spoken of as the sofas because they merely abide in them. But here, inasmuch as Brahman has entered into the universe as its very A'tman, He can be directly spoken of by the word denoting it. A'tman for instance, who has entered into the body of a brâhmin and so on is directly spoken of as a brahmin and so on; otherwise, the sacraments of *upanayana* and the like enjoined in the words "one should initiate a brahmin of eight years"† would apply to the body alone, and it would follow that A'tman is not regenerated by the sacrament; and then the text,—namely, "He who has undergone these forty sacraments and who is endued with the eight attributes of A'tman will attain unity with Brahman;"‡—which holds out a certain result to the A'tman who has passed through the sacraments, would be meaningless. Moreover, such injunctions as "let the brahmin sacrifice," would be vain. Therefore Brahman is directly designated by the words denoting all moving and unmoving objects of creation into whose bodies He has entered.

Adhikarana.—7.

A'tman is not (born), as the S'ruti says, and because of his eternality as declared by them (S'rutis) (II. iii. 18).

In a former section, A'kâs'a etc, are said to have been born directly from Brahman. Here a doubt arises as to whether, on the same principle, jîva also is born of Brahman or not.

(*Pûrvapaksha*):—Jîva is born of Brahman; for the s'ruti declares emphatically that Brahman alone existed prior to creation and that there was neither the existent nor the non-existent, in the following words:

"When there was no darkness, neither day nor night, neither the existent nor the non-existent, then was S'iva alone"§

* Taitt. Brâhmana 2-1-5.
† Taitt. Brâ. 3-3-9.

* Chhandogya-up, 6-3.
† Gautama-Dharmasutras 8-23.
‡ Ibid.
§ S'vetâsvatara-up. 4-18.

"One alone, secondless."*

Therefore jiva is born of Brahman at the time of creation. The illustration by sparks of fire is also consonant with the birth of jîvas, the sruti declaring as follows:

"Just as from fire, small sparks proceed in a number, just so from this A'tman, all lives, all worlds, all Devas, all beings, all A'tmans proceed in a number."†

Wherefore as sparks are born of fire, so are A'tmans born of Brahman.

(*Siddhânta*):—As against the foregoing we hold as follows: A'tman is not born; for the s'ruti declares, "the Intelligent has neither birth nor death;"‡ and he is also declared to be eternal in the follwing s'rutis

"The eternal among the eternals, the sentient among the sentients."§

"Knowing and unknowing are the two, the unborn, the Mighty and the weak."‖

The emphatic declaration of the unity of Brahman prior to creation is due to the Jîva as well as the insentient matter having been resolved into Brahman, and to their names and forms having been consequently undifferentiated, but not to the non-existence of jîvas in their essential nature. The S'ruti illustrating creation by sparks of fire only points to their manifestation in name and form, but not to their birth; otherwise it would involve the fallacy of one's deeds being destroyed without yielding their fruits, and to other such fallacies. Wherefore jiva is nob born of Brahman.

A. MAHA'DEVA S'A'STRY, B. A.

(*To be continued.*)

SERMONS IN STONES.

I

Adoration be to the auspicious Swayambhu Natha, or Self-existent Protector."

From the Curugode stone Inscription. A. D. 1173.

1. "I prostrate myself before Sambhu: whose glorious head is adorned with the resplendent moon; and who is the chief prop of the foundation of the three worlds.

2. "May Swayambhu be propitious: he, who won immortal renown; who grants the wishes of those that earnestly intreat him; who pervades the universe; the Sovereign Lord of Deities; who destroyed the state and arroganace of the demons; who enjoyed the delightful embraces of Parvati; to whom the learned prostrate themselves: the God above all gods.

3. "I prostrate myself before Sambhu; whose unquenchable blaze consumed the magnificent *Tripura*; whose food is the nectar dropping from the beams of the moon; who rejoiced in the sacrifice of heads by the Lord of Rácshasas; whose face is adorned with smiles, when he enjoys the embraces of Gauri.

(The foregoing stanzas are Sanscrit: the fourth, which is Pracrit is unexplained. Those which follow are in Canara).

5. "By the Consort of Devi whose divinity is adored, the spouse of Parvati, resplendent with the glorious light of gems, reflected from the crowns of the Lords of Gods and demons whose heads lay prostrate at his feet, with a face ever lighted up with smiles; he is the self-existent deity: May the wealth, and the stations of his saints, be ever granted to us.

6. "The beams of whose sight, like the frequent waving of the lotus flower, flash reflected from the numerous crowns of glorious kings, and of the Lord of Demons; who exists in all things, in all elements, in water, air, earth, ether, and fire, in the sun and moon: the renowned deity manifested in eight forms; Sambhu; may be grant our ardent prayers.

7. "Cheerfully I bow to Sambhu in the lotus of the heart; to him who increases and gives life to all; who holds supreme command over all, who, through his three divine attributes, created and animated fourteen worlds; who ever resides in the minds of his saints.

II

"Om! Well be it! Auspicious victory and elevation

From the Ujjaini Inscription. A. D. 1144.

"Victorious is He, whose hair is the etherial expanse; who, for creation, supports with his head that lunar line which is a type of the germ in the seed of the universe.

"May the matted locks of love's foe, reddened by the lightning's ring that flashes at the period of the world's end, spread for you nightless prosperity.

* Chhâ-up. 6-2.
† Bri-up. 4-1-10.
‡ Katha-up. 2-18.
§ Katha-up. 5-13.
‖ S'vetâ-up. 1-9.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

SUPAKSHAM.

With the commencement of the new year, and with earnest prayers to the Supreme Sivam to give strength and light, we proceed to translate the Supaksham of Sivagnana Siddhiar, a work so far unparallelled for the lucidity of its thought and felicity of its expression, and closeness of its reasoning. Our Pandits fall shy generally of Sivagnanabotham, but this work is more popular with them; and its words and phrases thoroughly permeate their speeches and writings, and one feels so far quite at home in Siddhiar when one takes it up, after an acquaintance with the writings and speeches of our Pundits. The verses are flowing whether long or short, and there is very fine rhythm about them, and we recommend our readers to read them even along with our translation, familirize themselves with the expressions and the technicalities and so to assimilate them much more into their thought and life than otherwise.

Our achariar begins his work as usual with an invocation to the Supreme and a preface.

INVOCATION.

TO THE SUPREME.

1. He, who has no beginning, middle and end, the Infinite Light, Form of Love and Intelligence, the Consort of the Mother of the world-clusters, the Principal Gem in the crown of the Devas, who praised by the world, with the hanging coral braids, adorned with the half moon, dances in the arena of spreading Light (chitakas); His pollen-covered Lotus Feet, I will make my crown, and let my unchanging love grow towards Him.

2. Let me place on my head, the feet of Siva who stands as the goal of each of the six forms of Religion who stands in the special Forms conceived by the various internal schools of Saiva Religion, and yet stands beyond all conception as set forth in the Vedas and Agamas (according to the Ideal of the Siddhanta Saivam), and fills all intelligences with his Love, and becomes my Heavenly Father and Mother and fills inseparably one and all.

In the following *Mangala* Verse, the author seems up the substance of all his teachings, for the elucidation of which, the student is requested to look up Sivagnanaswami's commentary.

SAKTI.

3. She, who becomes manifest as Isa's Supreme Will, and Power, Gnana, and Love, working for the origination, sustentation and resolution of these worlds; and who assuming both Rupa, and Arupa and Ruparupa, becomes God's Supreme Consort, these worlds and their contents; who giving birth to all forms of life, and making them eat their fruit, in the respective worlds, destroys their bodies in due time; She, my Mother seats Herself in Majesty with our Father in the hearts of the Sinless Devotees. Her, gracious Feet, let me place on my head.

GANESA.

4. For the completion of this my work in Tamil verse without any obstacle or blemish, I praise with love and fervour the lotus Feet of the Elephant-God Ganesa who, begotten by the Omnipresent Light and His Mountain-Wife, has five hands, four shoulders, three eyes, two feet, and a long tusk and a big belly.

SUBRAMANYA.

5. The gracious Infant Guru, who taught the import of the rare Vedas and Agamas, Angas and Shastras to Agastya; the Muni of Vedic Munis, The Deva of Devas, the loving Child of Siva, the God of the Yogis; the Heroe of victorious Heroes, the Scanda, who gives liberation from the bond of births to those who worship Him incessantly with flowers of holiness and water of purity; His Twin Feet let me plant on my heart and on my head.

ST. MEIKANDA DEVA.

6. The gracious Sun, which shinning on this universe, opened the lotus-bud of the human hearts, on the opening of which, the bees of the ancient Vedic hymns hummed about, the fresh honey (of love) gushed out and the fragrance of Sivam spread forth; He, Meikanda Deva, who lived in Tiruvennainallur, surrounded by groves in full bloom, the great saivite Teacher, His Goden Feet which outrivals the lotus, resting on my head, I shall ever worship.

The imagery in this verse is simply exquisite.

PREFACE.

7. My attempt to declare the knowledge of the Supreme, who was imperceptible to the Gods and the Vedas, and in the presence of the Lord's devotees who have no infirmity except that of clinging to the Feet

of the Lord, after knowing in truth the substance of the Vedas and agamas and other books of knowledge, is like that of the water standing under the hoof of the cow braving itself out for comparison with the roaring and spreading flood of the seven seas when brought together.

8. Men and women of this world dote over the unmeaning babblings of their darling children, and fondle them ever so much as their greatest treasure. Indeed, the learned, also, out of their gracious regard for me will not notice the faults in my verse.

9. My attempt to describe the feet of Him, who could not be understood by the Vedas, Vishnu, and Brahma, by the mind and speech, and by argumentation, will surely excite the laughter of the learned.

10. Nevertheless, it is possible, by the Grace of God, to know Him by the teachings contained in the Agamas; and also by proper argumentation, and to perceive Him in our heart by Gnana-Sadana, our doubt having vanished, and to remove the darkness of Maya, and to dwell in the company of the Holy.

11. As different ways lead to the same town, so will the various religions taught in the Agamas given out by God who is self-luminous lead to the same truth. But those, who listen to the inconsistent sayings of people who are led by their own self-conceit and not by God's revealation will fall into the depths of the sea, though seeking to reach the heights of Mount Meru.

12. Leaving those who have attained to the Highest knowledge, and those who are incapable of any, I write this work for those who are in search of a way for reaching the truth, from the instruction imparted to me by my teacher by means of his Sivagnanabotha, derived in succession from Sanat-kumara, Nandi, and Parameshwara; and I call my work Sivagnana Siddhi.

13. Those Devotees of the Lord who worship Him in this birth, owing to the strength of their previous attainments in other births will be led to the Purest Seat by the Lord Himself. To others only who desire to seek the goal by the reading of books, do I undertake to show the path of reaching His Lotus feet.

14. Let me here expound the nature of the Parameshwara, and the books revealed by Him, the substance of Logic, and the things discoverable by its methods, and the sadana to be pursued by the truth-seeker, the nature of both the Bound and Freed condition of Souls, after removing by question and answers, the false doubts and misgivings induced like a mirage by the various sectarians and thus try to arrive at clear truth.

15. Let me here expound the truths of Saiva Siddhanta, following as my chief guide the work of Meikanda Deva, who, out of mercy, adorned my head with his twin-feet, and placed the knowledge the True Self in my heart, and thus plucked me from the sea of human births and suffering.

FIRST SUTRA.

1. All the worlds that are denoted by the words he, she, and it, originate, and are sustained and are resolved into its primal condition. Hence, a First cause that can effect these changes is necessitated. He stands at the beginning and end of things and reproduces these worlds, (for the benefit of the eternally bound souls) as He is the eternally Free, and Intelligent Sat. Hence Hara is the Supreme First Cause.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(To be Continued).

THAYUMANAVAR'S POEMS.

(Continued from page 272, Vol. II.)

ஆர வெனக்கென்ன போதித்த மென்னவென்
னறிவே மயக்க வசமோ
அண்டகோ டிகளெலாங் கருப்பவறை போலவு
மடிக்கடிக் காவமைத்துப்
பேரம் பின்றபர வெளியிலே மனவெளி
பிறங்குவ தலாதொன்றிலும்
பின்னமுற மருவாத நன்னயத் தாலினைப்
பேரின்ப முத்திகியையும்
தாராத தன்னவும் பேராத ஞான
தன்னிலும் போகேனியான்
தடையேது மில்லையாண் டவனடிமை யென்னுமிரு
தன்மையிறு மென்னழ்ருத்
தீராத விடவதிலே யவோன கடவுளே
தேடரிய சத்தாகியெவ்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. (கசஎ)

117. O Bliss of teeming Splendour! O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

No amount of dissuasion can affect the most harmonised state of *Sivagnana* I have attained. My mind will never grow worse by clinging itself to something else but Thee · but I will have it brightened in assimilation with Thy unchangeable Paramakas wherein are coiled up myriads of world-clusters in order in a couchospiral form.

So, Thou must never deny me the Supremest Bliss of *Siva-Sayujya Mukti** and, even if Thou shouldst choose to do so, I can never depart from Thee.

O Thou, the Just God, the connection of the Ruler and the ruled† between us will never cease nor can I withdraw myself from absolute reliance on Thee.

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feel Parama Siva or Parabrahamam in all and everything as Parabrahamam; then the I-ness is dead, My-ness is dead and every thing else *material* is discarded and what remains and what alone can then remain to us is the Akandâkârayeka Tatva-Siva (The Infinite God of Love). In short we become Love itself, true to the famous saying of Saint Tirumular 'அன்பேசிவமா மன்றுரைப்பரே' (They will rest themselves in the Blessedness of Love, the Siva): This Siva-sayujya Moksha state of Bliss can, *in a speaker's stand-point*, be said to be 'duality in non-duality' or 'neither one nor two nor neither' being at one with or becoming one with Siva (Love or in one word '*The Advaita*' as explained by our Holiest Meikanda Deva. Vide his *Sivagnanabotham*). But, *in a Mukta's stand-point*, that is, in the stand-point of a soul that has attained the said Supremest Moksha, there is neither dualism nor monism nor non-dualism nor both nor anything in existence except *the Blessed Sivânubhava or the experience and enjoyment of the Blissful God of Love and Love alone, that is, Siva, Siva, Siva alone*: There exists no speech, no word, no argument, no darkness, no powerfulness of anava and no likes nor dislikes. Anavamala becomes dead like a burnt seed and the Mukta, of course, becomes absorbed in Love (Siva), indistingnishable, say, to the eye of a spectator, just like a man's shadow which becomes indistinct when he gets under the dark (cool) shade of a tree. This Sivadvaita Gnanananda of the blessed Mukta is misconstrued as mere monism. But as posited by the Saiva Siddhanta school it is dualism as well as monism and goes farther beyond and is a *Beyond*: It is, as I already cautioned myself, in a speaker's stand-point:—

(*a*) *the Dualism*, in as much as its infant stage or growth in 'dutifulness to Siva' *i. e.*, contemplating Siva in the second person, the *contemplator* feeling himself in the first-person.

(*b*) and *the Monism*, in as much as its grown up (adult) stage is the maturity of thought and consequent capability of becoming the Parabrahman whom he (contemplator) reflects upon, that is, in other words, in this stage he is said to identify himself with the Parahbrahman; or in brief, the soul (contemplator), reaches the *Bhavana-Bhavaga* stage *i. e.*, sunk in reflection (Bhavana) upon the thing (Bhavagam).

(*c*) Lastly, the stage Beyond is the true *Advaitam* when the above reflection is so much and so far intensified that the soul that *reflects* becomes the object (Siva or God of Love) reflected upon and *sees* Siva in all and all as Siva and enjoys the infinite Bliss of Love for ever. of course having melted itself by the above sadana (a and b) *Sariya-Kiriya-Yoga-Gnana* into that Love. This is the Sivohambhâvana (Sivadvaitam). But this Sivadvaitam is not Siva-*sama*-sivadvaitam *i. e.*, to become *equal* with Siva). But it is "ஒருதி மெய்ப்பணி டிட்ட" (contemplating to be One with the Supreme).

Thus we have seen that the four stages of Sadana, *Sariya*, *Kiriya*, *Yoga* and *Gnana* correspond to *dualism* (*Sariya and Kiriya*), *Monism* (Yoga) and the state beyond (Gnâna). This must be, and nothing else can be, and the correct reasonable interpretation of dualism and monism. And the worship or contemplation of *Siva or Love* Supreme being the Highest Truth universally acceptable and accepted, the above four stages may be called *Siva*-Sariya—*Siva*-Kiriya—*Siva*-Yoga and *Siva*-Gnâna. These four stages do include, as aforesaid, the dualism, monism and the stage Beyond. The Stage Beyond is predicated by this school, the end

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* It is the highest state of Mukti which is the soul's (sthula chit's) advaita union with the Lord-Siva (the Shukshma chit). That is, the soul becomes realised in the Siva-Lord both substantially, spiritually and mentally. The human soul then sees and enjoys for ever the Infinite Siva in all and every thing as *that* Siva.

† *The Ruler and the Ruled.* This relationship is called in Tamil 'ஆண்டான்அடிமை' (the ruler and slave). The object of the system of prayers to God is to worship Him and pay reverence to Him for His grace, recognising His Superiority and Benevolence over us (souls), and to graduate ourselves in the course to the blessed end by contemplating Him by the sacred mantras (the set expressions of His said Superiority and Benevolence) and carry on the contemplation to such an extent that we so contemplating Him lose ourselves in that true Ideal (Lord-Siva) and become the Ideal *i.e., one with Him* (Lord-Siva); then we, the souls, can be said to

கந்தக மதக்கரியை வசமா கடத்தலாம்
கரடிவெம் புலிவாயையும்
கட்டலா மொருசிங்க முதுகிற்மேற் கொள்ளலாம்
கட்செவி பெடித்தாட்டலாம்
வெந்தழலி னிரதம்வைத் தந்திலோ கத்தையும்
வேதித்த வித்தண்ணலாம்
வேறொருவர் காணும லகத் திலாவலாம்
விண்ணவரை யேவல்கொளலாம்
சந்ததமு மினமையொ டிருக்கலா மற்றொரு
சரீரத்தி னும்புகுதலாம்
சலமே னடக்கலாம் கனன்மே லிருக்கலாம்
தண்ணிகரில் சித்திபெறலாம்
சிந்தையை யடகியே சும்மா விருக்கின்ற
நிறமரிது சததாஇயென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. (கசஅ)

118. O Bliss of teeming Splendour, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

No task is so hard as to concentrate and tranquillize my mind towards Thy contemplation. We can rather subdue and control the horse, or the big elephat even while it is in rut. We can fascinate and bind the mouth of a tiger or a wild boar. We can ride on the back of a lion. We can hold a venomous cobra in the hand and play with it. We can live by the alchemic art of changing the fine metals into Gold. We can acquire the *siddhi* of moving in the world unseen. We can command service from the celestials. We can enjoy eternal youth and successfully practice entry into another's body We can walk on water and remain in the burning fire. And we can get many more supernatural powers except the said control over the *turbulent mind.**

எல்லா மறிந்தவரு மேதமறி யாதவரு
மில்லையெனு மிவ்வுலகமீ
தேதமறி யாதவ னெனப்பெயர் தரித்துமிக
வேழைக்கு ளேழையாகிக்
கல்லாத வறிவிற் கடைப்பட்ட நானன்று
கையினு லுண்மைபுரனம்
கற்பித்த நின்னருளி னுக்கென்ன கைம்மாறு
காட்டுவேன் குற்றேவனுன்
அல்லார்ந்த மேனியொடு குண்டுகட் பிறையெயிற்
றுபாச வடிவமான
அந்தகா நீயொரு பகட்டாற் பகட்டிவ
தடாதடா காசுகம்பால்
லெல்லாத டாவென்று பேசவா யதுதந்த
செல்வமே சத்தாஇயென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. (கசக)

119. O Bliss of teeming Splendour, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

Though I seldom see any one in this world either possessed with perfect knowlege or with total ignorance, yet I may be passed for one of total ignorance. With all my wretched state of illiteracy, Thou wast, on that auspicious day, gracious enough to acquaint me by the Sign of Thy Hand with the blessed Gnana of Truth. Being ever indebted to Thee as Thy slave,* I cannot think of a meet return for Thy Beneficence. O The Wealth of Divine Grace, that gavest me courage to pronounce even to the dreadful Yama† these words of warning:—

Oh dark-sized ghastly *Yama*
Of grim round eyes and teeth
White as the crescent moon,
O! you cannot delude!
O! you I can preclude!
Though you with bluff dread me
Your word can't *tell*, I see.

R. S.

---

which this stage leads to being the *Siva-Sayujya Sivânanda Moksha*. Now, then, therefore it can be safely concluded that the Saiva School includes all schools in their right sense and is yet beyond all schools and is the nearest step to the Highest Moksha (Sivasayujya) aforesaid.

c.f. Verses 27, 41, 46, 51, 53, 59, 67, 83, 91, 95, 106, 115 with their footnotes. Still, the Saiva School condemns only the bigotry of such other minor schools as wrongly and hastily conclude that the end which they predicate is the Final End and that there can not be 'an *another* side' nor a stage beyond.

The *dualism* and *monism* are the mouth and breath
Of this *embodied soul*, the beautiful advait:
Shut up mouth, breath will stop; shut up breath, mouth will stop;
And undeveloped will go th' soul if both me stop.

* *c.f.* Notes to Ashtaanga yoga under verse 61.

* *Slave.* The souls are ever co-existent with Parama-Siva and subordinate to Parama-Siva. Both in the bhanda and moksha states, they are so. Even the Gods and Trimurtis are so. Here the saint's argument is that Parama-Siva's Benevolence towards His dependent souls flows freely without any return to be expected from them and that therefore a dependent soul can never repay it in any way. The only repayment is the undying Love to Parama-Siva.

Vide notes to 95th verse last para.

† Yama is God of death.

(*To be Continued.*)

"PURRA-PORUL VENBA-MALAI."

(*Continued from page* 276, *Vol. II.*)

PADALAM III.

THE CONQUEROR.

THE *Vagai* WREATH.

The leaves and flowers of the *vagai* (*Mimosa flectuosa*), which are white, were worn by victorious kings, or any who won prizes in a competition. This chapter contains thirty-four verses, and appears at first sight to be entirely without plan or purpose; but it indicates the course of conduct which entitles any one, of any caste or class, to the praise of his fellow-men. It is probably of later introduction. There are more conquests than men are apt to imagine. Peace has its victories, more worthy of the Vagai than those of war. A few of these verses, more artificial than the preceding, throw light upon the feelings and habits of the people, and these I have given.

Much of this is from Manu (or similar works), and is the introduction of the Brahman code into the South. We have here the four castes, Kshattriyas Brahmans, Vaisyas, and Cudras.

§ 2. *The King's* Vagai. *Tirumphant. War. The Kshattriya,*

The king, returning from conquest, puts on the white *vagai* garland, with the dark jewelled anklets, and girds himself with a purple cincture.

VERSE 156.

"These were the glorious wounds I received on the battlefield;
of them and sorrows we will think no more!
Bid my heroes who have overcome the fiery foe put on
the victor's anklets, stainless wreath, and girdle's purple folds."

Eight more verses similar to those in the foregoing chapters celebrate the kingly warriors' triumph.

The Brahman's Vagai: *Sacred Rites.*

The learned Brâhmans celebrate their victory by offering the *yagam* sacrifices.

VERSE 163.

"On the land bordered by the sea, on whose borders the surges rise,
He who has seen the Vetham's farthest shore, sits an *ascetic king*.
He, mid the praises of all, lights his sacrificial fires,
himself the shining light of men."

§ 10. *The Merchants'* Vâgai: *Practical Life.*

This speaks of the sixfold deeds of the merchant-king, free from all evil.

VERSE 164.

"He ploughs and reaps the harvest; guards the lowing kine;
sells piles of precious wares; learns lessons of sacred lore;
performs his daily rites with the three fires;
scatters his gifts, nor looks for recompense:
he is the *merchant-king*."

These are the *Vaisyas*. They are the capitalists, proprietors; and the *Vellâlar* are their servants.

§ 11. *The Vellâlar*-Vâgai: *Faithful Toil*

The Cudras, or fourth caste, are those who cultivate the soil under the direction of the higher castes. Their 'triumph' (*Vâgai*) is to do the will of their lords

VERSE 165.

"They flourish, in obedience to the three higher ranks;
according to the orders of these they act, and refuse no command;
they live according to the 'ethic rules prescribed;
they plough the fields, where the beetles hum;
they are the *life* of all that live on the earth."

§ 12. *The Chieftain's* Vâgai: *Conciliation.*

Here is a warning to the chief. He must never be tempted, contemplating his own fame and greatness to treat others contemptuously; but must learn to honour all men.

VERSE 166.

"Glorying in thy hosts, like the billows of the sea,
despise not thy foes! Those who rightly judge
touch not with their hands the fire that smoulders still,
'neath ashes white; but wait till it utterly dies out.";

The power of vanquished enemies may yet revive; even in their ashes "live their wonted fires."

§ 13. *The Wise Man's* Vâgai: *Truth.*

VERSE 167.

"The sun sheds light and scatters darkness in three worlds, earth, hell, and heaven.
The wise man knows three times,—the past, present and future belong to man.

Though sun, and worlds, and times should change and pass, though milk become sour,
and light darkness,—*the good man's word of truth fails not.*"

§ 22. *The Glory of the Heroic race: its* Vâgai.

The hero's mother speaks.:

VERSE 176.

"My *father* lives in stone, a hero's effigy; my *husband* fell in battle slain.
My *brothers* died, resisting the foe to the last. When all the host had perished,
My *son*, like a porcupine, pierced by innumerable darts, fell fighting against the foeman's king."

§ 23. *The Town of the Heroes its* Vagai.

VERSE 177.

"Once in *village* courtyard children fitted their arrows to their bows,
to shoot the hares that gathered there. Its heroes now ward off the strokes of hostile kings, from the mighty breasts
of their own leaders: such is the *city* now!".

§ 30. *Excellence is Victory. The* Vagai *of the Good.*

VERSE 185.

"They change not as in the sky the changing moon.
Though they obtain wealth brought in ships from over the ocean,
Will their excellence change, whose hearts are pure
As the white conch-shell found on that ocean's shore?"

§ 33. *Grace in Life and Death. The final* Vagai.

This chapter, concerned with the conqueror's wreath contains many verses that hardly seem to belong to the subject, and seem to be of later origin; but it ends with the following quatrain, which is meant to teach *there is no real victory but that which overcomes the world.* There is an aroma of the Bhagavat Gita here.

VERSE 188.

"Before the body perishes, that long has aflicted us with many pains and bound us fast, let us escape from tht net,
with many meshes, of the world, which is full of fear and confusion,
and gain the right path! *This alone is strength and victory.*"

This ends the eighth chapter; the eight wreaths of the warrior have been sung in order.

PADALAM IX.

ROYALTY.

This chapter, in fifty-one quatrains, is supposed to treat of the duties and glories of the king and kingdom. The *Kurral*, ch. XXXIX, contains the substance. It is entirely miscellaneous, and its topics will better be studied in connection with the Purra-nanuuru (cf. P. N. N., 6).

A few verses illustrating the lives of these old chieftains are interesting. In P. N. N., 239, is given a picture of what to them was a 'perfect life.'

THE PARAGON.

"He wedded one with armlets decked, one fair to see;
He put on chaplets in the pleasant flowery park;
He smeared himself whith fragrant *sandal* paste;
He slew his foes with all their kindred race;
He friends extolled and magnified;
Homage to none he paid as mightier than himself;
Triumphed o'er none as weaker than himself.
He ne'er sought aid of others as a suppliant;
To none that asked did he refuse his aid.
He shone with glory in the councils of the state;
He stood a bulwark, gainst the vanguard of the foe;
He followed up relentlessly their fleeing host.
He urged his charger swiftly o'er the plain;
Round the long course he drove the lofty car;
He rode aloft on mighty elephant of state;
He quaffed from golden bowel the sweet plam-wine;
He made the hearts of minstrels glad with feasts;
His lucid word made clear the darkest theme:
And thus, all that a man may do he did!
Take ye the head of this all-glorious one,
Cut off with sword, or burn, or let it lie
Where'er you will; his glory is *secure.*"

The king was *Nambi Nedum Ceriyan*, evidently a king of Madura in very ancient days. He is mentioned nowhere else. The minstrel was *Murruralar* ('the laughing one') of *Pereril* (see notes on v. 36), and this is his only remaining song.

The following beautiful verse (P.N.N., 245) is by *Ma-Kothai*, the *Ceran* king, on the death of his queen:—

"My sorrow swelling knows no bounds, but hath not strength to free me from this loathed life! I bore her forth to burning ground, where Kalli* spreads; there on the fire
I saw the fuel heaped; I laid her on her couch
Of rising flame! The innocent in soul hath died,
And left me here! What charm hath life henceforth for me?

These kings not unfrequently renounced their kingdoms and became ascetics. This is referred to in the two following songs. (P.N.N., 251, 252.)

* A kind of Euphorbium, abundant in desolate places.

THE KING HAS RENOUNCED HIS KINGDOM AND BECOME AN ASCETIC.

"We saw erewhile the king within his pictured home
weaving gay garlands for the happy mountain maids;
but now, upon the mountains in the *bambu* brake
amid the waterfalls, he dwells; and lights his fire
with wood* the elephants have brought
and dries his tangled hair."

"Amid the roaring cataracts he makes his way;
his hue is changed; his locks are brown as *Tillai* buds.
He plucks the creepers' sacred flowers.† But erst he wove
the net of courtly words that took the simple hearts
of the fair maidens in his stately palace-home."

The following lyric (P.N.N., 243), which strikes a chord that will vibrate in many hearts, was *Todi-talai Viru-Tandinar*, one of the bards of the ancient Madura College.

"I muse of YOUTH! the tender sadness still
returns! In sport I moulded shapes of river sand,
plucked flowers to wreathe around the mimic forms:
in the cool tank I bathed, hand linked in hand,
with little maidens, dancing as they danced!
A band of innocents, we knew no guile.
I plunged beneath th' o'erspreading myrtle's shade,
where trees that wafted fragrance lined the shore;
then climbed the branch that overhung the stream,
while those upon the bank stood wondering;
I threw the waters round, and headlong plunged,
dived deep aneath the stream, and rose,
my hands filled with the sand that lay beneath!
Such was my youth unlesson'd. 'Tis too sad!
Those days of youth, ah! whither have they fled?
I now with trembling hands, grasping my staff,
panting for breath, gasp few and feeble words.
And I am worn and OLD!"

[Cf. Naladiyar, ch. ii.]

The young prince to whom this was sung was *Perum Cattanar* of *Olli-ur*, whose dirge (P.N.N., 242) was sung by Nallathanar. It is as follows:—

"The youths wear garlands bright no more;
the damsels gather flowers no more;
the bard puts wreaths around his lyre no more;
the songstress gay adorns herself no more!
Cattan is dead, who with his mighty spear
O'ercame and slew great heroes, triumphed so!
O jasmine, dost thou flourish still in land of Olli-ur?"

* Wild elephants serve the holy ascetic.

† The *Tali*, a convolvulus, sacred to Civa. (See Tiruvacagam xix, 36.)

PADALAM X, XI, XII.

MISCELLANEOUS.

These three chapters form a kind of appendix, into which much has been thrown that belongs properly to the other great division of *Aga-porul*. There are, however, a few verses that throw light upon the ancient history of the South. We have seen the warriors crowned with eight different wreaths. There are three flowers worn only by kings.

§ 1. *The Palmyra Wreath of the Ceran.*

The Cera king, when he went forth to war, assumed wreath of the flowers of the palmyra-tree,* which, flourished most in the lands over which he then held sway.

VERSE 240.

"By the gushig waters of the hill of Kolli,†
where the Kanthal‡ spreads its leaves like a canopy,
the Vanavan§ crowns his brows with the cool blue lotus;
when he goes forth to war his wreath is the palmyra-flower."

§ 2. *The Margosa Wreath of the Pandiyan: Vembu.*

The Pandiyan wears the Margosa || wreath when he goes forth to battle.

VERSE 241.

"The great Varuthi, ¶ the guardian just, the horseman swift,
who leads forth a valiant host of stout warriors with Tumbai,
when he goes out to fight, with bannered chariot dreaded by his foes,
crowns himself with the Vembu wreath, praised by all."

§ 3. *The* Atti ** *Wreath of the Coran.*

The *Atti* is the wreath worn in war 'by the Cembiyan.'

VERSE 242.

"The garland of the king of the land of Kaveri's rushing flood, where heroes go forth on elephants, wielding the murderous sword,
decked with the jewelled anklets and brandishing their spears, is the *Atti*."

* *Borassus glabelliformis.*

† A range of hills in the Salem district, belonging to the Cera kingdom.

§ *Gloriosa superba.*

¶ The 'heavenly': an epithet of Cera kings.

|| The *Nim*, *Vembu*: *Melia Azadirachta* (Lin.). In Portuguese 'Amargozeira' and corrupted into Margosa. See my Naladiyar Lex. (*in loc.*).

An epithet of the Pandiyans 'shining'?

** *Atti* (*Bauhinia racemosa*), called also *Ar*. It is worn by Civa.

In Dr. Hultzsch's Epigraphia Indica," vol. iv, Nos. 22, 23, 52, are given three Tamil inscriptions found at Kil-Muttugur (கீழ்முத்துகூர்), in North Arcot, of which one records the death of a hero who fell while rescuing some cattle that had been lifted (ஒருபுக் கொள்ள [illegible]). The stone bears the effigy of the hero in relief. Some of these fallen warriors have offerings by their side. So in P.N.N., 232, ascribed to Avvai, it is said :—

" Let change of morn and eve for ever cease,
and all my days of earthly life be done! For, ah!
the stone stands there with feathers bright.
Will he accept libations poured—he wont to give
to all that asked—who nowreceives no giftbestowed ?"

There are many songs in P.N.N. bearing upon the same subject, and the photographs we possess of those recovered stones would be the most appropriate illustration of these verses.

In chapter x there are several verses which speak of the honour due to departed heroes. Surviving comrades seek far and wide for a suitable stone to place over the hero's ashes; this stone is brought to the spot with great processions; it is then washed and consecrated; and finally inscribed with the hero's name and exploits.

§ 10 *The Setting up of the Stone.*

VERSE 251.

" While garlands wave, jewels tinkling sound, and fragrant smoke goes up,
they pour forth libations of toddy, crown the stone with peacock feathers, and inscribe it with their hero's name, adding :
'This is the memorial of him who thirsted for the fight, full of valour, amid the hurling of the spears.'"

In some cases shrines were built, where the departed heroes were honoured. It would appear that while many widows died with their husbands, this was generally a kind of sucide, and not a formal *cati*. The *cati* was however, frequent, and in the P. N. N. Brahmans are spoken of as striving to hinder it, but in no case as prompting it. The life of the widow was depicted here as one of absolute asceticism, and to escape this many sought death.

We read (P. N. N., 246) of the Suttee (CATI), and this is hinted at in many of the verses.

The word Cati (सती) * is Sanskrit, and means a *virtuous woman*; but has been specialized to denote one who burns on the funeral pyre with her deceased husband. There is no word in Tamil equivalent to it, nor is the custom at all consonant to the feelings of the Tamil people. It was purely a Brahmanical idea. Yet there are evidences in the old Tamil poetry that the widow felt herself a poor miserable outcast, and often sought relief in suicide. Many beautiful stanzas give utterance to this feeling. The tenderest affections of the human heart have often been perverted, and in this case the awful scenes of what in English we call the *suttee* had such an origin. Yet we must believe that in most cases the immolation was purely voluntary on the part of the victim—the result of overexalted feeling. In the following verse the Brahmans and kindred of the despairing woman had attempted to dissuade her from the sacrifice; she replies to their urgent expostulations :—

P. N. N, 246.

" O ye of wisdom full! O ye of wisdom full!
Ye bid us not go forth to death; ye would restrain,
O ye of wisdom full! but evil is your counsel here!
We're not of those content to live forlorn,
and feed on bitter herbs, where once they feasted royally.
We lie not on rough stones, who slept erewhile on sumptuous couch
The pyre's black logs heaped up in burning ground
to you indeed seem terrible; to us,
since our mighty spouse is dead,
the waters of the pleasant lake where spreads
the lotus-flower, and the fierce fires are one?"

The queen supposed to utter these words was called *Perum Gopendu* (=great queen), and her husband was the renowned *Butha-Pandiyan* of Madura.

In P. N. N., 255, the widow has found her husband's body amid the slain on the now lonely battlefield.

" If I should cry aloud for help I fear the tiger.
If I strive to bear him off, my strength fails me to lift his stalwart form.
May tremblings like my own afflict thee, pitiless death!
Were it not easy for thee to grasp my hand, and lead me to the shades?"

(To be continued.)

* The Skt. word *Cakti* (in Tamil *Catti*) is the name of Civan's 'energy' (see note 8 to life of Manikka Vacagar), or bride, Umai, who is also called *Cati*, and hence the words are often confounded.

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, JUNE 1899.

WHAT IS KALI?

The *Theosophic Gleaner* for June refers to the lecture of Sister Nivedita (Miss M. Noble) on "Kali and Her Worship,"* reported in the April number of the *Prabuddha Bharata*, and says that it fails to find out wherein the genuine explanation is given of the much talked of "Goddess", and that it is left as ignorant about Her as it was before the perusal of the lecture. We cannot also avoid noticing the amount of confusion which ordinarily prevails in regard to this conception. For an historical review of the word and its usage, we would refer our contemporary to the section in Dr. Muir's Sanscrit texts Vol. No. 4, in which he treats of Durga. We would also summarise our own conception of the Goddess. The word literally means 'Fire,' and it is one of the appellations of God Agni and its worship is the worship of "Fire," a fact which ought to bring this worship much nearer to the worship of our Parsee brother than anything else. The word Rudra is also used to denote Fire or Agni; and the conception of Rudra. of even to-day is as the God of Fire and Lord of sacrifices. (Medapatim, Pasupatim). The word Kali however came gradually to mean the Power or Sakti of Rudra and the Power or Sakti was also personified as "Mother," "Amba," "Ambika," and She is spoken of at one time as the sister and sometime as the Mother, and at another as consort, of Siva or Rudra though finally the last conception prevailed. In its final evolution, it means, the Power of God as Primal force (*Kriya Sakti*), as The Supreme Will, (*Ichcha Sakti*), as the Supreme Intelligence (*Gnana Sakti* and as the Supreme Love (*Arul Sakti*). The relation of Sakti to God is described as Abinna or Samavaya and is likened to the relation of heat to fire or Sun. It is as such that God is manifest to the world and can be known at all. Out of His Supreme Love, (Arul Sakti) which he entertains for the creatures which are lying dormant and suffering in the Kevala Bhandha condition, He *wills*, that they should undergo evolution and the multiplication of the worlds and all sentient life is brought forth. And He creates, sustains, and reconstructs and liberates finally; and all these *Powers* of His are described as Saktis and by different names. This original Sakti is called *Nishkala*, is pure, and formless, imperceptible, and infinite. You may as well try to reach the sun and understand its real magnitude and splendour as to try fathom the nature and majesty of this Supreme Power. Yet how do we know and feel this Power? An infinitesimally small part of this Power descends and is reflected in another lesser power or Sakti which is both perceptible and imperceptie, Sat and Asat, which has form and shape; and this power is ralled Maya. And here we may refer to our table of Tatwas printed at page 244 of Vol. I. This Mayasakti, it will be noticed there comprises from the grossest earth to the highest & finest sakti called *Nadam* and *Vindhu*, which means 'sound' and 'form.' Mayasakti is first divided into Suddha-Maya and Asuddha-Maya and as it descends it becomes grosser and grosser and less and less powerful. It will be noticed that '*nadam*' 'sound," is the first thing that is produced in evolution, and "Powers of Sound," its constructive and descriptive aspects, are those that are symbolised in the various rhythmic dances of both Siva and His Consort Kali. This '*Nadam*' is the '*Nada Brahm*' or '*Sabda-Brahma*' of the *Purva-Mimansa Vadins* as symbolised in the Veda. This '*Nadam*' again is the *Pranava* or Omkhar and this *Omkhar* Sakti is called also Kudila or Kundalini, and is the presiding power or Sakti in Gayatri. Here you have to distinguish even at the very first start this *Suddha maya sakti* familiarly called *Kudila*

Kali means Fire.

Kali is Love and Light and Power.

Kali is Sudda-Maya-Sakti.

* We have since received also Swami Abhenanda's New York lecture on the *Mother-hood of God*, for review and he also makes out his Kali to be Prakriti or Maya, and sub-divides this again into Avidya Sakti and Vidya-Sakti, and as he goes on to say 'as fire and its burning Power or heat are inseparable, so Being and energy are inseparable and one,' in the Personal God, which is also said to rest on the Absolute, the Ocean of absolute intelligence, extead and bliss, in an unmanifested form. This so called Personal God or Ishwara can be nothing [more than Pure and unadulterated Maya or matter and the Swami's worship of Iswara and Kali becomes worship of matter or Maya.

sakti from the one ray of the true Siva Sakti which is reflected in it. This *Kudila* is highly powerful, in itself is the highest power of Nature (matter), but in the presence of the Supreme-Siva-Sakti, this is inert. The *Kudila* or *Maya-sakti* maybe likened to the finest and most polished piece of diamond; and what is its nature? It is merely a colurless opaque substance and nothing more. But we always associate 'brilliancy' and 'light' with this diamond; and whence is this colour and brilliancy derived? Of course not from itself but from the light of the sun. In the absence of the solar ligth or other kind of light, nobody can distinguish this so called brilliant diamond from its surrounding darkness. Here the opaque crystal of the diamond is Maya Sakti. Light is Kali or Sakti and sun is Siva. And the distinction between one kind of crystal and another, consists in their different pôwers of refraction and reflection. So it is in regard to this Maya sakti or Kali. In its various forms, through its thousand facets, it possesses the power of reflecting the primal Siva Sakti more or less and in myriad hues. And its highest forms, *'Nadam'* and *Vindhu* are so indistinguishable that they are called *siva* and *sakti* also. And this highest sakti *Kudila* or *Kundalini* is the Sakti or Kali, that is reached at by the perfect Gnana Yogi. And these even so far forget the distinction we have drawn above, that they identify this Suddha-maya with the true Siva Sakti, and to this highest class of yogis belong; Srikanta and others and their Parinama Vada would be intelligible also in this light. Descending from (nadam) *Kudilai*, the Kali or Durga or Sakti of the highest Gnana. Yogis, we go down 5 places and reach up to Suddha-Vidhya which are forms of Suddha-Maya, and in which the power of True Sakti, are reflected and they form, Siva, Sakti, Sada-siva, Maheshwara, and their Saktis, which are Potent Powers and Lords of creation and Sustentation and Destruction, clearly set forth in the Vedas and Upanishads and Puranas, but very rarely distinguished from each other by the ordinary student of Indian Religion. The next five divisions of Asuddha Maya (28 to 26), are rarely noticed at all by other schools But these five constitute the *Pancha Kanchukam* or material coat of Purusha or Atma or individual soul. This Maya coat or Sakti is Nirguna; and this Individual soul with this Nirguna coat has generally the form of Rudra or Ishwara, and is accordingly mistaken by certian class of Vedantis, for the Supreme God Himself; and this individual's Sakti is also invoked as Kali or Ishwari. We may here premise that these classes of Maya Saktis or Kalis from 30 to 26, both inclusive are rarely known to any other schools besides the Saiva Schools. And when we come to No. 25, we reach the goal of most of the sectarians, Jains, and Sankhyas, Mayavadis, and Pancharatris. This 25th is is Prakriti or Pradhana—whose essentail nature is said to be the three gunas. Some of them would recognize nothing else than Maya as the existent; but others regard the soul clothed in Prakriti as the highest Padartha and to them Prakriti is in abinna relation with soul; soul itself becoming by Parinama, Mula-prakriti. And to them, this Prakriti-Maya Sakti or Kali becomes a mother and goddess of very great Potency, and we find Bagavan Ramakrishna Paramahansa lavishing all his affection and praise on this so called Personal God, Maya Sakti, Kali &c., and this Maya Sakti is the Kali worhipped by the great Guru's Sishyas, including sister Nivedita. The worship of this Maya-Sakti by itself is not a bad thing and when rightly pursued, it will land the novice into higher paths, but there is always a danger in invoking purely material Force; and the dêgradations to which this Sakti worship has fallen will illustrate the risks of this path, a path, called Vama or left-handed, which though practised in the north, has been totally given up in the south; and we may positively declare that the worship of Kali in its three froms, as Mahadevi or Lakshmi or Saraswati, in the south is perfectly pure and holy. Going down a step below, we come to a form of worship which is the prevailing form in Europe and even in India. It is the worship of the Buddhi, or the Intellect which leads one into agnosticism and sometimes negation. They ignore a soul or any spritual principlo of Love and Gnana in the universe; and the highest, these men of intellect could postulate is an ideal of moral and mental Purity, an ideal sufficient in itself, if with this ideal these professors could undertake to carry humanity with them and elevate them to a higher and a purer life. But unfortunatly, this beautiful moral code (on Paper) has rarely any vitalisng power and has failed in practice; and in Buddhism, we have an example of

Kali is Kudilni Kudalini.

Kali is Asuddha-maya Nirguna Sakti.

Kali is Prakriti or Guna Sakti.

Kali is Buddhi or one's Egoistic Intelligence.

the grandest Failure. It was only the other day that Dharmapala declared in the pages of the Mahabodhi Journal his vexation at the failure of his mission even in his own land, and to the very little power for good which Buddhism possessed and exercised there.* And two classes of these worshippers of the Intellectual & moral Ideal we can note. In the East, as in Buddhism, it has taken a pessimistic turn, and has landed in blank asceticism. In the West, these philosophers strive to bring the greatest happiness (physical and social) to the greatest number; and we find its modern apostle Max Nardau speaking up for pure pleasures, for the masses, and for grand Music Halls, and theatres and such sort of sensual enjoyments. And to the positivist philosopher, his home is his shrine, and his wife and mother and daughters are the Maha Devis and Devis, great and little Goddesses. Here also we note this Kali worship. Going below, we come to the worship of the more sensual pleasures in grosser and grosser form, and this is all the worship of the Kali, the fire of Desire in man. And it is this Kali, of animal passion and desire which if allowed to have free play would make its votary completely desolate, as desolate as the habitation† of this dread goddess Kali; and South Indians take care to locate her loutside all human habitations, at the extreme end of the village & town; and the conquest of Siva and Siva-Sakti over this Demoness Kali is set forth by the poet and by the painter and sculptor. And now that we have enumerated the the different classes of Kalis from the lowest to the Highest, and presented such a vast range, our contemporary is at liberty to choose for himself the Kali whom he most likes; but evidently he does not believe in any higher power than his mahatmas—and so the notions of Fatherhood and Motherhood of God cannot appeal to his fancy.

Worship of mother and wife and daughter.

Kali is our animal passion and ignorance.

The Siddhantis have the highest conception of Sakti and Uma, Love and Light of God; and the following stanza which elsewhere appears also in this number sums up all our notions about the supreme majesty of this Love Power, and its presence in all forms of mother Nature (matter or maya)

சனருளிச்சையறி வியற்றலின்ப
மிலயமொடுபோகமிகாரமாகித்
தேசருவமருவுரு வுருவமாகித்
தேவியுமாய்த்தேசமொடு செல்வமாகிப்
பேசரியவுயிரையெல்லாம்பெற்றுநோக்கிப்
பெரும்போகமவையளித்துப்பிறப்பினையுமொழித்திட்
டாசகலமடியருளத்தப்பலுடனிருக்கு
மன்னையருட்பாதமலர்சென்னிவைப்பாம்.

MAN, THE PRAYING ANIMAL.

Of the myriad conceptions of God, that God is He without Whom nothing can be, is one conception. In this general conception is involved the divine attributes of omnipresence, omniscience and omnipotence; a particular statement of which is found in the Biblical expression: 'we live and move and have our being in Him.'

2 Such being the case, is it left to man, or is he bound, to work for his good, either earthly or heavenly? That man has aspirations is a fact, be they for the good things of this world, or other worlds, or of spiritual blessedness. (Earthly abundance goes by the name of *manushy-ânanda*, the pleasures of paradise by the name of *dev-ânanda*, and spiritual bliss by the name of *Brahm-ânanda*.) Man's aspirations are in the direction of one or the other of these. How are they to be secured? Is it by self-effort, by vicarious help, or by God's Grace?

3. The doctrine of Grace discounts self-effort. (We will leave the subject of 'vicarious help' for the present.) The doctrine of Grace is compatible with the conception of God as stated above, viz: that he is omnipresent, omniscient, and omnipotent, and therefore related to man as the Sovereign Saviour, asking nothing from him in return. If there is to be any self-effort on the part of man, which may be supposed to attract God towards him and eventually save him, such a process would naturally conflict with the attributes of God such as those stated viz., omniscience and omnipotence. Accepting therefore that Grace is the sole means of man's salvation, what would be the consequence?

4. The consequence would be that man's effort would be superfluous, and may even mar the full effect of God's Grace. And therefore all self-effort ought to cease. This, in a word, is resignedness to God's will, and complete surrendering oneself to His pleasure or dispensation of his fate in whatever way that may best appear to His Divine omniscience. This is called the way of *Prapatti or Saranagati*.

5. All nature outside us seems to be a demonstration of this fact of resignedness. Looking at the miners' world, we see all self-effort absent: looking at the vegetable

* We may refer to the extract from a Ceylon Daily, which is going the round of the Madras papers, that the Cingalese are the most homicidal nation on the face of the earth.

† The habitat of Kali in Southren India is generally a sandy waste (*சுடலை*).

world, it appears to us that its progress from seed to flower and fruit is a natural process from which nything like self-willed effort for such progress seems to be absent ; and looking at the animal world, and recognising therein only effort, of a kind different from what is found in man, and only effort made towards self-preservation, eating and procreating, there is absence, certainly, of any effort towards effecting its own salvation. But coming now to man (—is he not an animal ?—), we see he has self-consciousness developed in him. The question is whether self-consciousness demands self-effort towards salvation ?

6. But, the doctrine of Grace stated above, discountenances self-effort on the part of man for salvation. As a self-conscious entity, he has effort, and effort correspounding with the nature of his aspiration,—which is three-fold as stated above (para 2) But, if he would leave to God and His omniscience to do what He may think proper, he (man) need not try, not only for his salvation but as well for his earthly or heavenly (*svarga*) delights. This would mean that man need not unnecessarily concern himself about his own welfare, knowing that God undertakes to do all that for him (man). In short man need not aspire at all.

When, then, man has not to aspire ; but if aspiration means hope, and hope is wishing, would, to cease to wish mean to cease to pray to a Higher Being ? Prayer is another word for wishing for something. If there is nothing to be prayed for, neither prayer is necessary, nor is there any place for a Granter of prayer (God in our case). But according to the Doctrine of Grace, there is the Granter, granting blessings without prayer. (Prayer is here the mental counterpart of what we meant to express by self-effort. Mental effort is first ; there after bodily effort follows suit). Granting blessings (of any of the three kinds stated in para 2) without prayers for the same on the part of man, is but consistent with the Divine Attributes, named above, omniscience &c. Where is then place for prayer ? Is man to pray ? If he is to pray, what is he to pray for ? We have said above that as God does all for him, there is nothing he has to pray for. What is he then to pray for ? Nothing ? But if so is he to pray, or is he not to pray ?

8. Our Visishtadvaita saints tell us that man *ought to pray* ; but his prayer should take the form '*Thy* will be done, not *mine*' * This kind of mentel attitude while allowing man prayer, allows God's mercy to act in its infiniteness.

9. Prayer they tell us further, is what distinguishes man from other parts of creation, and it is his natural birth right. Prayer is, *chetana-kritya*, or a duty that naturally falls to the lot of thinking man. Prayer is *râga-prâpta* they say, or what is a spontaneous out burst of a human heart feeling towards its Maker. Prayer is a natural accompaniment of a self-conscious being : and man being self-conscious, he is a praying animal distinguishing him from the non-praying brethren of his *animal* family. If physiologically man is charactirzed as the 'laughing animal' religiously he is distingnished as the 'praying animal.'

10. This leads us to extend our conception of God beyond that which involved only omniscience, omnipotence and omnipresence. The extended conception is, for our present purposes, the inclusion of the Attribute of love * on the part of God. Grace is the highest spiritual love conceivable. Prayer connotes the relation of love between the praying man and prayed God ; and this relation is natural (*râga-prâpta.*)

11. If the relation of love implied by prayer is natural how comes the element of hate ? For inasmuch as love presupposes a subject, and an object of love, and the process of love between them, when we find in the world both God-lovers and God-haters, we have to explain the unnatural hating element in the latter as contrasdistinguished from the loving element in the former which has been said to be natural. If it is in man's nature to love God, and is in Gods' nature to love man, how comes hate ?

12. Now, either God hates or man hates. But God cannot hate, for if he does, what can possibly be His motive for the same ? Hate is the result of a desire not satisfied ; and in order to hate. God must be supposed to have desires. But let us extend now our conception of God a little further than already stated (paras 1 and 10), so as to include all-satisfiedness or all-fulfilledness (*pûrna-kâmatva* or *avâpta-samasta-kâmatva*), an A tribute implying no unfulfilled desire whatever in the God-head. And therefore, when there is no motive for desire, there can be no hate. We find an illustration for God's love, and loving for love's sake, in the love of a mother for her child, from which (love) all motive for desire (or return) is absent, and hate has no existence. Again if God can hate, he is no God. Only a Perfect Being is God, and as to hate is to be imperfect there cannot be hate in a Perfect God. Unless God is perfect in all Auspicious attributes [*kalyâna gunâh*] and free from Inauspicious attributes [*heya-pratyanîka*], He will not be eligible for the position of a Diffuser of Grace. The Infinity of Auspicious Attributes antidotal to evil, is

* Says *Jitantâ Stotra* (Rig-Veda-Khila) '*Yad hitam mama Devesa ! tad ajñâpaya Mâdhava !*'

* This love is symbolized as Sri in Vaishnava Theology, and never is a discourse on Vedânta begun by Ramanujacharya without referring to this love (*Sriyahpatih*, vide Proem to Bhagavadgita for example. English-translated by me).

the summation of all Divine Attributes culminating in Perfection.* Hence the element of hate is not on the side of God,—God, according to the conception postulated above, being Perfect

13. Then, hate is on the side of man? But it has been said to be unnatural, inasmuch as it has been stated (in paras. 9, 10 & 11) that to love God is natural in man (*râga-prâpta*). How then comes this unnatural hate on the part of man? Hate is no other than sin. How comes sin? This leads to the inquiry of the origin of sin but as that forms no part of the object of this paper let us reserve that question for separate treatment.

14. To sum up. It is unnatural for man to hate God. To love Him is natural, tell our Saints. This relationship of love makes a man to pray. He prays for nothing. To pray is but the duty of an intelligent creature like man. To pray is what makes him human, distinguishing him from the kingdom of mere animal. Prayer is thus a matter of duty, making the possession of intelligence blessed, and not a barter used for buying God's grace. God's grace does not submit to such conditions, but comes naturally from His all-sufficient, loving, omniscient, omnipotent, omnipresent and perfect character. Prayer is thus a spontaneous expression of the natural love of man for God, asking for nothing; and Grace is the spontaneous expression of the natural love of God for man, asking for nothing.

15. Love is *Bhakti*. The Upanishads teach this. One Upanishad (*Taittirîya*) describes God as Love and Bliss *Rasovai sah. Ânandam Brahmeti vyajânat).*

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LECTURE ON CREATION.

(Continued from page 282, Vol. II.)

IV

As we promised in our last Lecture, we are now going to bring forward some arguments to demonstrate that the only way in which the origin of the Universe may be accounted for, is *by creation out of nothing.*

(*a*) The first argument is by exclusion. We may account for existence of the Universe in five ways only. Either the Universe came into existence by itself; or it always existed as it is now; or it was made out of an unformed, eternal, self-existent matter: or it evolved itself and emanated from God out of God's substance; or, finally, it was created out of nothing by God. But of these five ways of accounting for the existence of the Universe, four were rejected, because they were found to be either absurd in themselves, at variance with the principles of philosophy and the data of modern science, or contrary to God's immutability, infinite perfection, and simplicity. There remains therefore the fifth hypothesis only, that namely, which professes the world to have been created out of nothing by God.

(*b*) Moreover, Philosophy and Theology prove to evidence that everything that exists, save God, is contingent, that is to say, nothing exists with absolute necessity but God alone, and everything which is not God exists only so far, as He by His power originates its existence. But if everything which is not God owes its existence to God, it follows that everything is created by God out of nothing namely that all being, except God alone, owes its reality to the creative action of God.

(*c*) Again. God being infinitely perfect, His Essence possesses the perfections of all possible creatures in a higher and better way, and it is therefore eminently equivalent to an indefinite number of possible substances. It follows that seeing His Essence as it is, by His infinite intellect, He knows by this act of cognition at the same instant all possible things. But also His will is infinitely powerful, therefore He can, by a mere act of will, give existence to whatever possible substance He knows, that is, He can create out of nothing; and since the existence of the Universe cannot be explained in any other way, it was created out of nothing by God.

(*d*) Furthermore, as God is the self-existent Being, so to Him as such belongs the competency to be the First cause or the Creator of the Universe. For, as existence is the most universal effect, it must in consequence correspond to, and be the proper effect of, the most universal cause. (Cfr. St. Thomas, 1. p. q. 8. a. I: q. 45. a. V.) Existence is the most universal effect, because nothing can pass from state of possibility into the state of reality but by becoming existent. I can conceive a man in an ideal state, and then he is to me a rational animal: this is his essence, his definition. But that will not suffice to make him something real; you must add to it the gift of existence. That peculiar nature or essence must enter into composition with existence and then only you have a real man, of whom you can say verily, that man exists Now if you look closely into the activity of secondary or created causes, you will see, that their energy, their activity is limited to nature only, not to existence. Existence is not directly the object of the activity of secondary causes: existence follows nature as its necessary result; existence is the peculiar effect of a superior, of a more universal cause. What secondary causes properly

* Hence the discourse in the Vedânta on what is known as the '*abhaya linga*,' and Ramanuja never opens a discourse on the Divine without reference to God's Perfection first (*vide* for example Preem to Sri Bhagavadgita, English-Translated by me).

do is but to bring together instrumentably the condition of existence: as, for instance, to join together i. material beings, matter and form or actuality, or bring matter to so high a stage in nature as to require a superior or spiritual form. Thus nature brings together in a thousand ways oxygen and hydrogen, and the existence of water is its necessary result; the seed fertilizes the ovary, and the existence of a plant or of an animal follows the operation of the secondary cause. Created agents may be said to co-operate with God in working out the essence of things; but existence is something beyond their power; it is the effect of a higher cause, of that cause namely, whose very essence is self-existence as such. When therefore, we ask for that energy or power to the exertion of which the Universe owes its origin, to whom should we point but to God, the self-existent Being, whose essence is nothing else but self-existence? Who else but He could confer on everything the boon of existence? Who else but He should have devised in His infinite intellect the essence of all things, and granted to them a proportional existence? Therefore, if the Universe has had an origin at all its Architect, its Designer, its Maker, was Almighty God. If the vast mass of various existences have ever had an origin, this was due to the self-existent Being whose primary and proper activity aims at, and terminates in the production of existence. Such being the case, it is no wonder if God created everything out of nothing. It could not have been otherwise. If the proper effect of God's activity is to produce existence, how could any thing have existed before God exerted His activity? Some say that God first created elementary matter, out of which afterwards arose the world we behold. Let it be so: we do not object to this view: but it should always be borne in mind that primeval, chaotic or elementary matter also owes its existence to the First Cause, to the self-existent being, who created elementary matter as everything else out of nothing. If it were not so, namely, if matter were not indebted to God for its existence, but being uncreated had an eternal existence of its own, independent of God's action, God would not be the First Cause, the universal source of all things. The self-existent, the infinite Being, that is, God would no more have any reasonable claim to be thought of, and worshipped as the supreme and only God. Therefore if this Universe has had any origin at all, it must have originated out of nothing.

The arguments hitherto brought forward might suffice to prove the truth of the creation of the world out of nothing; but I am pleased to close this last Lecture on Creation with some consideration on Matter and life, which alone can prove beyond any reasonable doubt that the only way of explaining the origin of the world is *by creation out of nothing.*

In the first lecture we discussed together the possibility of the eternity of matter. We heard then Professor Charles A. Young say that "energy is unceasingly dissipated by the processes which maintain the present life of the universe, and this dissipation of energy can have but one ultimate result, that of absolute stagnation, when a uniform temparature has been everywhere attained. If we carry our imagination backwards, we reach at last a beginning of things which has no intelligible antecedent; if forwards, an end of things in stagnation." This is the conclusion of true science at the end of the nineteenth century. But materialism on the contrary declares that "matter a primorolial substance, self-existent, without consciousness or life, is the origin of all that exists, from the inorganic stone up to man,"(Buchner, Kraft and stoff.) And Moleschott says that "creation is only the affinity of matter, from which earth, air, and water are evolved into growing and intelligent being." (Moleschott, kreislau des lebens p. 84.)

Now, the essence or nature of matter is, of all things, most obscure and inexplicable, and whatever progress science has made, the question remains insoluble. Yet in reference to it, abstract Dynamics lay down the following laws. I Matter has the property of inertia, in virtue of which it is incapable of varying in any way its state of rest or motion. It may be the sport of forces for a length of time, but so soon as they cease to act it remains in the state in which it was left until they recommence their action on it. Hence whenever we find the state of a piece of matter changing, we conclude that it is under the action of a force or forces. This law is known as the first among Newton's Laws of Motion. II. Whatever matter may be, the other reality in the physical universe, energy, which is never found unassociated with matter. depends in all its widely varied forms upon motion of matter. Therefore *potential* energy. like kinetic energy, depends upon motion. (Newton's Principia; Thomson and Tait. Natural Philosophy; Maxwell's Inertia, etc.)

Now these two laws being taken for granted, we thus argue; Matter in itself is inert, it cannot be therefore self-existent. For the self-existent Being must have in itself the cause of its existence, otherwise it is not self-existent. But matter in itself is merely passive, that is to say, indifferent to rest or motion, and remains in the same state until changed by some external impetus. If matter, therefore, when existing, does not possess in itself the cause of its own motion, how can it be self-existent? Granting that matter is not self-moving, how can we grant that it is self-existent? We refer every change we find in matter to some external impetus and shall we say that matter is self-existent? Materialists say that creation is the potential energy of matter from which everything that exists up to man is developed. But, in the name of true

science we answer that potential energy like kinetic energy, depends upon motion, and matter does not possess in itself the cause of its own motion. Matter, therefore, does not possess in itself the cause of its own being, and consequently it must have been caused by the first Mover of the universe—the Creator of all, God—and caused out of nothing.

Life affords us another argument for establishing the truth of the creation of the world out of nothing. Unless we are disposed to take refuge in miracles or mysteries, say the Materialists, "we must admit that the first living beings were formed out of the earth by the free generative power of matter itself." (Burmeister, Geschichte der Schoffung). But against this unwarrantable assumption true science proclaims that the old saying "Omne vivum ab ovo" has been fully confirmed, and has found more accurate expression in the formula "that all life, both vegetable and animal, originates from a cell." (Cs. Ouenstedt' Scleiden: Ulrici: Huxley quoted by H. S. Bowden, Natural Religion, P. 183,)

All life, therefore originates from a cell. But whence is the first cell? Not from matter because, (a) to produce life, kinetic force is absolutely necessary and matter in itself is inert, nor without motion possesses any kinetic or potential force at all. (b) The perfect cannot proceed from the imperfect, and matter is infinitely inferior to any living germ, however infinitesimal it may be. (c) Any greater degree of intensity of the physico-chemical processes of matter, any increase of light, heat, electricity, and the like, above their normal degree of energy, weakens, instead of strengthening, vital power, and after a certain point of intensity utterly destroys all organic life. Consequently, to assume *that* to be the cause of production of organic life which is pernicious and destructive of its existence, is a self-evident contradiction." (R. Wanger quoted by H. S. Bowden.) (d) Life is a force of its own kind, specifically distinct from everything we see in matter. It cannot be therefore attributed to a cause, which in itself has not the elements necessary to its development. (e) Neither can the origin of life be explained by Darwin's theory. For the theory of the genesis of species involves the negation of the objective reality of the idea or specific essence, containing a substantial fixedness of character and form, and the power of producing itself within the limits of its own nature. It confounds accidental varieties with substantial transformation, and artificial means with natural processes. It is contrary to all historical experience, and the constant fact of the sterility of hybrids: it stands in contradiction with itself in the bearing of the two laws of the struggle for life and natural selection, which well restrict rather than widen the limits of development, and keep the species within their own boundaries, rather than expand them into new forms and modes of existence. (f) Finally, life cannot have originated from matter, because life is quite unproduceable by mere mechanical or chemical means. With all our progress in natural science, no one has ever seriously thought that a living body could be produced from the crucible, nor a plant, nor even the lowest moss, "We are doubtless able," says Liebig, "to adapt, alter, intensify, and neutralise the cohesive forces in the atoms of organic combinations. We can, by the combination of two, three, or four organic atoms, create molecules of a higher order, or we can resolve such combinations back into their constituent atoms. But we cannot, from its constituent elements, produce even one of these organic combination. No laboratory will ever create a cell, a muscle, a nerve, in a word, any trully living particle of an organism." (Chemische Briefe, I, 252.)

Therefore, man cannot directly produce any living being He can only apply the active to the passive principle, the seed to the germ, the life-giving fluid to the ovary, and life will ensue in a manner secret, mysterious and altogether beyond comperhension. In the fecundation and successive development of all germinal cells there is at work a secret agent which out of inorganic substances makes organic combinations, and out of dead matter, through the instrumentality of secondary causes produces a living being. The secret Agent is God, the creator and preserver of the universe.

Now we shall ask again If the first living cell was not from matter, whence was it? Whence came the first living germ that gradually evolved into a perfect being? Shall we say that it arose by chance? and that life is due to a haphazard? But every sensible man knows that nothing arises by haphazard, much less a settled order of organic being. If, therefore, neither matter nor chance can be appealed to, in order to explain the origin of life upon earth, we must conclude that life owes its origin to God, who out of nothing created the first man, the first animal, the first tree, the first herb, the first element of matter, the first atom, the aggregation of which formed the plastic root of the material world.

To sum up. Either we must admit that the problem of the origin of the universe is a mystery altogether beyond solution, or we have to proclaim with the christian Bible that "in the beginning God created heaven and earth. The first alternative may perhaps be dear to man's pride, who chooses to confess himself ignorant of, rather than submit to his creator: but the second alternative is the consoling faith of millions, and the verdict of science declaring that "there was a beginning, and that for it no force where of she takes cognizance can account.

G. Bartoli, S. J.

EXTRACT.

ARE ANIMALS IMMORTAL?

BY JOSIAH OLDFIELD, M. A., L. R. C. P., M. R. C. S.

The commonest excuse for taking the life of an animal is "that it has no soul." Is this true? And if so, how do we know it? Revealed religion does not say so. It is only the dogma of ignorant selfishness which can say definitely and emphatically "Animals have no hereafter."

Many a nation-aye, one as highly developed as the Jewish in the time of the Maccabees—has denied that women are fit to enter the heaven of the blessed, and if they have a future at all, it must be in the Gehenna of destruction.

"Animals have no consciousness of a future life, and therefore have no future life." Does this follow? There are, and have been, races of *men* who have had no consciousness of a future life; have they, because of this, no future life? Do those who claim immortality to man because of his consciousness of a future life, deny it to those who, in a fixed creed of atheism, have no belief in a soul entity apart from a chemical vitality? Would they deny a future existence to idiots and lunatics on the ground of inability to formulate thought which can be projected beyond the limit of temporal existence? I think not. Why then should such arguments be valid in the case of lower animals?

Let us take one of the most striking arguments in favour of human existence after death—the incompleteness and consequent injustice of the present life, considered as the totality of human existence. The fathers eat sour grapes and the children's teeth are set on edge. Why should the children thus suffer if they have had no past and will have no future? A child is born into the silence and darkness of a living tomb, sightless, dumb, deaf, and often suffering daily pain. The poor creature mysteriously comes into this world and lives on in patient, protracted existence until, as an old man, this mockery of a man passes beyond the veil. But if the touch of the skilled teacher can get into the dark, secret chamber of this tortured soul, the first lesson taught is that "GOD IS LOVE."

This would be a gaunt lie, a starting skeleton of hypocrisy, if this life were all. The very thought picture of such a case as thrown on the screen of God's love proves more forcibly than any argument can prove, that this life is *not* all, but that there shall come a great awakening, a new vision, and a restitution, when the incomplete puts on perfection.

Let me illustrate my meaning more fully. A noble soldier dares the rain of bullets to save a wounded comrade, and falls dead upon his friend's body. A saintly hero crosses sea and land to bring the knowledge of God to barbarous races, and when he arrives among them they torture and slay him. A husband and father, noble and gentle, joins a rescuing party and descends a pit. A fall of the roof crushes him to death, and from a blighted home the sunshine goes out for ever. But the drunken sot, who is a terror to his wife, and a curse to his children, is rescued alive to continue his career. An orphan girl, in the innocence of her love and confidence, gives all her treasure to a man, and despoiled and ruined, sinks into a shame from which she will never rise again, and into a disgrace from which death alone will free her. Upon a happy village-life, where all is joy and peace, there breaks the storm of war, which others have kindled, and poverty, wounds starvation, and death are dealt out with a lavish hand. We change the scene; a slave raider is there, men are carried off to be sold to a hopeless, life-long misery, and woman to brutalities which they would embrace death to escape.

If there were no past and no future life, these tragedies of human suffering would cry out in bleeding, burning, tongue, that there is no GOD, and no GOOD. But believing that there is a God, and that this God is Good, the inexorable fact is borne in upon us that there must have been a past life to every one of us, or that there will be a future life for every one of us, or that both a past and future connect this little span of life, and unite it into the perfection of a great whole.

Has this no further lesson to teach us? Are men able by the force of pressing, age-long experience to grasp a future life for themselves, and deny it for women? Are they able at length to include women in the circle of God's love, and exclude all others of His creatures? The same laws of physical life hold good, from the lowest bit of bioplasmic jelly to the highest form of man. Who shall say that the natural laws by which God has developed mind and soul consciousness in man are not equally applicable *pari passu* in the evolution of all life? If the inexplicable sufferings of man, the inequality of terrible burdens, form a logical argument for a future life in his case, why should it not do the same in the case of animals, who suffer just as uniqually, just as inexplicably, just as terribly, as man suffers? May we not conclude that in God's hand there is a slave for every wound of theirs, too: a crown for every cross of theirs too: a recompense of life for every broken heart among them? The same things occur in animal life as in human life. The Gelert, who saves the child by fighting with the wolf, is killed by his master in the sudden anger of an irrevocable mistake. The great St. Bernard, braving the bitter frost to save a wayfaring stranger,

is dashed over a precipice by a block of ice, and is broken into a thousand pieces. The brave Newfoundland leaps into the stormy waves to save the drowning child, and exhausted, beaten helpless against a rock. The weary cart-horse, and the patient ass live out a slavery of goaded over-work, in which scanty food and short hours of sleep are the only solaces from the daily monotony of stinging lashes, heavy blows, panting breath, and straining muscles. Robbed of love, robbed of the joys of parentage, robbed of rest, labour and toil is their portion, until limping and spavined, the horrors of the knacker's yard come as a happy release from suffering.

I have often shuddered as I have seen a cow which had been torn from her home in America, and brought hither in a ship the horrors of which have been described as "beyond description" landed by the help of plentiful blows in a London dock, and then caught by a chain thrown over her horns, and dragged by a windlass into a slaughter-house. With lolling tongue and starting eyeballs, she is goaded on, inch by inch, through those moments which must be to her as centuries, and as she wildly tries to break away, she slips on the floor, sloppy with pools of blood. But she must stand to her doom. So a cruel poke, or a twist of the tail brings her to her feet again, to be dragged on and on, until, pressed close to the fatal ring, with every nerve on tension, and anguish expressed in every fibre of her body, the pointed axe comes down with a crash into the skull. Happy is the cow if that aim be true, and the last shiver then passes through her sinking frame.

I have entered the vivisection prison, and heard the piteous moanings of the victims. The poor cats have put out their paws through the bars, and begged piteously, and all that I could give them was but touch of compassion. The timid, innocent guinea-pigs were there, put into the same cages from whence others had gone to their long home, and whose tortures were now over *Beati mortui*! The helpless little rabbits looked up at me half stupidly, for the poison in their food had happily begun to dull their senses, and left only the dead hum of the blunted pain upon them. The pathetic, imploring cries of the cats will remain with me as long as life lasts, and tell me more forcibly than words can speak, that they, too, have a future of recompense.

The argument is the same: the premises are the same the conclusion is the same. Made perfect by suffering is as much applicable to the earlier stages of life as to the latter, as fittingly appropriate to the suffering animal in non-human shape who has much humanity, as to the suffering animal in human shape who has little humanity. If the heart be broken, whether of man, woman, or faithful hound, there shall be space in the Heaven of the Infinite to heal it. If the opening soul has been bruised and crushed, whether it be formed within the greasy covering of a Greenlander, the black skin of a negro, or the tawny hide of a mother lion deprived of her whelp, there is hope, nay, there is faith—that it shall be bound up again. If self-sacrifice has been lost, if man or animal has thrown away his life in vain to save another, it shall be found and restored again in the great Hereafter. If all the tender love of a mother, the anguish of child-birth, the cares and solicitude the toil, the labours, and self-stinting to give the best of her life to her offspring, be common to creation, then creation in common shall appeal by a common sufferings of motherhood to a common life in the Hereafter. Understanding the continuity of all life, we shall be able to understand something more of the universal Love of God, a love not restricted to a few creatures called men, but widely extended to all His creation. We shall be able to grasp more of the inspired meaning of the poet, who uttered a truth, the whole of which is barely understood, when he sang—

> That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete.

THE HERALD OF THE GOLDEN AGE.

THE DRAVIDA BHASHA SANGHAM.

Madras, 12th May 1899.

AN APPEAL.

SIR,

In the conviction that the time has come when a serious effort should be made for the improvement of the vernacular literature of Southern India, and that for any effort to be successful it should receive the sympathy and active cooperation of intelligent and influential people, we take the liberty to make this appeal to you. For some time past, the question has attracted much public attention, and among the proposals made for carrying out this object is the establishment of an Oriental Side in the University. The public does not know what shape the final decision of the University may take or whether any decision will be arrived at immediately. It is also probable that the Department of Public Instruction will, at no distant date, consider the desirability of instituting adequate public examinations in the classical and the chief vernacular languages of this Presidency. That these efforts are calculated to promote the progress of vernacular literature there can be no doubt. But the present appeal is on behalf of an attempt which aims at the same end by following different, and, as we believe, more practical methods. It is necessary that our vernacular literature should improve

more in breadth than in depth in other words, should become an instrument of the education of the people rather than remain the property of a few gifted scholars. No literature can be healthy or progressive if it does not reflect the feelings of the people, instruct their minds, and foster their honourable ambitions. The expansion of people's intelligence and activity, and the expansion of their literature should act and react on each other. Much as we revere the past, we must admit that the progress of the nation requires an assimilation of western ideas and consequently the improvement of the vernaculars for the adequate expression of these ideas. We are, therefore of opinion that any attempt which is limited to the object of preserving the old Dravidian classical works, however valuable in certain respects these may be, can only be one-sided and can do good only in a very limited field. In order that good results may be attained, which will benefit the bulk of the community and be far-reaching, the attempt should be directed towards the development of fresh literature on modern lines. It is hoped that the establishment of an association, consisting of persons interested in the improvement of Vernacular literature on these lines, will help in the accomplishment of the objects that we have indicated above. In the accompanying papers you will find the objects of the association and the means by which they are to be attained definitely stated. We feel confident that they will commend themselves to you, and if they do, we request that you will be so good as to intimate to M. R. Ry. V. T. Seshadriachariyar, Purasaipakam, Madras, your willingness to have your name registered as a member.

We remain,

SIR,

Yours faithfully,

T. M. APPU NEDUNGADI,
T. BALASUNDARA MUDALIYAR,
H. NARAYANA RAU.
V. T. SESHADRIACHARIYAR.
G. SUBRAHMANYA IYER.
K. VIRESALINGAM PANTULU.

Proceedings of a preliminary meeting in connection with the

"SOUTH INDIAN DRAVIDIAN SANGHAM"

held at Pachaiyappa's Hall Madras, at 3 P. M. on Saturday, the 5th March 1899.

Present: Dewan Bahadur the Hon'ble Mr. Justice Subrahmanya Aiyar Avargal and about 50 Native Gentlemen, besides a large number of students of the college department, interested in the movement.

Dewan Bahadur the Hon'ble Mr. Justice Subramanya Aiyar Avargal C. I. E. in the Chair.

Resolved that an Association by the name of the '*South Indian Dravidian Sangham*' be formed and that a Committee, consisting of the following gentlemen, be appointed to revise the draft circular proposed to be issued to the public, to draw up a scheme in respect of the aims and objects of the Sangham, and to adopt the necessary measures to convene an inaugural meeting as early as possible.

M. R. Ry., V. T. SESHADRIACHARIYAR AVL., (*To be corrected*)
T. BALASUNDARA MUDALIYAR AVL.,
" T. RAMAKRISHNA PILLAI AVL.,
RAO BAHADUR K. VIRESALINGAM PANTULU GARU,
M. R. Ry., M. SESHAGIRI SASTRIYAR AVL.,
G. SUBRAHMANIA IYER AVL.,
M. RANGACHARIYAR AVL.,
S. RANGIAH CHETTIYAR AVL.,
T. M. APPU NEDUNGADI AVL.,
H. NARAYANA RAU AVL.,
" S. MANGESHA RAU AVL.,
DEWAN BAHADUR V. KRISHNAMACHARIYAR AVL.
M. R. Ry., M. KRISHNA AVL.,
REV. MR. J. LAZARUS,
M. R. Ry., C. V. SWAMINATHA AIYAR AVL.,

Proceedings of the Committee at its Meetings on the 9th, 16th, 20th, 28th, and 30th, March and 8th April 1899.

I. Resolved that the name of the Association be the '*Dravida Bhasha Sangham*.'

II. Resolved that the objects of the Sangham be :—

(1) Publication of ancient Dravidian works:

(2) Production and development of Dravidian literature on modern lines.

III. Resolved that the following means be adopted for carrying out the objects of the Sangham :—

(1) That a journal be published by the Sangham in each of the four principal Dravidian languages, viz., Tamil, Telugu, Malayalam and Canarese.

(2) That lectures in the above languages be delivered, from time to time, under the auspices of the Sangham, on such subjects as are within the scope of the Sangham.

(3) That standard books on scientific and literary subjects be published in the above languages, or grants-in-aid be offered for their publication, as the Sangham may deem expedient or necessary.

(4) That prizes and medals be awarded in recognition of merit in original works.

(5) That honoraria be offered for translations and adaptations of prescribed works.

(6) That the Sangham determine, by periodical conferences of competent persons or by other means, suitable expressions to convey scientific and technical ideas.

IV. Resolved that the Sangham consist of

(i) Patrons,

(ii) Life-members,

(iii) Honorary Members, and,

(iv) Ordinary Members.

Patrons shall be those who are chosen as such by the Sangham.

Life-Members shall be those who, contribute not less than Rs. 100 to the funds of the Sangham.

Honorary Members shall be those who, whether they are otherwise connected with the Sangham or not, are chosen as such, in consideration of distinguished literary work done in connection with the Dravidian languages and literatures. The total number of such members shall not exceed 24.

Ordinary Members shall consist of those paying an annual subscription of five Rupees.

V. Resolved that the management of the Sangham vest in an executive board of the members.

VI. Resolved that a Committee consisting of the following gentlemen be appointed to draw up an appeal in English, Tamil, Telugu, Malayalam and Canarese to the public, explaining the objects of the Sangham and inviting support, to issue the same and to place the replies before the next meeting early in July.

M. R. Ry. T. M. APPU NEDUNGADI.
T. BALASUNDARA MUDALIYAR.
H. NARAYANA RAU.
V. T. SESHADRIACHARIY
„ G. SUBRAHMANYA AIYAR.
RAO BAHADUR K. VIRESALINGAM PANTULU.

NOTES AND COMMENTS.

Dr. Pope's Tiruvachakam.

In a letter, received during the month, we gather that every care is being bestowed both on the annotation and printing of the book to make it valuable in every way. He is also arranging with the Press authorities to reproduce the illustrations which will give both English and Indian readers a more vivid idea of things. We extract the following passages also from the same, which will not fail to interest our readers much.

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"I shall be very glad if the view I give of the Siddhanta Religion and philosophy should in any way counteract the thoroughly unphilosophical and irreligious perversions of Buddhism which are current. The fact is that the protest on behalf of God, the soul, and immortality made by the "Santana Gurus" is one of the greatest attractions to me. I feel as if a real student of those works must find the Holy gospels and Psalms which are the joy and strength of my own heart, very much akin to the real scope of this admirable system."

***

I need not assure you and many other South Indian friends with what entire affection I regard them and how earnestly I offer my humble prayers on their behalf. What little life is left me will be expended in Tamil. In the other world, I have some how the conviction that I may talk Tamil with many good men, whom I shall understand more thoroughly than I can now. I commend to your guardianship all my publications which I should like to know were circulating much more largely than they do now.

***

An old and rare Mss. of Skanda Purana.

In the course of his recent journey to Nepaul in search of Sanscrit manuscripts and inscriptions for the University of Cambridge, Mr. Cecil Bendall, who lately retired from the staff of the Department of Oriental Literature in the British Museum, made, says the London correspondent of the *Manchester Guardian*, some discoveries of early manuscripts of great interest and value in relation to the literary history of India. For instance, the extant Puranas have been pronounced by most critical scholars to be quite modern compilations, the oldest of them not earlier than the ninth century, A. D., and in this connection it is of great importance that a manuscript of a considerable portion of the Skanda Purana, written not later than the sixth century, A. D., has come to light in Nepaul, and has been acquired for the collection of the Asiatic Society of Bengal. Mr. Bendall was able to spend many days in the examination of the Maharaja's splendid

collection of manuscripts and he came accross two old copies of the poems of Vidyapati, whose words have hitherto been chiefly known from poor modernised editions of no account for the linguistic student. The new manuscript will probably prove of great value for settling the difficult problem as to what the language used by Vidyapati actually was. Mr. Bendall also discovered about fifteen new inscriptions, most of which are of considerable antiqnity and importance for the history of ancient Nepaul. He found modern Nepaul and its population, with their customs and superstitions, promising field for the student of ethnology or folklore, and was specially struck with the parallelism which he noticed between some of the features and practices of Roman Catholicism and of the Buddhist religion in Nepaul. This resemblance between the Nepaulese form of divine worship and that of the Catholic Churches is, however, not peculiar to that country, as Lord Curzon informed Mr. Bendall that he had himself observed it in many other Buddhistic countries.

***

Interpreter of Buddhism.

As illustrating what the Rev. Doctor says about Buddhistic preversions, we may refer to what appears above the signature of a Master of Arts and a Vidya Bhusan to boot in the April number of the *Mahabodhi Journal*. The master of Arts in proceeding to repudiate the aspersions against Buddhists that they are irrecoverable *Nastiks*, that they believe neither in the existence of God, nor in that of the individual soul, and that their *Nirvana* which is their *Summum Bonum is* utter extinction, gives a novel definition of *Nastika*. He says the word is very vague and it may mean disbelief (1) in future births (2) in God (3) or in the soul (4) or in any eternal substance. And He exonerates Buddhism under the first definition. Coming to the second definition, he asks 'what is God?' If God is synonymous with the Governor of the Universe, then our learned scholar says there is no God, and calls in aid of Buddhism, the most advanced scientists of the day and asserts that the only real Governor is men's *Karma*: And if God means karma, then, he safely argues that Buddhists are theists. Under the third head, he defines soul as the component of ideas transmitted in Karma and he quotes Dr. Paul Carus who says, "In a word, there is no entity, or soul substratum or soul substance that is possessed of sensations, impulses and motor ideas, but all the sensations impulses and motor ideas of a man are themselves part and parcel of his soul. And from a misapprehension of the phrase that the soul is neither *the Sat nor Asat*, he says that Buddha really meant a higher kind of thing which is neither existent nor non-existent. And he says, on the fifth point that in Nirvana, the soul or "I" enters into *Sunyata*, but he defines *Sunyata* as a place of Refuge, i.e., it enters its own refuge after its illusions are all gone The waste of intelligence displayed in this special pleading is so patent that we refuse to go into its illogicalities. But a correspondent in the Hindu, who styles himself Dharmaprya surpasses this M. A. and surpasses himself in his defence of Buddhism. He says that all religions are at bottom atheistic: some are unconscious of their atheism, others only semi-conxious: while a few like Buddhism are conscious of atheism and he further adds that the theist's belief in God plays very small part in the practical lives of men that and, even Sankara did not believe in the existence of a Personal God. And he lifts up his *Budhi* (whatever it may mean) to the Highest Pedestal of the Unknown God, and enlarges very much about its far reaching Power and influence. We are however glad to think that both the "*Hindu*" and the "Indian Social Reformer" have expressed themselves out-spokenly that it is not possible to revive Buddhism in India and that it will neither be necessary nor beneficial.

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The Humanitarian League:—

The eighth Annual Meeting of the Humanitarian League was held at St. Martin's Town Hall on Tuesday afternoon and was followed in the evening by a largely attended Conversazione of members and friends. The Report for 1898 shows a continued increase in the strength and activity of the League, which, in addition to its central committee, has now four special Departments dealing with the questions of Criminal Law and Prison Reform, Sports, Humane Diet and Dress, and Lectures to Children. Copies of the Report, with other information, can be obtained from the Hon. Sec. 53 Chancery Lane W. C.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.,

Commenced on the Queen's Commemoration Day, 1897

VOL. III } **MADRAS, JULY 1899.** { **No. 2**

TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTA BHA'SHYA.

(Continued from page

Adhikarana. 8.

Hence is he a knower. (II. iii. 19).

In the preceding section it has been shewn that Jîva is eternal. Again, a doubt arises as to whether he has knowledge inherent in him or not.

(*Pûrvapaksha*:)—Jîva is not endued with knowledge inherent in his nature. For, in the s'ruti "The two, the one knowing and other unknowing," it is declared that jiva is ignorant. Therefore quite unknowing is jiva who is mere consciousness (chaitanya) in essence. But in virtue of the power of Mâyâ, he is endued with the body and sense-organs and is bound by egoism, which makes him regard himself to be a man or a god and perceive such objects as a cloth and a pot to be external to himself. Thus he passes from world to world. As possessing knowledge only in the state of samsâra, jîva is not a knower in his essential nature. Otherwise, how can he attain salvation

(*Siddhânta*):—As against the foregoing we hold as follows. This A'tman (jîva) is a knower. Manas is the knowledge constituting his essential attribute, as may be seen from the following s'rutis

"He who feels 'I smell this,' he is A'tman,.... ...he sees by manas those objects of desire which are in the region of Brahman and is delighted."*

"Manas is his divine eye."*

Wherefore he is a knower in himself.

As to the contention that in virtue of the power of Mâyâ, he is a knower in the state of samsâra, we admit that it is true. By association with material manas, jiva indeed transmigrates as the enjoyer of pleasure and pain, as the knower identifying himself with the body and the egoism, while his inherent power of intelligence is overpowered by the power of Mâyâ. But, when he shakes off the connection with the triple dirt by knowledge and constant contemplation of Brahman, then he becomes equal to Brahman, and, with his inherent unsurpassed attribute of

* Chhâ-up. 8-12.

knowledge then manifesting itself. he is said to be liberated.

Moreover, 'the sruti,' "Delighting in prâna and enjoying by manas,"* gives us to understand that Brahman has a natural sense-organ in the form of manas by which He perceives His own unsurpassed bliss. From this we may understand that the liberated jîva, as possessed of similar attributes, is endued with manas, an internal sense-organ quite independent of the external organs of sensation, and which is a means of enjoying his own inherent bliss. The sruti which speaks of the two as "the knowing and the unknowing" implies only that jîva is of limited knowledge. It declares that Parames'vara who is not a samsârin is omniscient. Wherefore, while in samsâra. A'tman is of limited knowledge. and when liberated he is omniscient. Thus A'tman is a knower.

Adhikarana. 9.

(As the s'ruti speaks of his) departure, going and returning, (A'tman is very small). (II. iii. 20)

As the A'tman, who has been proved to be a knower in the preceding section, is declared to have a departure and so on, he must be very small (*anu*) in size. Here a doubt arises as to whether this holds good or not

(*Pûrvapaksha :*)—He cannot be very small (*anu*). As the S'ruti "This A'tman is, indeed, great and unborn"† shows that jîva is all-pervading, and as the sruti "I have surpassed the whole universe"‡ shows that, by pervading all, he has surpassed the whole universe, this A'tman must be all-pervading from all standpoints of view.

(*Siddhânta :*)—As against the foregoing we hold as follows This A'tman is *anu, i. e.*, extremely small, because the s'ruti speaks of his departure, his going and returning. His departure is thus declared: "With that flash, that A'tman departs."§ "His going is declared in the following words: those who depart from this world go to the moon."‖ His return is thus spoken of "from that world they come back to this world for action."¶ If jîva be all-pervading, his departure, going and returning cannot be explained.

It is true that A'tman, though all-pervading, may be said to depart when separated from the body; but going and returning cannot thus be explained as the sûtrakâra says

And (because) the last two (can be accomplished) by himself: (II. iii. 21.)

A'tman must be extremely small, inasmuch as the last two, namely, going and returning, can be accomplished only by himself. As to the s'ruti "Atman is great and unborn," it occurs in a section treating of I's'vara, and does not therefore refer to jîva. As to his surpassing the whole universe by his all-pervasiveness, it has to be explained as referring to hte liberated jîva whose s'akti or intelligence coming into manifestation on the removal of the veil of dirt, sends out its rays everywhere. Therefore Atman is quite small.

Sûtrakâra raises an objection and answers:

(If you say that He is) not small because of the s'ruti teaching the contrary, (we say) no, because it is a different section. (II. iii. 22.)

(*Objection.*)—The s'ruti "That Atman is indeed great and unborn" shows that jîva is not small.

(*Answer:*)—No; because this s'ruti occurs in a section treating of Parames'vara, commencing thus:

"He who knows and contemplates A'tman, etc.'"*

And because of the very word and measure (III. iii. 23.)

He is spoken of as *anu*, as extremely small, in the following s'ruti:

"This extremely small A tman can be known by the mind he in whom prâna has entered five-fold." †

And his measure is also given in the following srut:

"The lower one is indeed known to be in size like the point of the iron thong at the end of a whip."‡

Thus A'tman is extremely small. *Measuring* consists in citing a thing which is like an atom and declaring that A'tman is of that size.

If jîva be very small, whence then is the experience of a feeling all over the body? The Sûtrakara says:

There is no incongruity as in the case of sandal (II iii. 24.)

Just as a drop of sandal ointment, though remaining in one place, yet produces pleasure extending over the whole body, so too, here there is nothing incongruous.

Again, the sûtrakâra raises an objection and answers:

* Taitt-up. 1-6
† Bri-Up. 6-4.
‡ Taitt-Up. 3-20.
§ Bri-Up. 6-4.
‖ Kaushitaki-Upanishad, 1-2.
¶ Bri-Up. 5-4.

* Bri-Up.—6-4-13.
† Mundaka-Up 3-1-9.
‡ Sv'etâ-Up. 5-8.

If you say (that the two cases are not similar) because there is a special abode (in the case of sandal.) (we say) no, because we admit it (in the case of j'iva): indeed (j'iva is said to abide) in the heart.
(II iii. 25)

(*Objection* :)—The sandal-ointment abides in a special abode.

(*Answer* :)—This objection cannot apply to us : for we admit that A'tman also has a special abode, as the s'ruti says

"In the heart, indeed, is this A'tman."*

"He who is within the heart, in the prânas, full of consciousness, that light which pervades all."†

So (i.e., by the illustration of sandal-ointment) do some Vedântins explain (how a small thing can produce a feeling extending all over the body.)

The Sûtrkara states his own view as follows

Or by his attribute as in the case of light. (II.)

A'tman experiences—by pervading the whole body—by means of intelligence which constitutes his inherent quality ; just as a gem illumines an adjacent object, by way of pervading it by means of its own light. Therefore, there is no incongruity whatever.

As to the contention that intelligence and A'tman are not distinct, the sûtrakâra says

There is a distinction as in case of odour so indeed, the s'ruti declares. (II iii. 27).

Just as we say that earth is that which has odour so when we say I know we perceive intelligence to be an attribute of A'tman. Accordingly there is a distinction between intelligence and A'tman. The s'ruti declares the distinction in the following words

"This person does know."

Because of its being mentioned separately. (II iii. 28)

Intelligence is mentioned separately from A'tman in the following s'ruti

"There is no failure of the intelligence of the intelligent one."‡

Thus it has been shewn that A'tman has the attribute of intelligence which is eternal. Then, how is it that, while Atman has intelligence for his attribute, he is spoken of as intelligence itself? The sûtrakâra answers as follows :

Indeed because that is his chief attribute, he is given that designation, like the Wise. (II. iii. 29).

Because Atman's chief attribute is intelligence, the designation of intelligence is given to him—not because he is mere intelligence itself,—just as the Wise (Prâjna, Brahman) is spoken of as "Truth, Intelligence," though He is one possessed of intelligence. Therefore there is nothing wrong in designating A'tman as mere intelligence.

Again he explains as follows :

Because it is co-extensive with A'tman, there is nothing wrong, as we do see it (elsewhere). (II. 30)

As intelligence inheres in the nature of Atman, it is not wrong to designate him by it. We do find an individual cow designated as cow in virtue of the attribute of cow-ness, merely because that attribute inheres in her. Accordingly inasmuch as the attribute of intelligence inheres in Atman, he is designated as intelligence.

How can intelligence which does not exist in sleep (sushupti) and other states, be said to be co-extensive with A'tman? The Sûtrakâra says :

As in the case of virility, it may exist (in sushupti) and come into manifestation (thereafter). (II. iii. 31).

Intelligence does inhere in the essential nature of Atman, because, while existing unmanifested in sushupti and the like, intelligence springs into manifestation in jâgrat or the waking state and so on ; just as the seventh principle, (namely, the semen), which constitutes the characteristic ingredient of a human body of the male sex, though present even in childhood manifests itself only in youth. Wherefore, it is not wrong to maintain that intelligence is intimately associated with Atman's nature.

The sûtrakâra now speaks of the purpose served by maintaining that A'tman is a knower and is infinitesimally small :

Otherwise, there would be an eternal perception and non-perception, or either of them exclusively. (II. iii. 32).

Otherwise, *i.e.*, if A'tman were omnipresent and mere consciousness, then because he is eternal and subject to no limitation, there would be a constant perception, of him ; and A'tman being ever in the same condition his non-perception, too, must be constant. The same objection applies to the theory that A'tman is all-pervading and that his intelligence is only accidental for, all A'tmans being alike present everywhere, the causes of perception, such as conjunction with manas, are common to all. If the cause of perception be *adrishta*, something unseen (such as past karma), even this cause is common to all, and there is nothing which goes to restrict it. Or, perception and non-perception being quite opposed to

* Praśna up.—3-6.
† Bri-up. 6-3-7
‡ Bri-up—3-3-30.

each other, the causes (referred to) may either give rise to perception exclusively, or to non-perception exclusively. Then, there would be either the one or the other exclusively.

Wherefore, what was declared above alone holds good.

Adhikarana. 10.

(Atman is the) doer, as the s'a'stra must have a purpose. (II. iii. 33).

It has been shown that A'tman is a knower and is infinitesimally small. A doubt arises as to whether or not he is a doer.

(*Pûrvapaksha*):—A'tman, who is immutable, cannot be a doer. Properly speaking, either the buddhi (intellect) or prakriti (the root of all matter, must be the doer. Atman appears to be the doer by falsely assuming to himself the agency of the other. Therefore, it is not right to that Atman is the doer.

(*Siddhânta*):—A'tman no doubt the doer; for the s'âstra must have a purpose. Otherwise the s'âstra which enjoins and prohibits would serve no purpose.

And because of the declaration of his taking and wandering. (II. iii. 34).

He is the doer, undoubtedly for it is declared that he takes and wanders, as in the following s'ruti

"Thus, verily, does he take these prânas and wanders as he likes in the body."*

As to the contention that agency pertains to the buddhi and the Prakriti, the sûtrakâra argues against the agency of the buddhi in the following words:

And because of its declaration in reference to the ritual. If not, there would be a difference in declaration. (II. iii. 35).

"Consciousness achieves sacrifice";† in such words as these, Atman is spoken of as the agent, and therefore he is certainly the doer.

(*Objection*):—The word 'consciousness' denotes the *buddhi*, not the *A'tman*.

(*Answer*):—No. If so, the wording would be different, in the form "with the consciousness." Elsewhere when the buddhi has to be spoken of, we find the word 'consciousness' used in the instrumental case, as in the sruti "Having taken, with the consciousness, the consciousness of these prânas (senses)."‡ Hence the conclusion that buddhi, being an instrument, cannot be an agent.

The sûtrakâra objects to the view that Prakriti is the agent

As in perception, there could be no restrictive. (II. iii. 37.)

If Prakriti were the agent, then, as it is common to all, there would be nothing to restrict the result of an act to an individual; any more than in the case of perception already discussed.

And because of a reversal of the potentiality. (II. iii. 38).

If Prakriti were the agent, then, inasmuch as the agent of an act should also be the enjoyer of its fruits, Prakriti would itself be the enjoyer. Thus, then, A'tman would cease to be the enjoyer.

And because of the absence of the contemplation. (II. iii. 39).

Moreover, if Prakriti were itself the agent, there would be no room for the contemplation that "I am distinct from Prakriti." Wherefore, A'tman is the agent

And, like a carpenter, he (proceeds) in both ways. (II. 39).

If A'tman is the agent, he acts when he wills to act and he ceases to act when he does not will to act; and thus there is here a defined order of procedure, as in the case of a carpenter's procedure in his own calling.

(*Objection*):—Possibly, the will to act also pertains to buddhi; and thus here alike, the definite procedure can be explained.

(*Answer*):—No; for, will is the attribute of a sentient being. Wherefore, it may be concluded that A'tman is the agent, but not the buddhi nor Prakriti.

Adhikarana. 11.

From the Supreme, indeed, because of the declaration. (II. 40.)

It has been shewn that Atman is the knower and the agent. Now, a doubt arises as to whether this agency abides in himself or is dependent on the I's'vara.

(*Pûrvapaksha*):—It abides in himself. Otherwise, as impelling jîva to good and evil acts, I's'vara would be guilty of partiality and so on. Moreover, if the activity of jîva be dependent on I's'vara, then, jiva would no longer be the agent; and thus all scriptural injunctions and prohibitions would be vain. Wherefore Jîva's activity is dependent on jiva himself.

(*Siddhanta*):—Jîva's agency is dependent on Parames'vara, upon himself, because of the s'rnti, "He who being within, controls A'tman."*

A. MAHA'DEVA SASTRY, B. A.

(*To be Continued.*)

* Br.-Up. 4-4-18.
† Taitt-Up. 2-5.
‡ Bri-Up. 4-4-17.

* Bri, Up. 5-7-22.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

SUPAKSHAM.

FIRST SUTRA.

First Adhikarana.

2. If the Lokayitha could say that this universe undergoes neither creation nor destruction and that it is eternally permanent, then I need no deductive and inductive proof to refute him, as even our own observation shows the origination and destruction of every component part of this universe.

NOTE. In the Parapaksha, the views of other schools were considered and criticized. In the Supaksha, the Siddhanta is stated and the objections met.

3. If it be said that it is by nature that the universe undergoes change then what undergoes change cannot be natural If it be said, that it changes because its nature is so, then except as changing there is no such thing as nature. The argument that the four elements constitnte nature and these undergo change implies a First cause who brings about such change of condition, as the object universe is inert.

4. Of the four elements, air produces the other three from itself; fire destroys other elements; water contains them all and so on; and as such, these elements themselves produce and resolve each from and into the other; and consequently no First cause is necessary. If this be your argument it is faulty, as all these elements undergo evolution and resolution together, and a First cause which has neither a beginning nor an end is accordingly required.

NOTE.—Verses 2 to 4 refute the Charvaka's position.

5. If the argument is that as all things arise by *Kshana Bhanga*, and from the previous attachment, no First cause is necessary, then he should say whether the birth is of things existent or non-existent. Non-existent will never come into being, and the existent need not come into being. What is neither or *Anirvachana* (as argued by the Madhyamika).

NOTE.—This refutes Sautrantika Buddha.

6. (Even this argument is faulty) as if it is only existent it will come into being; otherwise it will never come into being; and no origination of the universe is possible. The truth is that effects are produced from causes, as the potter produces the pot &c. from the clay, but could not produce cloth &c., from the same cause.

NOTE. This refutes the Madhyamika Buddha's position.

7. If it be asserted, that the same thing is both existent and non-existent and that no efficient cause is required, it must stand to reason that no one thing can possess such contradictory qualities. If the cause is said to exist, and the effect not be existent in the cause and vice versa, this is also incorrect as the effect is really existent in the cause (being identical) and the change necessitates an efficient First cause.

NOTE.—This meets the Jaina objection.

8. The birth and death of the body is seen, but we do not see the end of the world; how do you conclude that the world has also an end, (says the Purva Mimamsaka). We reply that this is possible as this illusive world is evolved in succession from Akas, and other elements and is resolved in return.

9. If it be said, that only a portion of this universe is destroyed and a portion re-formed and that the whole is neither produced nor destroyed all at one time, No. The universe as a whole in due time, is, destroyed and reproduced, as the seeds produced in the autumn are destroyed in the summer.

10. If it be said that it is Time that produces these changes and is the only God, No; time is in itself inert and non-intelligent. Though it is true, we find time producing changes, it is because, God as the efficient Cause actuates Time which is the instrumental cause.

NOTE.—These three preceding verses meet the objections of the Purva Mimamsa school.

11. If it be said that the atoms reproduce themselves as the universe, after the primal resolution, with the aid of karma, No; because karma and these atoms are said to be inert and *Jada*. Besides, these themselves undergo resolution at the final destruction of the world.

12. If it be said, that if the atoms as cause are destroyed, the universe itself could not originate, No; from the cause Maya, the universe could be produced. The objection that we do not see Maya but only the atoms, is met by the fact that these atoms are the visible product of the imperceptible Maya.

13. If it be asked how the atoms can be called a product and not a cause we find it so by its having form and parts; and all products like a pot which has form and parts are seen to be destructible. There-

fore it is the indestructible Maya that produces these atoms with form and parts.

14 The wise declare that the world evolves from Maya and the common people also can point out that in the seed, the tree and branches &c, are contained in a subtile condition, and otherwise, they wont be produced; and these words youhave forgotten. Understands therefore that Maya is the material cause.

15. If you deny that the world is produced from and resolved into a cause, Maya, then you will be asserting the existence of hare's horns. If you again object by saying that it will be true if the dead leaves of a tree will go back into the tree and come out again as fresh leaves, our reply is that when these leaves are reduced to the primal condition, by time and other causes,* they will again come out as fresh leaves

16 As the world is produced as an effect from a cause and as both effect and cause are real, the world also may be said to be eternal and indestructible But as a Supreme God creates and destroys it at stated periods, this world may said to have a beginning and to be destructible, on account of the change of condition it undergoes.—

NOTE.—The definitions and distinctions drawn *herein* have to be fully borne in mind. And it will explain why even in Siddhanta works like Thayumanavar the world is said to be false, illusive and ephemeral &c. They all refer to the changeability and unstability of the world and the worldly pleasures.

The last line in the Tamil Verse has to be read with the one which follows and hence its translation is omitted here. The last 6 stanzas establish the principle of Ex nihilo, nihil fit" "Out of nothing, nothing comes," which is called "சற்காரிய வாதம்" Satkaryavadam, a doctrine peculiar to the Saukhyas and Siddhantis; the other schools being called Variously Sunya-vadis, Parinama-vadis, Vivarta-vadis &c.

17. If you object that Maya does not require any other creator for its underdgoing evolution, Hear then. The universe appears as the work of an intelligent Being; The Purasha (soul) is not conscious unless when in conjunction with the body and senses; and Maya appears as the material cause of such body and senses; and Maya is not conscious and as such non-intelligent. Hence, the One God (who is self-dependent and intelligent) is necessitated for creating these worlds out of Maya.

13. Causes are of three kinds, The material cause, the instrumental cause, and the efficient cause. Taking an illustration The clay is The Material cause, the wheel is the instrumental cause and the potter is the efficient cause. Similarly, the Lord like the potter creates the worlds from Maya as the material cause with the aid of His Sakti as the instrumental cause.

19 From Sudda Maya, Maya (Suddá Sudda Maya) is evolved and from the latter Asudda Maya is evolved. From the first, the four *Vaks* Vaikari &c., are evolved. From Maya *Rugam*, &c., are produced. From Mulaprakriti, the three *gunas* are generated. And these undergo evolution in the Presence of Siva-Sat

The reader's attention is drawn to the distinctions here drawn and what follows. And the table of Tatwas printed in p. 244 Vol. I. may be also referred to usefully But the terms are used variously. The first Sudda maya is also called *Maha-Maya* and *Cudila* and *Kundalini*, and even as *Sakti* and *Vindhu*. The four Vaks that are generated from this are. *Sukshuma* or *Para*, *Paysanti*, *Madhyama*, and *Vaikari*. The second Maya is called Asuddhamaya but in reference to the still grosser one Mulaprakriti is called Suddhâ Suddha Maya. The tatwas which generate from this are *Niyati*, *Kâlam*, *Kala*, and *Raga* and *Viddhei* and they form the body of the Nirguna Souls or *Pralaya kalars*. The last kind of Maya, is variously called Mula-prakriti, Prakriti. Pradhana, Avyakta, Mahat or Mahan, and its essence are the three gunas, Satwa, Rajas and Tamas. A more elaborate table of tatwas containing greater details with references inthe Vedas, upanishad &c for the various tatwas included in the Siddhanta will be shortly published and it is hoped it will afford greater help to the student in understanding these details.

This maya sakti of God is not Abinna or Samavaya but it is Binna sakti called also Parigraha-sakti.

God does not undergo any weariness or trouble in creating these worlds and the evolution takes place as the lotus undergoes all the various processes of evolution in the presence of the sun, its light and heat.

20. *Vaikari Vach* is the power which is felt in the Hearing as sound, full of meaning, and understood so by the understanding. This Vach is caused and influenced by the bodily *Udana-vayu* and by the *Prana-vayu*

21. Not audible to the ear, but softly arising and audible in the throat and intelligible to the understanding, guided by the Prana-vayu and not by the Udana-vayu, without being able to throw out the well formed letters (sounds), and differing both from Vaikari and Paisanti, such is the nature of Madhyama Vach.

22. Just as the white and yolk of the egg conceal in themselves all the body of the pea-cock, so does Paisanti Vach contain in itself in an undifferentiated and

* Mr. *Conn* points out in his *Story of the Germs*, that but for the action of Bacteria, which reduces all dead animals and plants into a condition fit for being assimilated as food by plants, the world will be fully stocked with dead things and quite uninhabitable.

highly subtile and self luminous condition all the various sounds.

23. The Sukshuma or Para Vach is the Luminousness of the Highest body, indestructible in itself but destructible in its products such as Paisanti &c. If one can witness this subtile light he will reach the unvarying intelligence and bliss and immortality (of Apara-Mukti) without being subject to birth and weariness and change.

24. These four vachs become different when united to the five different kala such as Nivirti. These vachs are produced, from Mahamaya and not from Prahm by the process of Parinama nor by that of vivarta but by the process of Virta as when cloth is made into a tent.

The five kalas out of which different bodies are produced are (1) Nivirti Kala, with *Sthula* Vach. (2) Prathista kala, with *Sthula-dara Vach* (3) *Vidya Kala* with *sukshuma vach* (4) *Santi kala* with *Adi sukshuma vach* (5) *santiatitha kla* with *Adisukshuma Dara vach.*

25. To the Mantra Ishwaras, and Viddyeshwaras, and Sadasivas, their *Pada, Varna, Buvana, Mantra, tatwas,* bodies, and senses and enjoyment are all formed out of Vindu or Suddah-Maya Sakti.

The number of mantra Ishwaras (of Suddha Bija tatwa) are said to be 7 crores. Those who dwell in the Ishwara tatwa are eight namely *Anantar, Sukshumar, Sivottamar, Ekanetrar, Trimurti, Srikantar* and *Sikandi* and are also called Ashta-Vidyeshwaras. Those who dwell in the plane of the Sadasiva tatwa, are called *Anushadasiwas* and their names are *Pranavar, Sadakkiar, Tirtar, Karanar, Susilar, Sukshum* or *Kalar, Desasar,* and *Ambu.*

26. All the three classes of souls, cannot have any knowledge unless they are associated with the intelligent Power of Sudda-Maya and the four vachs. When a person can however ascend to the knowledge beyond this Mayavic intelligence, then alone can reach the Feet of the Supreme Siva.

27. All this universe is spread out and multiplied from the Primal invisible and subtle Maya into visible and grosser and grosser forms, as life and body; and these forms again are resolved in the same order and they appear as one and as one-and-different. The One Supreme Being also is one and different and one-and different from the world.

28. If it is objected that the visible cannot proceed from the invisible, know how the Akas contains the other elements air and fire &c., and how from the same ether clouds and lighting and thunder start up.

End of 1st Adikarana.

J. M. N.

(To be Continued).

THAYUMANAVAR'S POEMS.

(Continued from page 8.)

மின்போலு மிடையொடியு மொடியுமென மொழிதல்
போல் மெல்லெம் பொல்களைப்ப
வீங்கிப் புடைத்துவிழு சுமையன்ன கொங்கைமட
மின்னுர்கள் பின்னேவலாய்
என்போ லலைந்தவர்கள் கற்றார்கள் சல்லாக
ளிருவர்களி லொருவருண்டோ
என்செய்கே னம்மம்ம வெம்பாவ மெண்கோடிமை
யேதென் றெடுத்து மொழிவேன்
அன்பால் லியற்றருதி யடியற்ற மரமென்ன
வடிமேலே வீழ்ந்து வீழ்ந்தெம்
அடிகளே யுமதடிமை யாக்கொளு நாள்வருக்
கறமாதி பொருளுரைப்பத்
தென்பாலின் முகமாகி வடவாலிருக்கின்ற
செல்வமே சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. (120)

120. O Bliss of teeming Splendour, O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

None will get so mad after the tender sex as I do, either among the literate or the illiterate. I am magnetised by the electric flash of their slender waists over which their swelled breasts would roll too heavy.

O Lord, what can I do? I cannot sufficiently describe the sinful miseries I am beset with. What an abominable wretch I am!

O The Supreme Guru of bountiful grace, Thou wast manifest as Dakshinâ-Mûrti, below the banyan tree in the North, in order to teach the real meaning of the Purushàrtha Chatushtaya* to the four munist who befitted themselves to it and prostrated themselves to Thy Sacred Feet, unconsciously out of an intense desire to be taught the ultimate goal of the *Jivan Muktas.*‡

புத்தமிர்த போகமுங் கற்பக னீழலிற்
பொலிவற விருக்குமியல்புங்
பொன்னுலகி லயிரா வதத்தேரு வரிசையுப
தூமண்ட லமிக்கமும்
மத்தவெறி னினாவேண்டு மாலென்ற தள்ளவு
மெமாலுமொரு சூட்சமறவே
வைகின்ற வைப்பாளன் மௌனதே செனென்ன
வந்தின் னருள்வாழிகாண்

* Vide notes to 'Dharma' under 41st verse.

† Vide notes to 26th verse.

‡ Jivan Muktas are those souls who have obtained final liberation while yet in this life. Our Lord Sri Krishna is the type of a perfected Jivan Mukta. So in Gita, he does and has a right to say that he is the Parabrahmam i. e., is identifiable with Him.

சத்சபரி பூரண வகண்டமே யேகமே
கருதிமுடி வானபொருளே
சொல்லரிய யுபரிசினிடை யற்கங் சின்றருள்
சுயந்தபொழி கருணைமுகிலே
சித்திநிலை முத்திநிலை விகி கின்ற பூமியே
தேடரிய சுத்தாதியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. (கஉக)

121. O Bliss of teeming Splendour, beingthe indiscernible Sat that hast filled my heart!

Happy be Thy blessing to me in manifesting Thyself in Guru-Mauni who consecrated me to the Divine Mona of beatitude, where all aims temporal, would cease or fail which only sinful souls would hail and hail; To wit—the drink of nectar sweet and fresh; The Kalpataru's shade of changeless bliss, The luck to ride on Indra's elephant, And the life of this earth best effluent. O! Praise be to Thy Graciousness, O The Infinite One of Bliss everywhere! O The Pure Cloud that dost shower down blissful grace to all deserving souls! O The Highest End of the Vedágamas! O The Blessed soil to originate the states of evincement of *siddhis* and the states* of Moksha!

சிற்சுகோதயவிலாசம்.

காக மோகழு கலகை நாய்நரிகள்
சுற்று சோறிடு தருத்தியைக்
காலி ரண்டுவ வாசல் பெற்றவளர்
காம வேணுன சாலையை
மோக வாசைமுறி யிட்ட பெட்டியைமு
மலமி குந்தொழுகு கேணியை
மெய்த்த வெங்கிரு மித்து கும்பியை
முடங்க லார்ங்கிடை சரக்கினை
மாக விந்த்ரதனு மின்னை யொத்திலக
வேத மோதிய குலாலனுர்
வஞ்ய வெயதடி சார ஞையமன்
வந்த டிக்குமொரு மட்கலத்

தேக மானபொயை மெய்யெ னக்கருதி
யைய வையமிசை வாடலோ
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. (கஉஉ)

GODHEAD AS CHITHA'NANDA SIVA OF ALL-GRACIOUS LI'LA'.*

122. O Chithânanda Siva of all-gracious lîlâ! O The Pure unknowable Parabrahmam! Ought I thus to decline here by my blind reliance on this *material self*?

On this self, a bellows filled with boiled rice, which is fit to be sought by the crows, dogs, foxes, eagles and Cavils;

On this play-house of the God of love built upon two legs with nine gateways;

On this chest being, as it were, the safe custody of the *indenture* binding us to the dictates of passions *lust, desire* &c; On this reservoir incessantly percolating with the three *malas*;† On this cess-pool of vices and miseries breeding poisonous worms which creep by jerks and starts;

On this rotten stale goods lying unsold for long;

And on this frail fabric though bright and shining like the bow of Indra or the lightning, yet liable to be eventually destroyed like the mud-vessels by the ruffian Yama.

குறிக ளோடுகு ணமெது மின்றியன
லொழுக நின்றிடு மிரும்பனல்
கூட லின்றியது வாயி ருந்தபடி
கொடிய வானவ வறைக்குளே
யறிவ தேதுமற வறிவி லாமைமய
மாயி ருக்குமெனை யருளினால்
அளவி லாததனு கரண மாதியை
யளித்த போதுனை யழித்தான்
பிறிவி லாதவுண நின்றி டாதபடி
பல நிறங்கவரு முபலமாய்ப்
பெரிய மாயையி லழுந்தி நின்வது
பிரசாத நல்லருண் மறந்திடும்
சிறிய னேனுமுனை வந்த டைந்துசுக
மாயி ருப்பதின் யென்று காண்
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. (கஉங)

123. O. Chithänanda Siva of all gracious lîlâ! O The pure unknowable Parabrahmam!

• Variety of Muktas or Mahatmas must cause variety of Moksha states to be assigned to them individually by the Supreme. Of course this can be without any contradiction in terms or experience, just as the eyes of creatures, many as they are, in this world, can yet be enabled to enjoy light by the help of the Sun with no contradiction of any kind.

c. f. "கண்டனுண்கண் மின்னுண்கண் கட்டியுண் கண்ட
நின்னுடன் முண்குனு மெயலதனுக் கண்டேன்
கண்ணுண் டபகத்தா, கின் கலப்புக் கலப்
பன்னையு முணர்ந்திரு தேசு பகபதியே."

(I see without any doubt that the eyes of creatures are able to see in the persence of the Sun and that, in such enjoyment of sight, there is no contradiction either in terms or in experience: Likewise, there is no contradiction in saying, O Lord of souls (pasus), that the souls, either emancipated or not may all be in Thee or experience Thee or enjoy Thee.)

* Lila = playful dance (not purposeless but full of Divine grace and Benevolence.)

† The 3 malas are *Anava mala, Karma mala* and *Maya mala*, c. f. verses 8 and 101 with notes.

Just as the fine branded iron becomes one with fire in form as well as in nature and yet does not become fire, so I was one with *anava* entirely ignorant of my real sentient nature. But blessed by thee with *thanu* karana* &c. and freed thereby from utter ignorance, I was able to percieve Thy Benevolence through the mirror of *Maya*. Nevertheless, without impressing myself in that divine knowledge of bliss, I was led away† by that Magic *Maya* from thy *Advaita* relation.

O for the day of my blissful *Sayujya* Union with Thee!

ஐந்து பூதமொரு கான னீரென
வடங்க வந்தபெரு வீணமே
ஆதி யந்தமு மேது மின்றியரு
ளாய்ந் றைந்திலை சேதியே
தொந்த ரூபமுட னாரு மாறிருதி
குணமி தத்துவர் வல்லுவே
தூய மேதரிய வுயிரி னுக்குணர்வு
தோன்ற நின்றருள்செ பாலமே
எந்த நாளுநி வாகி னின்றெளிரு
மாறியே சருவ நீதியே
எந்தை யேயென விடைந்தி டைந்திருகு
மெளிய னேன்கலி தீரவும்
சிந்தை யானதை யறிந்து நீயருள்
செய்ய நாயுமினி யுய்வனே
தெளிவ தற்கரிய பிரம மேயமல
சிற்ச கோதய விலாசமே. (சடக)

124. O Chithânanda Siva of all-gracious lilâ! O The Pure unknowable Parabrahmam!

O The Great Akas,‡ the abode of five simple elements wherein they lose themselves like the watery mirage in the air!

O The Resplendent Light of Grace, the Increate beyond threefold time, that hast neither the beginning nor the middle nor the end!

O The Absolute Being that hast not any particular form or attribute! Nor art Thou a formless nothing.

O Turiya-Murti,* O The True Sentient Nature that standest perceived only by those who fix themselves in the turiyat state of Thy thought!

O the Ancient Lord of all-graciousness, all-mercifulness and all-justness!

O father Transcendent! In these terms, Thou knowest, I ever praise Thee and my mind melts at thee. Can I at all hope to be cherished by Thy Benevolence freed from my mental tumult?

R. S.

(*To be Continued.*)

* *c. f.* Verses 95, 97, 99, 101 with notes. Of course, as already stated, it cannot be asked if our Lord could not have selected an innocent instrument other than *maya* (*Jnana*, Karma, bhuvana, *bhoga*) for to help us (souls) in our spiritual evolution. We see that we cannot question, without fallacious absurdity, why men animals, birds and aquatic creatures should get on only in their respective elemental combinations, not otherwise. If 'simple nature' were the answer how to account for the order and proportion of such combinations.

† *c. f.* 8th verse.

‡ *c. f.* "From that (Brahm) in truth,—this soul,—bright space (ether) hath into being come, 'from bright space, the air; from air, the fire: from fire, the water; from water, the earth; from earth,—the plants; food from the plants: from food (comes) man. Tait Upa. part ii.

"PURRA-PORUL VENBA-MALAI."

(*Continued from page* 12).

In P. N. N., 256, she appeals for burial with her lord:—

"O Potter, shaper of the Urn!
Like the little white lizard that sits
In the garland on the axle of the chariot,
Over many a desert plain I've come with him.
Make the funeral urn large enough for me, too,
Maker of the urns for the old town's burning ground!'

In a quatrain (P. N. N., 248) the widow thus utters her lament:—

"'T is sad! when we were young, the little white water-lily as wreath we wore;
But now our spouse, who lived in wealth and power,
Is dead, and we drag on our painful days
Eating the bitter grain from that same lily flower."*

In P. N. N., 249, is a picture of the surviving widow. The poor widow remembers the time—which seems but yesterday—when her royal spouse feasted many guests with rich dainties, and she enumerates especially the various kinds of rare fish taken from the royal ponds, for the banquet which she was wont to arrrange; but now,

* Turiya Murti=Fourth Murti (Being), that is, The Supreme Being, the Lord over and beyond the Trinity (Brahma, Vishnu and Rudra). Siva derived from a root word meaning, 'Itcha' (desire to do benevolence by Panchakritya) is the appropriate name to that Lord.

† Here the turiya state means the avastha (fourth) beyond sushupthi.

‡ The white water-lily yields a kind of bitter which in times of mourning is eaten instead of rice.

"The lady pure of heart, of radiant brow,
Since HE has gone—entered the heavenly home—
Sweeps a little spot free from ashes,
And washes it with thickly falling tears!"

She is placing in the burial-ground the offerings of food (Pindam) prescribed for the departed ones.

'The Sepulchral Urn' is the title of a chapter in Dr. Caldwell's "History of Tinnevelly," pp 279-282. The subject of South Indian sepulchral urns is there discussed as far as the facts were then known. The learned author gives the Tamil word for 'urn' as Tâli. It is so pronounced by rustics in Tinnevelly, but the real word is Tari (தாரி). He thinks that these, as found in various parts of the country, are relics possibly of an antiquity higher than the Christian Era; and he states that "No relic, trace, or tradition of such a mode of sepulture has survived to the present day." But in the Purra-nannurru (p. 228), and in other places, these urns are mentioned as used in the burial of heroes and kings at a period certainly not earlier than the eighth century A. D.

A lyric addressed to the Chôran king, Killi-Valavan, by Mudavanar of Aiyur ("the lame bard of Aiyur") is as follows:—

"O potter-chief! * maker of vessels!
Thou whose furnace sends up thick clouds
Of smoke veiling the outspread heavens,
Who makest vessels for the wide extended ancient town!
Thou art to be pitied! What toil hath befallen thee!
The descendant of Chera kings,
Whose armies spread themselves to earth's utmost verge,—
Whom minstrels praise,—the truly glorious one,—
Whose glory shines afar,
As in the heavens the sun with resplendent ray,—
VALAVAN, the great, on the brows
Of whose warrior elephants bright banners wave,—
Hath gained the world of gods. And so
'T is thine to shape an urn, so vast
That it shall cover the remains of such an one.
But if thou wouldest mould the needful urn,
The vast earth must be thy wheel,
And mighty Meru sufficeth not for earth to mould its form!"

The Bishop says that at the time when these urns were used cremation must have been unknown, and burial the universal practice; but the two customs have ever existed side by side. The ancient inhabitants generally buried their dead, as will be seen by a careful study of Purra-Porul-Venba; but Brahminical and Saivite usages were found side by side, from very early times, throughout the South. It will be seen also by a reference to these two works (which are a mine of information regarding the ancient manners and customs of the southern lands), and from passages scattered through the other Tamil classics, that when heroes fell in battle they were often buried on the spot, and their effigies in stone placed over the grave. The same was often done when kings and other great men retired into some lonely region (generally specified as the 'North,') and died there. This is exemplified in the very touching histories of the king Kô-perum-Chôran and his devoted friends Pottiyar and Piciron. This illustrates Kurral, ch. lxxviii, 1.

"Ye foes! stand not before my lord! for many a one
Who did my lord withstand now stands in stone!"

Here the learned commentator, Parime'lalagar remarks that when heroes died on the field of battle, it was the custom to place their effigies on the spot where they fell. These heroes often became tutelary divinities, or demons, and were worshipped with offerings of food and flowers.

In Purra nannurru, song 218, the subject of worthy friendship is beautifully illustrated in connection with this topic. The renowned Ko-puram-choran, who reigned in Urraiyur, renounced his kingdom, went 'to the north' (the banks of the Ganges?), and died there. His most intimate friends, Pottiyar and Piciranthaiyar, who were not his subjects, shared his hermit cell, and all three after death were commemorated by stones placed side by side over their urns. The poet Kannaganar, visiting the spot, sang as follows:—

"Red gold, and coral, pearls, and rare
Gems the mighty mountains bare,—
Remote their homes in sea or mine.
If once the precious things combine,
And men in costly shapes entwine,
Henceforth in blended beauty one they shine.
So worthy men with worthy side by side
Remain; the worthless with the worthless bide."

The history of these three, as traced in P.N.N., is the favourite Tamil illustration of faithful friendships (See Pope's *Kurral*, ch. lxxix) In Naladi also, ch. xxi-xxiv, many exquisite thoughts on friendship are to be found.

We hope to give more of these ballads at another time.

DR. G. U. POPE, M.A., D.,

* It is curious that the title Ko king, chief,' belong also to potters.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, JULY 1899.

THE AGE OF MÂNICKA-VÂCHAKAR.*

It is quite opportune that Mr. Tirumalaikolundu has brought out this work and he has also appropriately dedicated it to the Rev. Doctor G. U. Pope, the Veteran Tamil Scholar and the translator of Saint Manicka Vachakar's Hymns. The author tries to follow and further the researches carried on by scholars like the Professors Sundram Pillai and Seshagiri Sastrigal, and in doing so bestows unlimited praise on the former, and depreciates too much the work of the latter. Mr. T. K. Pillai should have taken a leaf from Professor Sundram Pillai himself as to the purely scholarly and gentlemanly way he treats the authors from whom he has differed and severely criticized, and we regret very much indeed the tone Mr. T. K. Pillai has adopted in dealing with Professor Seshagiri's views. The latter is a great scholar and Philologist, and one who has spent his precious time and money for the sake of the Tamil language and literature, and proposes to do even greater things, provided he can command time and money and it is therefore unmannerly to treat his views as mistakes other than honest. We do not say that the learned Professor has not committed mistakes and in a perfectly untrodden field, like the Tamil, who could not commit mistakes? And we are not sure if even Professor Sundram Pillai did believe in the existence of the Sangam; and all the evidence accumulated by Mr. T. K. Pillai only goes to show that there is very strong tradition in support of it and that about a dozen of the Sangam Pundits could be shown to be contemporaries by mutual reference in their works. And the value of such evidence cannot be said to be conclusive. Nothing is gained by assuming a fighting attitude, and moderation is quite consistent with one's feeling of patriotism and truth; and the author would have done well to remember the motto he has himself chosen.

In other respects, the small volume before us shows considerable study and patient research among the almost forgotten times of the Tamil ancient classics, and it is only to be hoped that the author will pursue in right earnest the path he had chosen and show greater results as time passes. To go into the contents of the book, the author remarks that it can be easily shown that the *Saiva* Religion was the most ancient religion of India, and especially of the Tamil land and refers to the position occupied by the four great Acharyas, *Tiru-gnâna-Sambanthar*, *Appar*, *Sundarar* and *Manicka-vachakar* in the conflicts with the Buddhist and the Jain Religions, and to the great adoration paid to these Saints in the Tamil land. There is a Temple specially dedicated to the worship of Saint Manickavachaka, in which grand festivals are celebrated in his name, namely, Tiruperundurai or Avudayar Côil, about some 20 miles to the south of Pudukota. He points out how much he had influenced the poetry of *Tattuvarayar*, but this is only mentioning one out of the whole body of the Tamil singers and poets both Saiva and Vaishnava who have come after him. *Tiruvaimori* is the Tamil equivalent of *Tiruvachakam* and one beginning to read the former newly discovers how almost every line of it is full of the sound and sense of the latter. Saint Thayumanar owes not a little to Saint Manickavachakar; and the late Kamalinga Swamigal of Vadalur was a special votary of his, and his *Thiruvarutpa* is but a commentary on *Tiruvachakam*. Mr. Pillai also refers to the pleasing lines* in *Manonmaniyam* in which Professor Sundaram showers his praise on Tiruvachakam.* The sources for compiling the biography of the Saint are mainly *Kadaval mahamuni*, *Vâtharârar puranam* and Paranjoti muni's *Tiruvilayadalpuranam* and the corresponding work in Sanscrit, *Halasya Mahat-*

The great Pandit Minakshisundram Pillai's work, Tiruperundurai Puranam, though a work of art, is of no historical importance. Our author fixes the upper limit for Saint Manickavachakar's age as the beginning of the second century after Christ or the close of

* With an account of the third academy at Madura.

By. S. A. Tirumalai Kolundu Pillai, B.A., Thompson & Co., Madras. 1899, Price Rs. 2.

* "மனந்தைத்த மலங்கெடுக்கும் வாசகத்தின் மாண்டேர்ன்
கனந்தடைபெற் றருவேற்றிக் கண்மூடிக் கதறலரோ."

In the heart-melting sin-removing Tiruvachakam once losing, can one blindly bellow forth in ganam and Jadai of Vadic chaunts.

the first century and all things considered this time so fixed does not seem to be extravagantly too near or too remote.

The first point he urges to prove the priority of Saint Manick-vachaka over Saint Gnana-Sambantha is an old argument which we ourselves urged in a letter to Profesesr P. Sundram Pillai, namely, that Jainism was of a later growth from Buddhism and was of a later introduction into Southern India and flourished more vigorously in the South even about the 6 & 7th centuries at the time of the Chinese travellers' visit to Southern India, though by that time, Buddhism was in a geat decline. But we were told that it was not quite certain that Jainism was an off-shoot of Buddhism and that it was as old and independent as Buddhism itself and that its introduction into S. India was much earlier. But this we may point out that as the Buddhist disputants are stated to have come directly from Ceylon to meet and vanquish Saint Manickavachaka it would seem to point to a time when Buddhists had not settled themselves in the Tamil land and very near to the time of the introduction of Buddhism into Ceylon itself, which would in fact make his time earlier than the first century. And our author further notes that our Saint must have been influenced by the Sangam Poets, and that the great commentators freely quote from *Tiruvachakam* and had commented on *Tirukôvaiyar*, whereas no references are given from the *Devaram*. Saint Appar's Devaram contains a reference to the incident of the jackals having been transformed into horses, a story which we meet nowhere else than in Saint Manickavachakar's life. And he quotes parallel lines from Saint Appar's *Devaram* and from *Tiruvachakam* to show how far Saint Appar's language had also been influenced by the latter, such as.

"யாமார்க்கும் குடியல்லோம் யாதமஞ்சோம்" (St. M).
"சமயர்க்கும் குடியல்லோம் சமயமஞ்சோம்" (St. A).
"தலைகளாலே யலர்தூவ வணங்கி"
"தலைகளே கண்ணுக்கணியல்லால்"
"விண்ணோர் தேயில் கொண்டவெம்பெருமான்"
"கிளைப்பவர் மனத்தேயிலாக்கொண்டவன்"
"உற்றவை யான் வேண்டேன்.....
குற்றவுத்த மர்க்குரையும் கூத்த"
"உற்றாருனதே உயிரென்றே பொம்பொழுது
குற்றவுத்தமை கூத்தனல்லால் மகிழ்"—உற்றுர்."

The author then goes into the much debated question connected with the Vanni tree miracle and he agrees with Professor Sundram Pillai in thinking that the Thiruvilayadal story connecting *Gnana Sambantha* with the *Purambayam** tradition is not correct. *Purambayam* was not identified by Professor Sundram Pillai, but this is a small town near Kumbaconam; and referring to the *Kshetra Mahimai*, we find the local tradition follows the Thiruvilayadal account and the name of the Local God is called *Sakshinadar*, 'The Witness-Lord,' and the sacred Tirtham is also a well. But Saint Sekkilar has strictly limited his sacred history to whatever could be gathered by internal evidence from the *Dévaram* itself, and it is well-known he has omitted many another well-known local tradition. And in none of the hymns connected with *Purambayam* is there any reference to Gnanasambanthar's miracle, though the miracle is set forth in the Hymn connected with *Marugaṇur* near Negapatam.

Then he discusses the vexed question why Saint Manickavachakar's name is omitted in the list of saints by Saint Sundarar and those who followed him, and he suggests that it was included in the class enumeration of "பொய்யடிமை யில்லாத புலவர்" referring to the Sangam Poets such as Narkirar, Kabilar and Paranar, &c. All that we can say is that this is not improbable, though the reason that the name is omitted for the reason that Saint Sundarar himself scrupled to call him an *Adiar*, servant of God, in as much as Saint Manickavachakar represents the Highest Path of *Sanmarga* when no separate identity is perceivable as servant and Lord, cannot be left out of account altogether.

The rest of the pamphlet is taken up with the discussion as to the existence of the Tamil Sangam and the author shows that 11 at least of the 49 Sangam Poets were contemporaries, but the author himself is not prepared to accept the tradition that these very 49 poets lived for 1850 years, but he suggests that there were 49 seats always provided in the Sangam and by these names and that different individuals assumed these names, and filled it from time to time. Or rather would it not be more reasonable to hold, that these 49 poets were the chiefest lights of the last Sangam which flourished for about 1000 years and more and who have left the stamp of their genius for ages to come, though some of these might have been comtemporaries also. When giving an account of a public Sabha and giving the names of those present, it is only customary to

* புறம்பயமதனில்அறம்பலவருளியும், is not to be translated "spot where many charities were performed," but its true meaning is found in a similar sentence occurring in the Devara Hymn of Tirugnana Sambanthar "சொல்லாய், அறம்பலதுறைத்தின் புறம்பயம் மன்றதனில்" "Thou explained the nature of Dharma to the Four great Rishis."

mention the leading persons and not all. Much reliance cannot be placed on the 49 poets having sung the praises of Tiruvalluvar, and literary forgeries are only too common among our people. As an instance, a small book also called "ఞానప్రకాశిక" is attributed to Saint Manickavachaka and is believed in by the credulous, but the reading of the first line itself could show that it cannot be the work of the Saint. Curiously also, the Vaishnavas possess a reduplicated edition of the Sangam stool only giving place to Tiruvalluvar's Kural, in their history of Saint Nammalvar; and they seriously enough give all the stanzas composed on the occasion by all the 300 poets, chiefest of whom is called as *Ekambar*, a name not to be found in the usually published lists. And the age of Saint Nammalvar; himself is given as Kali 43, more than 4900 years ago; though they ignore quietly enough references to *Sakkyas*, and *Shamanas* and *Ilinga Puranikas*, in the Saints' own works; and whole passages which smell of the Tiruvachakam and Tirukural are also found there. We really wish that Tamil scholars will take up the age of the Alwars to clear up the mists which exist in this field. In the meanwhile, we offer our kindest congratulations to Mr. T. K. Pillai for his eminently useful book and we hope it will find its way into the hands of every Tamil Student.

J. M. N.

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A GOLD LEAF FROM SAINT NAMMALVAR.

"It is not every body who has the desire to study Philosophy or can become a Philosopher. To these, I would recommend the devotional works of our Saints, Saiva or Vaishnava. Unlike the Hindus of other parts of this vast Peninsula, it is the peculiar pride of the Tamilian, that he possesses a Tamil Veda, which consists of Tiruvaimozhi and *Devaram &c.*, this is not an empty boast."

* * *

"The Tamil Veda is the outpouring of their (Lovers of God = Bhaktas) Love."

* * * *

"I cannot do better than recommend these very books as a first course, and the conviction will surely dawn upon his mind.....that he has nothing better for his last course than what he had for his first course."

Introduction Pp. xviii—xix.
Sivagnana-Bodham.

The extracts quoted above furnish further evidence as to the value of devotional works such as that of Nammalvar's Tiruvaimozhi. We shall now read a verse from that Book:—

5th verse: 8th Dec: 8th Cen:

నిన్ని వొ ల్లయు ణర్వొక్క ణన్ను డేర్వొయ్ద వివ్వె ।
న్నొన్ను మొరువర్కు ణరలా స్తాత్మణ్ణ్డు మేలుక్గొ ణ్బరిత్తు ।
శ్నెన్ని శ్నన్ను,పరమ్బరమాయాత్మమిన్ని,శ్నేయ్న్దనై ।
సన్ను,తీశ్నెన్ని,తినరిశ్నాయ్నన్తాయ్శొన్గ్గడన్ద శ్నే ॥

Trans: It is not possible to give a description of that thing—

the âtma (soul);—
the âtma which is eternal, which is essentially characterized by intelligence;—
the âtma which the Lord has condescended to show me as His mode;—
the âtma, which cannot be described in any manner, even for the comprehension of the enlightened;—

the âtma. which cannot be described as 'this or that.'

Even if âtma could be known by strenuous effort (such as *yoga*, culminating in *samâdhi*), it is even then not apperceived like the direct intuition (or proof) of the senses.

This âtma, (when shown to me by the Lord) has been found by me to be more and more transcending [the material categories, grouped under the terms: body, the senses, the vital principle (*prâna*,, the mind (*manas*), and the intelligence (*buddhi*)];—

destitute of the changes and impurities to which all these are subject;—

very subtle and keeping aloof from their association;—

not classifiable as falling under either 'good' or 'bad';—

This unique âtma is not an object coming under the cognizance of sense-knowledge.

Commentary. This verse gives a description of the soul. It is a description resembling the description of whiteness of a white cloth (or wall);—

Meaning thereby that the soul is an appendage of the Lord, a dependent existence, an attribute to the *Substans* (Spinoza's term), viz: God.

(నిన్ని, వొల్లై) ?—Atma (soul) is that which is singled out as a Verity distinct from body, senses, the breath, (*prâna*), the sensory (*manas*) and the reason (*buddhi*). Whilst these decay, âtma stands apart as the imperishable.

Nammâlvar (or Parânkus'a) never before bestowed any attention to the nature of the soul, for the reason that he had given it (attention) all to the contemplation of the blessed attributes of the Lord, before Whom, the soul-nature is as the fire-fly before the Sun; nor did he find time for soul-contemplation, as all his contemplation was of the kind of devotion (love) to the Lord.

In the manner of the released soul (*mukta*) not caring to waste a thought over the circumstances of the embodied state,—since relinquished,—to the soul revelling in the contemplation of the Lord's attributes, soul-knowledge concerns not in the least.

'But because the Lord has revealed its nature to me, I give a description of it,' says Alvâr.

[అతు, వితు, కొన్ను,]:—It is not to be known as this or that; in as much as amongst objects of experience, there is not one to liken it to. Neither by the method of agreement nor of difference can it be known.

[ఒన్ను మొళివరు, &c.] :—By speech or thought, can its nature be disclosed even to those who might have made great advance in spiritual knowledge.

[ఉణర్ న్దుమ్-మేలుమ్, &c.] —As declared in Bh: Gîta xi-54: "Parantapa! to know, to see, and to enter its true nature is (by ordinary means,) difficult," even if it be in a way known, it is not perceived in its all.

[కైన్దుకైన్దు] —Beyond and beyond, or transcending the vestures known as: *anna-maya* (gross body), *prâna-maya* (subtle or life body, the so-called *astral*), and *Manomaya* (mind-body).

(ఊనుమిన్ఱి త్తేత్తేయ్న్దన్ఱు):—It does not partake of the nature of any of the sheaths above-mentioned,—distinct,—subtle—and not sharing with their imperfections.

(నన్ఱుతీ కైన్దు, &c.) —As amongst the Principles, body, mind, &c., one of them may be pronounced as *better* than the other, or the other *worse* than that above, soul is not a category classifiable under such distinctions of good and bad, pertaining to material Principles alone.

(నన్దాయ్):—It is singular by itself, characterised as it is by intelligence (*ñâna*) and bliss (*ânanda*.)

(ఞానన్దిడన్దత్తే) —Beyond the capacity of the senses to cognize; beyond their reach. Sense-knowledge is of various kinds, but all the varieties go under the generic term sense-knowledge; but soul is exclusive of this generalization.

This verse is Sankhyam in its method of treatment; viz., the computation of categories, beginning with body, leading up to the soul.

Remarks.

1. The description of soul-nature as embodied in the above is truly expressed by Manicka-Váchakar in his 'House of God':—

'కైన్దుకైన్ద ణువాయ్ త్తేయ్న్దునేయ్న్దొన్ఱాగ్ '

'Nearer and nearer to thee I drew, *wearing away* atom by atom, till I was one with thee.

2. Saint Nammâlvâr's consciousness had risen to the Divine level. What this means will be clear from the following extracts:

"The God-ecstatic is one whose sole delight or misery consists (respectively) in God-companionship or God-separation. Nammâlvâr, the ecstatic Vaishnava Saint, describes it as God-madness." vide *p. 49, Part II. Lectures on Inspiration, &c.,*

Briefly Nammâlvâr says, that when one is overcome by *bhakti* exaltation, trembling in every cell of his being, he must freely and passively allow this influence to penetrate his being and, carry him beyond all known states of consciousness. Never from fear or shame that the bystanders may take him for a madman, ought the exhibition of this *bhakti*-rapture that overwhelms his whole being, to be suppressed. The very madness is *the* distinguishing character of the enraptured Saint from the ordinary mortals to whom its experience is denied. The very madness is the *bhakta's* pride; and Alvâr says, "in that very madness, run, jump, cry, laugh, and sing and let every man see it."

pp. 67-68, Part II. Lectures on Inspiration, &c.

Such was Saint Nammalvâr of the Tamilian nation,—who fell into emotional trance for six months at a time.

3. So was Paramahamsa Ramakrishna in our own days (*vide* his Life by Vivekananda Swami.)

4. The Saiva Siddhântîs class the Divine consciousness under *Jñâna-pada*. In this sense Saint Nammâlvâr was a *Jñâni*.

5. The Siddhântis call the Upanishads the *Yoga-pada*. If this means mere contemplation without the emotional element in it, they are right. But to Sri Râmânujâcharya, the Upanishads are *Bhakti-pada*, but it is not the unasking, non-bartering love. The ecstatic love of Nammâlvâr may be rightly termed the *Prapatti-pada* with *Bhakti* auxiliary to it, described as *bhakti-rûp-âpanna-Jñâna*.

6. That Upanishads constitute the Bhakti-sâstra has been established by Srî Râmanuja in his Sri Bhashya. Also Bhagavat-Gîta (*vide* Preface to my translation of this work.)

7. But if according to Sankarâcharya, the Upanishads teach only dry intellectual contemplation, and no emotional devotion. 'let such Upanishads keep at a distance,' says the Mahâbhârata :—

శ్రుతమపి హరేర్నామ్నాం సహస్రమనుకీర్తితం
యది పఠతి నాద్రియతే పరిచయాత్ కథాస్వు చ
యది హరికథాలాపే నేత్రే గాత్రే హర్షజలోద్గమః

"Even the Upanishads heard are far
Away from the nectar of hearing sermons
On Hari, if they do not contain, or not produce,
Heart-melting, eye-watering, and frame-thrilling."

8. Mr. J. M. Nallasami Pillai's devotional remarks with which this article begins, find a fitting finis in one of the sayings of Sri Râmakrishna Paramahamsa, to the effect:—

(333.) * *. "If you desire to be pure, have firm faith and slowly go on with your devotional practices, and waste not your energies in useless scriptural discussions and arguments.

The little brain will otherwise be muddled."

A. GOVINDACHARYA.

"A TAMIL PHILOLOGY."

A treatise on Tamil Philology, writen by Professor M. Seshagiri Sastri M. A., is prescribed as a Text book for the B. A. Degree examination. In as much as the study of this science as applied to Tamil is both important and necessary, and the publication under consideration is for these reasons fraught with interest, we venture to pass a few remarks regarding it. Our object in writing this article is not to discourage the publication of such works by pointing out their faults, but on the contrary to encourage the study of Tamil Philology in the proper direction; this is written, therefore, not in a carping spirit, but solely to enable the scholar to understand the right position of the Tamil language and its grammar.

The science of Comparative Philology—the invention of German writers enables one to understand the secrets of languages, their points of resemblance or divergence. It discloses as in a mirror, the origin and growth of a language, its primary and secondary stages, its manifold transformations, its word-formation and its grammatical structure. The cultivation of such a study confers innumerable benifits on the languages and without doubt we also shall be partakers of these advantages according to the degree to which we cultivate it.

Eminent European scholars had begun, long ago, to take an interest in the philological study of the Indian tongues. Among European Dravidian scholars Drs. Caldwell and Pope were the two who attempted a philological study of the Tamil language. These are our pioneers in this direction. Notwithstanding the great erudition and acute intellect of Dr. Caldwell, his excellent work entitled Comparative Dravidian Grammar, does not convey an accurate estimate of the structure, affinities, literature and philology of the Tamil tongue in some of its aspects. This was due to his want of that complete Mastery of the Tamil tongue which Dr. Pope possesses in an eminent degree. The deep knowledge of the Tamil tongue and the familiarity with its ancient literature of this latter savant, must compel universal admiration. The good that he still continues to do to the Tamil world, his great affection and partiality for the Tamil tongue and the Tamil race can never be forgotten. Among his recent publications, we may note his philological notes on Naladiyar, for its scientific method and accurate research.

To come to our more immediate subject, we would premise that to one who sets about writing the philology of any tongue, a thorough and deep knowledge of that tongue and its history is indispensable. Prof. Seshagiri Sastri possesses a profound knowledge of Sanskrit, and without doubt, is capable of writing on the philology of those languages which have been influenced by that Aryan tongue, such as Telugu, Malayalam &c. But Tamil is not like these languages says Dr. Caldwell "Tamil, the most highly cultivated ab-intra of all the Dravidian Idioms, can dispense with Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid." From remote times, Tamil became refined and perfected and obtained a correct and scientific grammatical form.

There is an old story how, in the flourishing days of the academy at Madura, Siva appeared in disguise in the Senate, to defend one of his devotees on whose behalf he had written a verse. Being driven to a corner by a fault-finding majority, the angry god threw off his disguise and stood revealed with his third eye, whereupon the president uttered those memorable words. "A fault is a fault though Siva be the Offender." Needless to say the story illustrates the high culture which Tamil had already reached and its grammatical structure.

We acknowledge with sincerity that the Professor has with great endeavours made good researches in his work, but in our humble opinion many of his observations and conclusions are founded on insufficient data. Mr. Seshagri Sastri, in giving examples of sanskrit words in Tamil under the heading of Sanskrit 'tadbhavas' in his Tamil Philology (vide pp. 3-4), falls into the error of conceiving that pure Tamil words such as mel-mai (மெல்லை), val-mai (வல்லை) vel-mai (வெல்லை) karumai (கருமை) &c. are *tadbhavas*; *i. e.* Sanskrit words in current use in Tamil by process of phonetic decay or in other words sanskrit corruptions. It is to be regretted that our author should, without an insight into the affinities of Tamil and Sanskrit, have fallen into the error of a certain class of pundits who possessing only a general knowledge of Sanskrit and Tamil, ignorant of linguistic affinities and the science of languages, attribute the origin of Tamil words to Sanskrit on the ground of similarity between the two.

It is not apparent why these Tamil words should be considered corruptions from Sanskrit. Why should the contrary not be true? Perhaps, the only reason is that it has been usual with the Sanskrit pundits of by-gone days to attribute a Sanskrit origin to Tamil words, which sound more or less like their Sanskrit equivalents. The Tamil word *mel* (மெல் thin or soft) would seem to have greater affinity to the Latin *mollis* than to the Sanskrit *mradimam*. We do not suppose the Latin *mollis* or the Greek *malocas* to be corruptions of their Tamil or Sanskrit equivalents *melliya* or *mradiman*. Notwithstanding the similarity in sound between the Tamil root *val* and the Sanskrit *bala* the former is an ancient Tamil root from which a large number of words has been derived. It is not to be disputed, if that this Tamil word *val* had become the

property of the Tamil language even before *bala* had made its appearance in Sanskrit. Says Dr. Caldwell:—"The Dravidian வல் has given birth to a large family not only of adjectives and nouns but also of derivative verbs which have no connection whatever with anything Sanskrit..... val (வல்) more closely resembles the Latin *valco*, 'to be strong' and *validus* than the Sanskrit *bala*." And also if *veṇmai* (வெண்மை) and *karu-mai* (கருமை) be corruptions of the Sanskrit *dhavaliman* and *kâliman* as the Professor says, we request to know what purely Tamil words stand for these ideas. For, to say that the Tamils had no words to represent such ideas before they became acquainted with Sanskrit is extremely improbable; for it is tantamount to saying that the people speaking their language had not these ordinary ideas. But if it is objected that these native words have now become extinct we request to know where they are to be found. Most of the examples given by our Professor under the heading *tadbhavas* are of this nature. To enter into minute details of each individual case would be unprofitable and a trial to the patience of the general reader.

There are so many words in Tamil which exhibit no connection with Sanskrit words but seem to have a great affinity to those of European languages. We note below a few Tamil words which are similar in sound and sense to English words noted against each of them :—

ayalân	(அயலான்),	alien.
aruvi	(அருவி),	river.
în	(ஈன்),	eau or yean.
urul	(உருள்),	roll.
kadi	(கடி),	cut.
kan	(கண்),	ken.
kali	(களி),	clay.
kulir	(குளிர்),	cool.
kol	(கொல்),	kill or quell.
pattai	(பட்டை),	bark.
pâvu	(பாவு),	pave.
pânai	(பானை),	pan.
pira	(பிற),	birth.
pâiyal	(பையல்),	boy.
poru	(பொறு),	bear (fero L).
pôr	(போர்),	war (pugno. L)
Sattu	(சாத்து),	shut.
Surungu	(சுருங்கு),	shrink.
tirum	(திரும்),	turn.
vêru	(வேறு),	various (Verto. L.),

Is it to be inferred that these Tamil words are corruptions of the corresponding English words? Our Professor can neither assert that these Tamil words are corruptions from English nor that the coincidence between them is merely accidental. The former theory is refuted by the fact that intercourse between the Dravidians and the English began only of late and that these Tamil words have been in existance long before such intercourse began. The presence of a large number of such words goes against the latter theory. There are also hundreds of words in Tamil which resemble words in other European tongues. These testify to the primitive relation between the Dravidian and the Aryan languages. Says Dr. Pope in the introduction to his 'Tamil Hand Book,' "on the one hand, the more deeply they are studied the more close will their affinity to Sanskrit be seen to be, and the more evident will it appear that they possess a primitive and very near relationship to the languages of the Indo-European group. Yet they are certainly not mere Prâkrits or corruptions of Sanskrit. Some have supposed that their place is among the members of the last mentioned family, and they are probably *disjecta membra* of a language coeval with Sanskrit, and having the same origin with it. They certainly contain many traces of a close connection with the Greek, the Gothic, the Persian, and other languages of the same family, in points even where Sanskrit presents no parallel." If the existance of words which are common to both European and Dravidian tongues is not attributed to a system of mutual borrowing, the only conclusion which we are driven to is that such words form a kind of patrimony from which both the European and the Tamilian tongues drew largely. Does not the same conclusion hold good regarding the origin of words common to both Sanskrit and Tamil? The examples, given by our author, under '*tadbhavas*,' show that the subject, has not received his fullest attention. Only to this can we attribute his assenting that the Tamil words *teyu*, *tey* etc., are corruptions of the Sanskrit *teyes* tig etc., and so on. If the Tamil *teyu* "fire" is a corruption of the Sanskrit *teyes*, is not the latter also a corruption of the Tamil ti "fire"? From this primitive root *ti*, we may also trace the Sanskrit derivatives *div* "to shine"; *diva* "day", *deva*, "the bright one" *teyes* "light" *dans* "sky," the English *day*, *dawn*, *devil*, *diamond* and the Latin *dies*, *deus* etc.

Our Professor says in the preface to his Tamil philology "In my comparative study of the Sanskrit and Dravidian languages I took care to collect the allied primitive and derivative words, grammatical forms, and words derived from Sanskrit in the Dravidian languages and compare them phonologically and sematologically i, e. with reference to their forms and meanings." It is a matter of no little surprise to find in one of Prof. Seshagiri Sastri's ability and learning to find him committing himself to statements that will not bear scrutiny. It would almost appear from his statement that he never contemplated the possibility of Sanskrit words owing their origin to Tamil.

And if so, he has neglected an important portion of the comparative study of languages. The notion that no Sanskrit words have been derived from the Tamilian tongues is, we venture to say, wholly incorrect and is the fruitful source of much mischief prejudicing as it does the mind of the scholar. He will pardon us if we remind him here of Mr G. Mackenzie Cobban's trenchant disposal of this theory: "No scholar will now venture to contend that the Tamil language has come from Sanskrit, though vain and ignorant Brahmins can be found who still cling to this opinion. Just as Sanskrit words have found a place in Tamil, so Tamil and Dravidian words have found a place in Sanskrit. Borrowing has been common to both."

When the Aryans entered the land of Bharata, the Tamilians were the most powerful and ruling race. There is reason to believe it was through intercourse with the Tamilians that the Sanskrit tongue widened at least its vocabulary and became worthy of its title. We shall exemplify the truth of this statement by one or two examples. We need not go far. Words like *mukam* (முகம்) lôkam (லோகம்) &c. so familiarly used in Sanskrit will readily serve our purpose. The pure Tamil word *mukam* comes from the Tamil root *mu* which means "that which is in front" or "that part which presents itself to the view." The Tamil words முன், "before," முதல், "first," முற்படு "precede," முகப்பு, "front" &c. come from the same root. The Latin *facies* and the English *face*, compare with the Tamil word *mukam* and are identical in meaning. *Facies* or *face* comes from the Latin *facere*, "to make" and means make, form or shape. The Tamil word *mukam*, by a process of phonetic decay, (the latter k becomes kh) is current in Sanskrit as *mukham* and applies to both mouth and face. Forgetting the Tamil origin of the word, Sanskrit Grammarians mistook *khan* for its root. The Sanskrit work "Unadi" traces the word *mukha* to the root *khan* "to dig" with the final *n* rejected and *mu* prefixed. The incongruity of tracing mukam to 'khan' is apparent. What connection is there between digging and face? The Sanscrit Grammarians' asserton is purely arbitrary. It has been too often customary with Sanskrit Grammarians to supply roots from their imagination when any word in Sanskrit could not be traced to its proper origin. Thus the Sanskrit *minam*, "fish" is traced to the root *mi*, "to hurt." It never entered into the mind of Sanskrit Grammarians that their *minam* is the corruption of the Tamil word *min* which latter comes from the root min "to twinkle" or to be phosphorescent." The Tamil *min*, therefore means (மின்னுகை) "that which sparkles" and applies to both the fish of the sea and the stars of the sky.

A further evidence, that *mukam* and *min* are purely Tamil words, is found in the fact that there are no other words in the Tamil language, except those borrowed from Sanskrit to express the same ideas.

Let us now take the word *loka* and study its history.

(1) Some Sanskrit Grammarians say *loka* comes from the Sanskrit word *lok*. "to see," while others maintain that it is derived from ruc, "to shine" Neither explanation is, we submit, correct. It is not appropriate to call the earth by a name which means "seeing" or "shining," for firstly, we see only a part of the earth which we inhabit and not the whole of it. There are many objects that can be seen by us better more fully and in all their parts, to such and not to the earth is a word meaning "that which is seen" applicable. And secondly a word meaning "shining" is applicable not to the earth but the sun, moon, fire &c.

(2) The word '*ulaku*' or its corrupted form *lôka* is a pure Tamil word, more aptly and scientifically applied to the earth by the Tamilians. "Every thing visible is liable to decay" is a truth known to the Tamilians who lived in very remote times. This led to the establishment of asceticism among them. Budhism and Sivaism which inculcate on their followers the usefulness and necessity of an ascetic life and a scrupulously tender regard for animal life are latter developments of those old Tamilian views. Those Tamilians, gifted as they were with a philosophic sense, called the world by the name '*ulaku*' so as to point out its *transitory* nature. This word is made up of the stem *ula* "perish" and the suffix *ku* (which denotes place), and means "the place of perishable things." The radical root of this word is *ul*, "to fail" and from this we have many derivatives as *ula* "to perish," *ular* "to dry up" *ulai* "to become lose"; *ularu* "to be worn out" etc. The Sanskrit root *lû* "to destroy" has a close affinity to this Tamil root *ul*. Dr. Pope has after careful research established the connection between *ul* and *ulaku*. He has placed the latter along with the other derivatives of *ul* in the learned Lexicon, appended to his Naladiyar (Vide pp. 305). The classification we think, is quite scientific. It will be seen by every one who studies the language deeply that as in the case of *ulaku* all the names given by the Tamilians to sensible objects as well as those apprehended by the intelligence, have a sufficient logical learning and *raisond'etre*. In proof of this we quote the following from "Siddhanta Deepika" a Monthly Journal, Madras, (Vol. ii, No. I. pp. 21st June 1897):—"And when the very first Tamil man called his vowels and consonants 'உயிர்' (mind), 'மெய்' (body), was he not a born philosopher and had he not comprehended the true nature of the union between mind and body, and vowels and consonants."

(3) Nachinârkiniyâr, the great commentator, who lived 13 centuries ago, states clearly in his notes on Jivaka Chintamani and Tolkappiyam that the word *ulaku* is a Tamil

word and not a Sanskrit one. "*Kâlam and Ulaku*" he says "*are not Sanskrit words; for, the grammarian Tolkappiyan never handles a Sanskrit word.*" His words appear to us conclusive, for the great Tamil Grammarian Tolkappiyan lived long before the Sanskrit Grammarian Pânini. European scholars maintain that Pânini lived between the 9th and 4th century B. C. Nachinarkiniyar states in another place that the Grammarian Tolkappiyan wrote his Grammar before the compilation of Vedas by Vyasa who lived probably between 1500 and 1000 B. C. It is true that before the time of Pânini the Tamil of Hindus tan got mixed with the Sanskrit. But it was only five or six centuries after the composition of 'Tolkappiyam' that the advent of the Aryans in Southern India and the introduction there of Sanskrit took place. So though European historians ignore it, it is a fact that the Tamilians* were as we have stated before, at that time, the prominent and ruling race in Hindustan. It is only those who can claim a thorough acquaintance with the true ancient history of India can judge whether *ulaku* came from *loka* or *loka* from *ulaku*.

(4) It is a well known fact that such kinds of words when they become *tadbhavas* in cognate languages undergo according to a well known principle, certain well known changes, i. e. in the words of three syllables beginning with a vowel, the 2nd vowel is dropped and the first takes its place and is lengthened as a compensation for the loss sustained. Thus *avaru* (for அவர்), becomes *vâru*, *ivaru* (for இவர்), vîru; *uruvu* (உருவ or உருபு) *rûba*; *elisu* (for எளிசு), *lêsu*; இ (i) and உ (u) become எ (e) and ஒ (o) in vulgar dialects. Thus the Tamil *ilatu*, "it is not" becomes *elatu*, then *lêtu* and *uralu*, "a mortar" ecomes *oralu* then *rôlu* in Telugu; so *uloku* becomes *olaku* and then *loka*.

From this we may conclude that *ulaku* is a pure Tamil word derived from the root *ul* "to perish" that it was first corrupted in Tamil *prakrits* before it found its way into Sanskrit and that to derive the Sanskrit *lôka* from the assumed roots *lok* or *ruc*, is merely a conjecture. We may quote another example—*kalai* (கலை) and *kalâ* (கலா). The first is a Tamil word and means 'learning.' The second is Sanskrit and is used in a wider sense to denote any practical art, any mechanical or fine art. The Tamil word, we contend, is derived from the purely Tamil root *kal*, "to sound or count," and think they have given us our *kalai*. Now there is greater affinity in meaning between the Tamil *kalai* and the root *kal* than there is between the Sanskrit *kalâ* and *kal* and who can believe that we have borrowed the word form Sanskrit? Under the circumstances it is far more probable that the Sanskrit is under obligation to us, for this and many other words like this. The grammars and Lexicons which treat of roots and wordformation in Sanskrit are not always scientific and accurate in their treatment of such matters.

We hope that the learned author will pardon our criticism of his statement in the preface which we quoted above, but we cannot admit his right to ignore so indispensable a part of the comparative study of languages, and for our purpose, of that of the Dravidian and Sanskrit languages, a full study of which will well account for the persence in Sanskrit of a large number of Tamil words. We venture to think further studies in the direction just now indicated, will convince him beyond doubt that just as many Tamil words, have found their way into ancient Sanskrit, and having become the parents of many other words in that tongue, and owing to the traditional reverence paid to Sanskrit, they have come to be regarded as pure Sanskrit words. The connection between Tamil and Sanskrit penetrates further than the words. It may be proved easily that Sanskrit is indebted to Tamil for many of its word-formations and sentence-structures.

Pundit D. SAVARIROYAN,

(Part II. will follow)

* The term *Tamilian* is employed here in a wide sense. By we mean not only that part of the population of Southern India speaking the Tamil Language, but also all the races that belong to the same stock as the Tamils wherever they be. To bring out this new sense, we have not used even the term 'Dravidian' because it has been too much used to refer only to the South of India.

EXTRACT.

(*From the Indian Magazine and Review.*)

WE have received a number of this *Review*, which is edited by Mr. C. Karunakara Menon, and in which there are various interesting and valuable communications. It is astonishing to old Indians to note what a number of periodicals have sprung into existence in the Tamil countries during the last decade. Some of these are in English some in Tamil, and some in both languages.* There are probably many of the existence of which we have no knowledge. All this indicates activity—and, in the main, a healthy activity; although there is (may one gently hint it?) a danger of superficiality, since men are sometimes tempted to write smart articles upon subjects of which

* There is the *Mauvrani* ('Empress'), edited by the pioneer of vernacular magazines, Rao Bahadur Kistnama Chariyar, of inclaculable value to Tamil children. This is in Tamil.

The *Christian College Magazine* has its place and influence. It is in English.

Then there is the *Viveka Chintamani* ('the rare jewel of knowledge') edited by C. V. Swaminatha Aiyar, the active Secretary of the 'Diffusion of Knowledge Agency.' This is Tamil, and fairly good plain prose.

There is the *Unmai-Vilakkam* ('the light of Truth'), which is in Tamil and English, and is ably conducted.

they have only the faintest notions. There exists a great danger in what may be called fragmentary and fugitive literature.

Of the able articles in this number on plague and inoculation by Dr. Nair, and on Madras Forest Administration by Col. Campbell Walker, we have only to say that the discussion of such subjects may be of infinitely greater value than some of the metaphysical speculations with which some of the Madras periodicals are full. The thought of young India requires to be directed into a practical and positive line. Original research and independent thought require cultivation, and are what young India must aim at. There is an article on 'The Apostle of Modern Rationalism,' in which Voltaire and others are considered and criticised; but whether old French ideas and the deistic speculations of Europe are the most necessary things for Southern India one may doubt, and we confess ourselves not quite persuaded that even the great Vedantic saying, '*Tat twam asi*,' is of much utility in the present state of affairs. There are certain English publications, such as Professor Wallace's papers recently published by the Master of Balliol, which might direct the thoughts of young India into what might be a more immediately useful line of thought. We have always, indeed, held that if an intelligent, patient, humble study of the philosophy of Hegel could become popular among the young students of South India, it would discipline and strengthen their minds, and tend to give sobriety to the thinking of some ardent spirits.

There is an article upon 'Ancient Indian Literature' by 'an Indian lady,' which is exceedingly intersting and well written, but it deals only with Sanskrit and with the Vedic literature. At present the influence of the Vedas proper is very small, and more recent developments in vernacular literature are not to be forgotten. Uma Sivachariyar is of more value now than the old *rishis*. The Tamil philosophy is the great factor in the evolution of the Tamil mind. The article in question gives a good summary of some manuals by Professor Max Muller and others. Great names in this department here barely mentioned are those of Weber and Whitney. Nor is the name of good old Horace Hayman Wilson to be put in a secondary place.

Another article is on 'The Tamilians of Eighteen Hundred Years Ago,' by Mr. V. Kanakasabhai Pillai.

This is a continuation, and the readers of the magazine are encouraged to hope for other articles dealing with the same subject. To us, ancient Tamil literature has always been a very favourite subject, and in the highways and byways of Tamil poetry and legend there is very much to reward the sympathetic student. The writer here gives an admirable summary of the story of 'The Jewelled Anklet,' an abstract of which was given in this magazine some time ago [Sept. 1897]. The intention of the poem is to illustrate some parts of the Jaina system, and it may be compared with the greater epic, the Jivaga-Chintamani. The connexion here between this Jaina system and the demon worship, which from time immemorial has prevailed in the south, is interesting. The poem—an abstract of which we are promised—is called the *Mani-mekalai*, or 'Emerald-Girdle.' We will not anticipate the article, but only say that that work itself seems to us to be in many respects among the very finest of Tamil compositions. It is the great Tamil Buddhist Jataka. We have ourselves been for some time preparing a translation of it, and hope to return to the subject in this magazine.

The next article is a very interesting account of the great Tirupathi Temple. There is a great field for young Tamil writers in the histories, legends, and antiquities of the great temples of South India. If these were examined and presented in a scholarly and interesting way a great deal of light would be thrown upon many things connected with the Tamil people.

The article, however, in this number that interests us most is that on 'The encouragement of Vernaculars.' Into this controversy we do not propose now to enter, but it does seem most certain that no education can be of permanent value to a man unless he can think it out, and express and communicate its results in his native tongue. The noteworthy article in the magazine is by C. V. Swaminatha Aiyar, whose unceasing efforts to promote the study of Tamil are worthy of all praise. It is quite admitted that Tamil requires the developement of a prose literature, and this can only be obtained by a scientific and free study of its ancient classics. Consider the case of our English prose. It is not so very long since our prose literature took its rise. It may, indeed, be said that it began with the English translation of the Holy Scriptures. Who can tell the influence that English prose literature has possessed and possesses now? We believe that Tamil holds the elements of a prose language scarcely inferior to English, or to any other language in the world. We sympathise with the writer of this article. It is quite true that the people are to a great extent, lamentably indifferent as to vernacular literature; but the taste has to be developed, and with a supply of good prose books the taste and love will surely arise. Tamil authors must avoid pedantry, and eschew the use of obsolete forms and foreign words. They must learn the value of purity, simplicity, sincerity, and directness. All this involves the necessity of teaching the vernaculars in a free way than they have hitherto been taught. The Nannúl and Tolkápyam are truly magnificent grammars *in their way*; rare monuments of skill and dialectic subtilty; but they are hardly grammars in our modern sense of the term. And students must be trained by competent men in the

composition of essays, and in the translation or transfusion of selected bits from English or Sanskrit. In fact, *the teaching of the vernaculars must be revolutionised.* But we have room for no more at present on this interesting subject.

We wish the magazine all success.

G. U. P.

FLAGELLOMANIA.

MR. GEORGE BERNARD SHAW writes as follows to the Secretary of the Humanitarian League:—

I venture to submit that you are wasting your space in attempting to deal argumentatively with the flogging petition of the Edinburgh Society for Women's Suffrage. These ladies are neither fools nor illiterates they must know all the arguments against passionate retaliatory punishments as well as every drunkard knows all the arguments against alcohol. They have caught a well-known hysterical disease, of which there have been several European epidemics. It seems to have come to England some years ago with the influenza. Since its arrival, the Press has been inundated with frantic appeals for the revival of flogging. Some of these are so obviously the outcome of a special disorder of the imagination that it is astonishing to find reputable newspapers printing them. In others we find Edinburgh pretence of a desire to repress crime, invariably accompanied by the statement that the lash has put down garrotting. As there is probably not a single English newspaper in which this mistake has not been exposed, or a Parliamentary debate on the subject in either House in which it has not been authoritatively contradicted, it need no longer be treated as a mistake: it is simply the excuse of the flagellomaniac for the gratification of his (or her) passion. What is wanted is not the refutation of a sham argument; but the resolute diagnosis of a real and very mischievous disease. Let this be once well-understood by the public, and ladies will as soon think of passing resolutions in support of nymphomania as of flagellomania, which is a cruel variant of the same disorder.

I may remind you that the male flagellomaniac—who is sometimes, unfortunately, a judge—craves intensely for the flogging of women He generally alleges that the woman who brings a false accusation of criminal assault or incest against a man is much more to be dreaded than a highway robber, and that the lash alone, etc.—you can supply the rest of the excuse.

If you still feel bound to argue with a disease which defies argument, simply ask why the flagellomaniac with a great variety of exquisitely painful punishments to choose from, invariably insists on the only one that is notoriously sensual? Not long ago a flagellomaniac, excited by the assassination of the Empress of Austria, wrote to the *Pall Mall Gazette* proposing that Anarchists should be imprisoned for life and flogged *every day.* But why flogged? Why not suspended by the thumbs, or tormented by electricity? And why was this proposed when a romantic and handsome woman was stabbed, and not when President Carnot met the same fate and suffered much more. The same answer fits both questions. The pretended anti-Anarchist was simply a victim of the disease of the debauchees from whom poor girls earn a few pounds by submitting to a flogging. And that is the vulgar secret of the whole agitation. It will die away as former epidemics of it have died away. In the meantime we must see that it does not leave permanent traces on our statute book to deepen the infamy which we already enjoy as the upholders of prisons which are compared unfavourably in point of useless cruelty with the prisons of Morocco by travellers who have seen both.

The subject is so disagreeable that it is necessary to justify the publication of even a warning against it by a practical example of its danger. Early this year the London School Board, in spite of the efforts of some humane members, authorised public floggings at Truant Schools. A boy at one of the schools, having made an accusation against one of the officers and then withdrawn it, was thereupon publicly flogged, receiving the maximum punishment of twelve lashes. Some weeks later, the accused officer was found committing an offence with the flogged boy. The police applied for a warrant; the officer absconded: the boy was transferred to another school: and the flogging majority of the Board stood convicted of having been the dupes of a satyromaniac, and of having propagated his disease by a public exhibition of flogging.

Comment is unnecessary,

Yours truly,

G. BERNARD SHAW.

ON SOME DIFFICULTIES OF THE INNER LIFE.

Every one who sets himself in earnest to the living of the Inner Life encounters certain obstacles at the very beginning of the pathway thereto, obstacles which repeat themselves in the experience of each, having their basis in the common nature of men. To each wayfarer they seem new and peculiar to himself, and hence give rise to a feeling of personal discouragement which undermines the strength needed for their surmounting. If it were under-

stood that they form part of the common experience of aspirants, that they are always encountered and constantly overclimbed, it may be that some cheer would be brought to the cast-down neophyte by the knowledge. The grasp of a hand in the darkness, the sound of a voice that say: "Fellow-traveller, I have trodden where you tread and the road is practicable"—these things bring help in the night-time. and such a help-bringer this article would fain be.

One of these difficulties was put to me some time ago by a friend and fellow-wayfarer in connection with some counsel given as to the purification of the body. He did not in any way traverse the statement made, but said with much truth and insight that for most of us the difficulty lay more with the Inner Man than with his instruments that for the most of us the bodies we had were quite sufficiently good, or at the worst, needed a little tuning, but that there was a desperate need for the improvement of the man himself. For the lack of sweet music, the musician was more to blame than his instrument, and if he could be reached and improved his instrument might pass muster. It was capable of yielding much better tones than those produced from it at present, but those depended on the fingers that pressed the keys. Said my friend pithily and some-what pathetically: "I can make my body do what I want the difficulty is that I do not want."

Here is a difficulty that every serious aspirant feels. The improving of the man himself is the chief thing that is needed, and the obstacle of his weakness, his lack of will and of tenacity of purpose, is a far more obstructive one than can be placed in our way by the body. There are many methods known to all of us by which we can build up bodies of a better type if we want to do so, but it is the "wanting" in which we are deficient. We have the knowledge, we recognise the expediency of putting it into practice, but the impulse to do so is lacking. Our root-difficulty lies in our inner nature; it is inert. the wish to move is absent: it is not that the external obstacles are insurmountable, but that the man himself lies supine and has no mind to climb over them. This experience is being continually repeated by us: there seems to be a want of attractiveness in our ideal: it fails to draw us: we do not wish to realise it, even though we may have intellectually decided that its realisation is desirable. It stands before us like food before a man who is not hungry; it is certainly very good food and he may be glad of it to-morrow, but just now he has no craving for it, and prefers to lie basking in the sunshine rather than to get up and take possession of it.

The problem resolves itself into two questions: Why do I not want that which I see, as a rational being, is desirable, productive of happiness? What can I do to make myself want that which I know to be best for myself and for the world? The spiritual teacher who could answer these questions effectively would do a far greater service to many than one who is only reiterating constantly the abstract desirability of ideals that we all acknowledge, and the imperative nature of obligations that we all admit—and disregard. The machine is here, not wholly ill-made: who can place his finger on the lever, *and make it go?*

The first question must be answered by such an analysis of self-consciousness as may explain this puzzling duality, the not desiring that which we yet see to be desirable. We are wont to say that self-consciousness is a unit, and yet, when we turn our attention inwards, we see a bewildering multiplicity of "I's," and are stunned by the clamour of opposing voices, all coming apparently from ourselves. Now consciousness—and self-consciousness is only consciousness drawn into a definite centre which receives and sends out—*is* a unit, and if it appears in the outer world as many, it is not because it has lost its unity, but because it presents itself there through different media. We speak glibly of the vehicles of consciousness, but perhaps do not always bear in mind what is implied in the phrase. If a current from a galvanic battery be led through series of different materials, its appearance in the outer world will vary with each wire. In a platinum wire it may appear as light, in an iron one as heat, round a bar of soft iron as magnetic energy, led into a solution as a power that decomposes and recombines. One single energy is present, yet many modes of it appear, for the manifestation of life is always conditioned by its forms, and as consciousness works in the causal, mental, astral, or physical body, the resulting "I" presents very different characteristics. According to the vehicle which, for the time being, it is vitalising, so will be the conscious "I." If it is working in the astral body, it will be the "I" of the senses; if in the mental, it will be the "I" of the intellect. By illusion, blinded by the material that enwraps it, it identifies itself with the craving of the senses, the reasoning of the intellect, and cries, "I want," I think." The nature which is developing the germs of bliss and knowledge is the eternal Man, and is the root of sensations and thoughts; but these sensations and thoughts themselves are only the transitory activities in his outer bodies, set up by the contact of his life with the outer life, of the Self with the not-self. He makes temporary centres for his life in one or other of these bodies, lured by the touches from without that awaken his activity, and working in these he identifies himself with them. As his evolution proceeds, as he himself develops, he gradually discovers that these physical, astral, mental centres are his instruments, not himself; he sees them as parts of the "not-self" that he has temporarily attracted

into union with himself—as he might take up a pen or a chisel—he draws himself away from them, recognising and using them as the tools they are, knows himself to be life, not form; bliss, not desire; knowledge, not thought; and then first is conscious of unity, then alone finds peace. While the consciousness identifies itself with forms, it appears to be multiple; when it identifies itself as life it stands forth as one.

The next important fact for us is that, as H. P. B. pointed out, consiousness, at the present stage of evolution, has its centre normally in the astral body. Consciousness learns to know by its capacity of sensation, and sensation belongs to the astral body. We sensate; that is, we recognise contact with something which is not ourselves, something which arouses in us pleasure, or pain, or the neutral point between. The life of sensation is the greater part of the life of the life of the majority. For those below the average, the life of sensation is the whole life. For a few advanced beings the life of sensation is transcended. The vast majority occupy various stages which stretch between the life of sensation, of mixed sensation and emotion and thought in diverse proportions, of emotion and thought also in diverse proportions. In the life that is wholly of sensation there is no multiplicity of "I's" and therefore no conflict; in the life that has transcended sensation there is an Inner Ruler, Immortal, and there is no conflict; but in all the ranges between these are manifold "I's" and between them conflict.

Let us consider the life of sensation as found in the savage of low development. There is an "I," passionate, craving, fierce, grasping, when arcused to activity. But there is no conflict, save with the world outside his physical body. With that he may war, but inner war he knows not. He does what he wants, without questionings beforehand or remorse afterwards; the actions of the body follow the promptings of desire, and the mind does not challenge, nor criticise, nor condemn. It merely pictures and records, storing up materials for future elaboration. Its evolution is forwarded by the demands made upon it by the "I" of sensations to exert its energies for the gratification of that imperious "I." It is driven into activity by these promptings of desire, and begins to work on its store of observations and remembrances, thus evolving a little reasoning faculty and planning beforehand for the gratification of its master. In this way it developes intelligence is wholly subordinated to desire, moves under its orders, is the slave of passion. It shows no separate individuality but is merely the willing tool of the tyrannous desire "I."

(From the *Theosophical Review.*)

ANNIE BESANT.

(*To be Continued.*)

NOTES AND COMMENTS.

"We draw prominet attention to the notification issued by the Director of Public Instruction, Madras, "on High-class indigenous and Vernacular Secondary Schools."

Pure Vernacular Education.

"The attention of the heads of high class Sanskrit, Arabic and Persian indigenous institutions and of Vernacular Secondary Schools is invited to the important change sanctioned by Government in the Government Upper Secondary Examination Scheme, by which the examination has been thrown open to candidates who are ignorant of English, or who do not know it sufficiently to enable them to pass an Examination in which almost all the question papers are set in English and have to be answered in that language. Candidates may now bring up as their two languages (1) a Vernacular language and English, or (2) two Vernacular languages or (3) a Vernacular language and Sanskrit or Arabic or Persian.

2. Such schools of the above description as wish to avail themselves of the above concession should revise their curricula of studies accordingly and should lose no time in improving the staff and seeking the sanction of the Director for recognition as Upper Secondary Schools.

3. The Director hopes that suitable books on the non-language subjects of the examination *viz.* Arithmetic, Algebra, Geometry, History and Geography, written in the Vernacular languages, will soon be published."

We hope managers of schools will bestir themselves and introduce the necessary changes and suitable books without delay.

Victoria Hostel, Madura.

We are glad to go through the first report on the working of this institution which is attached to the Setupathi High School. The Hostel was inaugurated on the memorable Diamond Jubilee Day of Her Most Gracious Majesty the Queen-Empress of India, through the munificent generosity of H. H. The Maharajah Bhaskara Setupati, Rajah of Ramnad, who has granted for the maintenance of the Hostel a monthly grant of Rs. 300 from the permanent charity fund of the Samastanam. Her Highness the Maharanee had also granted liberal donation of Rs. 300 for the purchase of the utensils. All classes of caste students are fed in the Hostel, and the boarding fee of 4 to 5 Rs. is very cheap, and the management of the institution reflects very great credit on Mr. S. S. Venkatarama Aiyangar and his assistants.

There is one Brahmin and one non-Brahmin religious teacher engaged on a pay of Rs. 15 and 10 respectively for imparting religious instruction to the boys; but the success of this will depend a good deal on the character which the teachers themselves possess for learning and piety. It will never do to engage a mere unlettered and money-grabbing prohit to do these duties. They must be people who could be of real assistance to the students in their religious studies; and if only such persons are selected whom the boys would respect it will advance the cause of religious education much further than any other scheme that we know of. The posts could be made more attractive even by better pay. The institution supplies a serious want and it is already popular. This will be one of the many acts of H. H. The Maharajah Setupati which will ever reflect the greatest splendor on his name and fame.

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S. P. C. A. Madras.

"Have we grown at last beyond the passions of Primal man
.....Peasants maim the helpless horse and drive
Innocent cattle under thatch and burn the kindlier brutes alive.
Brutes, the brutes are not your wrongers—burnt at midnight, found at morn;
Twisted hard in mortal agony with their offspring born-unborn,
Clinging to their mother! Are we devils? Are we men?
Sweet Saint Francis of Assisi, would that he were here again,
He that in his catholic wholeness used to call the very flowers
Sisters, brothers—and the beasts—whose pains are hardly less than ours."

So wailed the poet Tennyson. And the amount of suffering which these mute creatures undergo have not been diminished in any sensible degree.

One must go to places like Trichinopoly or Tanjore &c., to know what amount of injury and pain hack drivers can inflict on these dumb animals. And but for the work of the S. P. C. A. in large towns like Madras, Calcutta &c, the sight which will meet one's eye will simply be horrible. As such the work of the S. P. C. A. deserves to be much more well-known than at present and to enlist the sympathy of the generous public to a larger extent. Organised charity is not well-understood by our people; but if once they understand the importance of the charitable work done by the Society for the Prevention of Cruelty to Animals they will only be too ready to help with their purse. In Mr. D. A. Macready, the Honorary Secretary of the Madras Institution, we have a most able and conscientious and considerate gentleman and we have no doubt the institution will become more and more popular under his regime.

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The dravidian Basha Sangam.

We published in our last the prospectus and rules of the proposed Sangam, and we hope our fellow countrymen will rise equal to the occasion and become subscribers. Some of the biggest movements in England and on the continent are carried on by similar associations and if only we can get 1000 paying members, good deal of useful work can be done. The measure of a patriot is the measure of the amount of sacrifice he is prepared to undergo, and if persons interested in Vernacular studies will not undergo this much of sacrifice (the subscription comes to less than 8 as. a month), their interest in the subject and their patriotism is not worth the name.

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The Tinnevelly riots.

We regard it as nothing less than shameful that our Shanar brethren should be persecuted in the way they have been treated and in the name of our Religion and our God. Nothing can be a greater travesty of religion than such conduct and we implore our countrymen to desist from such cruelty and imposture at least in the future, much as they would have learnt by sheer suffering and pain, by the severe retribution meted out to the wrong doers by Government. In one or two previous notes in this magazine several months ago, we tendered our advice, but nobody took heed of it. We then pointed out that the restrictions imposed on the Shanars were not religious. The reasons are not even social, for the simple reason that no such restrictions are put upon such people except in the Pandi Nadu. We showed that these people are prohibited from taking water in temple-tanks where even Mahomedans are allowed. These shanars, among whom we have most devoted and pious people, even vegetarians cannot rank even lower than Mahomedans. The reasons can only be political and it is high time that we forget such old feuds. If we are wise in our generation, we should give small concessions to these people gradually such as their entry into some of the inner enclosures and so on till all the restrictions are done away with.

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The Shanar Question.

7. But we cannot acquit our Shanar brothers from all blame. They have been guilty of great indiscretion and they have sinned in taking the law into their own hands. They are guilty of exaggerating their claims to very high social status, and consequently exciting the jealousy and hatred of other classes. We are prepared to admit that the word *shanar* is a corruption of *sanrar* meaning 'big men,' 'good men' but not necessarily a king or ruler. *Nadar*, pronounced as *nattar* in the Northern Districts, and *gramani* are the same words as *Nattamagaran* and *Maniagaran* and do mean necessarily kings or rulers. These with *Sanrar* evidently applied to heads of villages and communities and classes, in the same way as the words Nattamagar and Monigar, and Reddi and Mudali and Naidu, and Chetty &c Properly speaking there can be no Shanar or Nadar or Mudaliar Reddi or

Naidu or Chetty Caste. In Ceylon, no man can call himself a Mudali, unless the Government confers the title and the Tamil Vellalahs do not even call themselves 'Pillai's there. In the Northern Districts, unless he be the chief of the village or caste, nobody calls himself a Reddi or Naidu or Chetty. And Shanars here are also called not Shanars nor Nattars but by their proper caste name *Ediga*. That Ediga is the Telugu corruption of *Era* (ஈழ) is easily seen, and the famous line in Periyapuranam, "ஈழத்துச்சான்றோர்" will acquire full meaning. The name clearly connects with their being settlers from *Era Nadu* (ஈழநாடு), Ceylon, with their old language called 'Elu,' which is quite cognate with Tamil, and the reason from their brought here would appear to be this. Ceylon was the original country of Palms, (compare Rev Dr. Pope's derivation of தெங்காய், தென்னங்காய்); and with the introduction of the palm cultivation in South India, these *Eras* were also induced by the conferring of such titles as 'Sanrar,' 'Nadar, and 'Gramany' on chief men, to settle in the Pandi country. (Vide the *Cochin grant*, when the title of *mani gramai*, same word as gramani, is conferred on a Jew with several other honors). As we hear of them even during the time of the Pandyans as a separate class, to trace them from Pandyans will be absurd, and nobody would seriously talk of their being Kshattrias, when they were pure Dravidians Why these people who were once so honored fell into disrepute is what nobody has yet considered. But both the sides wrangle and quarrel, and the one would deny their original high status and the other would ignore their present low position they occupy in the eyes of their neighbours. As we said above, the reason must clearly be a political one. It is highly probable that during the very severe struggle and wars between the king of Pandy and the king of Era, (Ceylon), these settlers from Ceylon who must have occupied the coast country in large numbers must have risen in aid of their own old country, and when they were put down, social ostracism was also added to other indignities put upon a conquered people, and we know what a powerful weapon of subjection this has proved to be. We can give many other instances where political subjection has lowered a people in the eyes of their neighbours even within this Presidency limits alone, but we give no names, as it may give offence. As it is, living a benign Government and in an enlightened age, and professing a religion, which of all Indian systems is the most liberal in its treatment of all classes of its votaries for the simple reason that it was their own religion originally, we again beg of the respective parties to be more tolerant and more moderate and pay greater attention to the dictates of truth and God than till now.

***

"Unrest in India."

The man who penned this article in the Allahabad newspaper could not have uttered a greater lie than when he sought to connect religious movements with the cause of unrest in India. As far as we know, and we can surely claim to have greater acquaintance as we had ourselves to test their religious zeal, there are more free-thinkers and athiests and men who have no thought of God among the political leaders and newspaper editors than among any other class of people; and those who are really and truly religiously inclined have really no taste for political questions at all and our priests and pundits have not the least notion of political questions or rights. Far-seeing statesmanship will even see a safety valve in these religious movements and they will think twice before they put any sort of restrictions on such free movements.

***

Miss Marie Correlli has the following dedication in her *Mighty Atom*.

May we Substitute 'Buddhists' for 'Progressivists'

"To
Those self-styled 'Progressivists,'
who by precept and example
assist
The Infamous cause
of
Education without Religion
And who by promoting the idea borrowed from
French Atheism of denying to the
children in Board Schools
and elsewhere
The Knowledge and Love of God
As the true foundation of noble living
are guilty
of a worse crime than murder.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.,

Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTA BHA'SHYA.

(*To be continued from page 29.*)

Now, as to the contention that I's'vara, as impelling jîva to action, would be guilty of partiality and the like, and that all scriptural injunctions and prohibitions addressed to him would be vain, the sûtrakâra says :

But with a view to the efforts made (by jîva), in order that the injunctions and prohibitions may not be purposeless, and so on
(II. iii. 41.)

Jîva, of his own accord, makes an effort towards activity or cessation of activity, in virtue of his karma having become ripe. With reference to this effort made by Jîva which leads to activity or cessation from activity, the Supreme Being impels jîva to action by giving His consent, as may be seen from injunctions and prohibitions having a purpose to serve and from the grace and punishment meted out by him. Just as a boy who, with the help of a stronger person, manages to convey a very heavy beam of wood, is still amenable to injunctions and prohibitions so far as his own efforts is concerned, so, though jîva engages in activity with the help of the Parames'vara, he is himself amenable to injunctions and prohibitions. Accordingly, as acting solely with reference to the efforts made by jîva, I'svara, who impels jîva to acts, is not guilty of partiality; and inasmuch as, even in the case of jîva, there exists an activity for which he has to rely on himself, it cannot be, we may conclude, that injunctions and prohibitions are purposeless.

Adhikarana. 12.

(Jî'va is) an integral part (of Brahman), because of the declaration of a distinction. And it is even otherwise; that (Brahman) is one with fishermen and so on, some do declare.
(II. iii. 42).

It has been shown in the foregoing sections that Jîva is eternal, intelligent, extremely small; that he is an agent engaging in action with the help of Parames'vara. Here, a doubt arises as to whether jîva is Parames'vara Himself, or His intergral part.

(*Pûrvapaksha* :)—Jîva is Parames'vara Himself. Parames'vara Himself is manifested in the form of

jîva on account of the multifareous upâdhis or media of manifestation, just as the one âkâs'a manifests itself in various forms and is limited in space owing to the upâdhis such as a pot. Accordingly the s'ruti says "This A'tman is Brahman."* Therefore, I's'vara Himself has become jîva owing to ajnâna or nescience.

Siddhânta:—The jîvâtman is indeed an *ams'a* of Parames'vara, an integral part of His body, as the s'ruti declares a distinction between them in the following passages:

"Entering into them in the form of this jîva, I shall differentiate name and form." †

"He who dwelling in the A'tman . . ." ‡

"Thinking of the A'tman and the Impeller as separate . . . ." §

"Know then Prakriti is Mayâ, and the Mahes'vara the possessor of Mâyâ. This whole world is filled with what constitutes a member of His." ‖

As to the contention that Brahman Himself is jîva because of the s'ruti teaching "This A'tman is Brahman," the sûtrakâra says as follows: The oneness has to be explained otherwise. From such passages as "That thou art," "this A'tman is Brahman," we are to understand that jîva and Brahman are a unity because one pervades the other. Moreover, some clearly declare a unity of this sort in the following words. "The fishermen are Brahman, the servants are Brahman, these rogues are Brahman." Thus though jîva is an integral part of Brahman, he may be spoken of as Brahman, as pervaded by the latter, just as a faggot or the like, pervaded by fire, is spoken of as fire itself. Still, fire and faggot are not, indeed, one and the same. Therefore an integral of Brahman in himself, jîva attains to the form of Brahman. If we assume that Brahman Himself becomes jîva by ajñâna or nescience, it is impossible to avoid contradicting many a passage in the s'ruti.

Because of the mantra. (II. iii. 43.)

"A foot Thereof are all beings: this Mantra gives us to understand that jîva is only a part (*ams'a*) of Brahman. The s'ruti,—namely,

"Know then Prakriti is Mâyâ, and Mahes'vara the possessor of Mâyâ. This whole world is filled with what constitutes a member of His."—

declares that Mâyâ is the *prakriti* or material cause, that Mahes'vara is endued with that Mâyâ, and that the whole universe constitutes His member. Wherefore, Purusha or Jîva is only a small portion of Parames'vara who is endued with Mâyâ.

It is even declared in the smriti. (II. iii. 44.)

"A'tman is the eighth form of S'iva, the Paramâtman, which penetrates other forms; the universe, therefore, is S'iva Himself."

From this passage in the smriti, A'tman is only one portion of S'iva's body.

But as in the case of lustre etc., not thus is the Supreme. (II. iii. 45.)

Though jîva is a portion of Brahman, yet the Parames'vara is not of the same nature and form as jîva. On the other hand, He is indeed endued with omniscience etc.—How?—Like lustre etc. Just as the lustre of gems etc. which possess it as their attribute constitutes a part thereof an, integral part of the composite whole, so, as embodied in Jîva, Brahman has jîva as an attribute of His, and the jîva forms a portion of Brahman.—The word "etc." (in the phrase "lustre etc." is intended to bring under the same category *jâti* (genus) and *guna* (quality) which always constitute attributes of substances.—Though attributes, as integral parts of the substances, constitute part and parcel of those substances, yet it involves no contradiction to maintain that they are distinct things, as shown by such passages of the s'ruti as the following:

"He who abides in A'tman."

And so the smriti also declares. (II. iii. 46).

"The body of the God of Gods is this universe, moving and unmoving. This thing the souls (pas'us) know not, owing to the strong bond (pâs'a)." And so on the smriti says. Wherefore, jîva is only a portion (ams'a) of Brahman. Brahman being the possessor of the portion, there is an essential distinction between them.

Permission and prohibition is due to connection with the body, as in the case of light etc. (II. iii. 47.)

(*Objection*:)—Though all jîvas are alike portions of Brahman, how is it that permission to study the vedas etc. is accorded to some, while it is prohibited in the case of others?

* Bri Up. 4-5-19.
† Chhâ. Up. 6-3-2.
‡ Bri. Up. 5-7-22.
§ Svetâsvatara-Upanishad 1-6.
‖ Ibid. 4-10.
' Taitt. Aranyaka. 3-12.

(*Answer*) This may be explained as due to the connection with the brâhman body and so on, just as a distinction is made in the case of fire according as it is found in the house of a pious man or in the cremation ground.

As limited in space, they are all alike. (II. iii. 48.)

As different in the different bodies, as limited here and there in their atomic size, and thus not pervading everywhere, knowledge, pleasure and the like are of one sort in the case of those who identify themselves with the bodies feeling thus 'I am stout' 'I am lean;' 'I am happy;' 'I am miserable;' 'I am a brâhmin;' I am a kshatriya.'—What is this tantamount to saying? —Because those who identify themselves with the body are alike limited in extent, their limited knowledge, pleasure etc., which are peculiar to samsâra, are of one and the same sort and do not get intermixed. From this it follows that in the case of those liberated souls who cease to identify themselves with the body, and who, by their all-pervasive nature, have risen to universal egoism, the samsâric knowledge etc., gives place to the inherent knowledge etc., which are eternal and infinite.

As to the contention that Brahman Himself becomes associated with ajnâna and upâdhi, the sûtrakâra replies that, in that case, there would be no definite order of things:

And it is a mere semblance. (II. iii. 49.)

The arguments adduced on behalf of both the theories,—namely that Brahman Himself becomes jîva when bound by an *upâdhi*, be it real or unreal,—are only semblances of reasoning.

To explain:

Because it cannot be defined by adrishta. (II. iii. 50.)

If A'tmans or jîvas be the creatures of real or unreal upâdhis, then, since *ajnâna* and *upâdhi* pertain to Brahman Himself, the relative positions (of Brahman and jîva, or of jîvas among themselves) cannot be defined even by adrishta (the unseen effect of actions) generated by them.

Moreover,

And so, too, in the case of purposes etc. (II. iii. 51.)

So, too, even as regards purposes which are the causes of *adrishta* (the unseen effects of actions,) the definite relations cannot be explained.

(If it be said that it is) due to (difference in space) (we reply) no, because of comprehension. (II. iii. 52.)

(*Objection*): The distinction is due to the distinction in the parts of Brahman associated with different upâdhis.

(*Answer*):—No; for, when the upâdhis are gone, all parts are comprehended in Brahman. Wherefore, according to either of the theories that Brahman is jîva when limited by upâdhi, be it real or unreal, the distinction cannot be explained. Wherefore it is quite reasonable to maintain that jîva is a part of Brahman and that jîva is of the nature of an attribute of Brahman.

THE FOURTH PÂDA.

Adhikarana.—1.

So, the pra'nas. (II. iv. 1.)

It has been shewn before that *bhûtas* or elements of matter are born of Brahman, and that jîva is eternal. Now we have to enquire whether the sense-organs (*indriyas*) have a birth like the elements of matter, or they are eternal like jîvas. Just as, being eternal, the jîva is not born, so also are the sense-organs not born; for, there is the S'ruti which says that they also, like the jîva, are eternal. Accordingly, the S'ruti declares the continuance of sense-organs (prânas) at the time of pralaya or cosmic dissolution, in the following passages:

> "Non-existent this at first was. They asked what that non-existent was. *Rishis* indeed were the non-existent at first. Then they asked who are those *Rishis*? Prânas are verily the *Rishis*."*

Wherefore the sense-organs (prâna) are not born of Brahman.

As against the foregoing we hold as follows:

It is used in a secondary sense, because of an impossibility; and because the sruti declares that (to have existed) first. (II. iv. 2.)

The sense-organs did not exist prior to creation. On the other hand, it is Parames'vara that then existed, as the s'ruti declares "Existent alone, My dear, this at first was" † The words *rishi* and the word *prâna* apply only to Parame'svara. As He cannot be many, the use of the plural is only secondary. Hence the existence of Brahman alone prior to creation, not of the sense-organs.

The Sûtrakâra adduces another argument:

Speech being preceded by it. (II. IV. 3).

All others receive their names and forms only after Parames'vara's creation. The word *pra'na* used with reference to the time (prior to creation) cannot denote

*Sa'atapathabrâhmana. 6-1-1.

† Chhâ. Up. 6-2-1.

the sense-organs. Therefore, Brahman alone is the prior.

Adhikarana. 2.

Because seven are taught and specifically enumerated. (II. IV. 4).

Now, a doubt arises as to how many in number are the sense-organs which have been shewn before to have been born of Brahman.

Pûrvapaksha:—Seven.—Why?—Because seven only are enumerated in the following passage:

"When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state,"

And also because the number seven is specifically mentioned in the following passage

"Seven prânas are born of Him."

As against the foregoing, the sûtrakâra says:

But there are hands etc., when (jiva) abides (in the body); wherefore it is not so. (II. IV. 5).

The sense-organs are not seven only. Hands etc., too, are sense-organs, inasmuch as they are alike instruments of the jîva so long as he abides in the body. The sense-organs are, on the other hand, eleven in number, because of the s'ruti and the smriti.

"These ten are the prânas (sense-organs) in the person; and manas (âman) is the eleventh."†

"The sense-organs, ten and one."‡

Buddhi etc. are not separate senses; but they are only different functions of manas. As to the speaking of the steadiness of seven sense-organs and their specific enumeration as seven it is due to their importance. Wherefore, sense-organs are not seven, but they are eleven in number.

Adhikarana. 3.

And (they are) small. (II. iv. 6).

A doubt arising as to whether those senses are all-pervading or very small, it may at first be thought that they are all-pervading, because of the eye and other sense-organs having the power of perceiving things at a distance. In reply we say that they are very small; for, the s'ruti says, "The prâna departing, all prânas (sense-organs) depart after it."* They are not all-pervading. If they were all-pervading their departure is not possible. The eye and other sense-organs have the power of perceiving things at a distance, not because they are all-pervading, but because they are luminous and very small and therefore pass very quickly. Wherefore the sense-organs are very small.

Adhikarana. 4.

And the chief. (II. iv. 7).

Here a doubt arises as to whether the vital air, with its five fold function——spoken of in the s'ruti as the chief of all prânas or vital activities in the words "The prâna departing, all prânas depart after it."—is born of Brahman or not.

(*Pûrvapaksha*:—The vital air is not born, because of the activity of the vital breath being declared to have existed, even prior to creation, in the words "It breathed windless." *

(*Siddhânta*:)—As against the foregoing we hold as follows: Even the prâna-vâyu, the vital air, is born. The word 'breathed' does not refer to the activity of vital air, inasmuch as the word 'windless' points to its absence. It denotes only the existence of Brahman. Wherefore the prâna or vital air cannot be beginningless,

(*Objection*:)—Granted that this vital air has a birth; but it is not distinct from the activities of sense-organs, as said in another science in the words "A general function of the sense-organs are the five vital airs such as prâna or upward breath;" † or, it is not distinct from the material air as declared in the s'ruti "This vitality is the air" *

(Answer):—As against the foregoing, the Sûtrakâra says:

P. Mahadeva Sastri, B. A. F. T. S.,

(*To be continued*).

* Kathu. Up. 2-6-10.
† Mahânârâyana. Up. 12.
‡ Bri. Up. 5-9-4.
§ Bhagavad-gita 13-5.

* Bri. Up. 6-4-2.
† Taitt. Brâhmana. 2-8-9.
‡ Sankhya-kârikâ. 29.
§ Bri. Up. 5-1-3

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

FIRST SUTRA.

Adikarana 2.

29. The pots are produced from the clay by the potter. Isa creates all forms, and these effects are produced each from its own material cause. Hear me, if you want to know where and how He creates these things.

30. It is not possible to understand His nature by anything we see in this world. As such, there is no one who could understand His Supreme Form. However, His action may be compared to that of Time, which brings about the origination, development, and destruction of the seven worlds.

31. As the words and ideas we had learnt become imbedded and arise out of our minds, as the different states of wakefulness, sleep &c. arise out of our life, so are the worlds evolved and ingathered by the Supreme God, who stands united and at the same time not united to this world.

32. If you ask why the souls and worlds are reproduced from Hara after resolution, this becomes necessary owing to existence of Anava Mala. The necessityf or its undergoing resolution in particular is to be found in the fact that the bodily energies become exhausted. The effects are destroyed and resolved into their cause. And Isa reproduces these forms as before.

NOTE.—The repeated births are necessary for the purpose of washing off the inherent Anava-mala, by gaining experience and knowledge and spirituality. The resolution is required as rest for the tired bodily energies, just as we take rest during night to recoup our energies for the task of to-morrow

33. If you say God will undergo change, once we attribute to him powers of creation &c., No. In the presence of the sun, the lotus blooms, the crystal emits fire, and water evaporates.

The sun does not undergo change by any of these operations, and much less does God undergo any weariness or change.

34. If you ask, how it is that we ascribe all the powers to the one God, when all say that these three-powers are held by the three different Gods Brahma, Vishnu &c, our answer is that these Gods, by the height of their Virtue receive the Agnja Sakti of the Lord at His bidding.

35. At the end of time, only One alone remains. If more than One, tnen it cannot be called Samharam. Hence Hara alone remains at the end, as He it is that destroys all. And as He is the support of all also, from Him also, do the worlds originate and develope again.

36. If you ask why God should exercise these powers, we may reply that this is His mere play. We may also point out that by these acts of Grace He makes the souls eat the fruits of their Karma and thus get rid of their Mala and attain Mukti.

NOTE.—What is meant by play here is, that the exercise of these powers is so easy for Him, as when we say, that it is a mere child's play for Him. It also means that these works are performed not for His own benefit.

37. Samharam is to give rest to the souls; Srushti is intended for the purpose of enabling souls to eat their Karma and thus to remove it. When souls eat their Karma, Sthithi is exercised. In Droupava the powers of mala are under check so that they may mature; He exercises His power of Anugraha when he frees us from our bonds. All these five functions are acts of His Grace. Revile not.

38. If you ask me to let you know whether the Creator has form or no form or has formless form, I may tell you that all these forms belong to the one and the same Supreme Being.

39. You object that when form is ascribed to God another creator like the one who creates our own bodies will be required, and that if God wills His body, the Jivas may be said to will their own bodies also. But we cannot assume any body we like. Our Supreme God assumes any wondrous form He thinks of, just as Siddhas do.

40. You say that if God takes form just as Siddhas do, then He becomes one like them. But these Siddhas exercise these powers only through the Grace of God. And if all forms are born of Maya, then the forms of God are also from Maya.

41. The bodies formed of Maya are obtained by the souls as they are covered by the Anava Mala. As the Supreme One is free from Maya and Anava Mala, and is pure absolute intelligence and imparts both knowledge and power to souls, His body cannot be formed of Maya but is formed out of His own Sakti.

42. If you say that even if His form is from Sakti, it must undergo change, and consequently God cannot be eternal and so God can only be formless. But He is not one of the six Atwas (formless material things). As you seem to be intelligent you had better hear further about the supreme nature of God.

NOTE.—There are formless objects which are limited and are formed of matter, and as such, there is nothing gained by simply calling God formless.

43. All objects of this world either have forms or no forms and some objects cannot change their form either. If, therefore, the Being of immeasurable intelligence is called formless we will only be ranking it with one of these objects.

44. He is not one of those objects which are subject to bonds and are free. He has neither beginning nor end He is infinite. As such, it cannot be postulated that my Supreme Father is only this and that, and that He cannot become this and that; and therefore any such postulate regarding the nature of the Supreme does not admit of any refutation either.

NOTE.—Compare the following stanzas from Devaram and Tiruvachakam.

(1) "மைப்படிந்த கண்ணுடையாள் தாழுங்கச்சி
மயானத்தான்வார் சடையான்மாசொல் லில்லான்
ஒப்புடைய னல்லனொரு வனல்ல
னேரு ரனல்ல னேருவமையில்லி
யப்படிய னெவ்வருவனெவ் வண்ணத்த
னவனருளே கண்ணுகக் காண்பதல்லால்
இப்படி யனிவ் வருவனிவ் வண்ணத்த
னிவனினறவ னெனறெழுதிக் காட் டொணணாத.

"This Self is not attainable by explanation, nor yet by mental grasp, nor by hearing many times, by Him whom so He chooses—by him is He obtained. For him the Self its proper Form reveals." (Mund. 3-2-3.)

(2) "இன்பமுந் துன்பமு மில்லானே யுடலானே
அன்பருக் கன்பனே யாலை யுமாயல்லே யுமாஞ்
சோதியனே தனிருனே தோனறுப் பெருமைபனே
ஆதியனே யந்த நடுவாகி யல்லானே.

(3) "வேதமும் வேள்வியு மாயினர்க்கு
மெய்மையும் பொய்மையு மாயினர்க்குச்
சோதியுமா யிருளாயினர்க்குத்
துன்பமுமா யின்ப மாயினர்க்கும்
பாதியுமாய் முற்று மாயினர்க்குப்
பத்தமு மாய்வீடு மாயினர்க்கு
ஆதியு மந்தமு மாயி னர்க்கு
ஆடப் பொற்சண்ண மிடித்தம் மானே.

45. As He does not possess the defect, as an object of perception, and, as he is possessed of both absolute Intelligence and Power, as he is not possessed of likes and dislikes, the *Ninmala* God can assume any form out of His Grace.

NOTE.—If an object, He will be capable of change and cannot be called self-dependent. If possessed of finite intelligence and power, He can only be limited. If possessed of likes and dislikes He will be subject to sin and sorrow. Not being possessed of these defects, none of the limitations which apply to human beings and matter apply to him at all.

c. f. (1) "அண்டமா கிருளூடு கடந்தும் பர்
பண்டு போலுமோ ரொண்சுடரச்சுடர்
சண்டிங் காரறி வாரறி வார்க்கெலாம
வெண் டிங்ட சுணணிவேதிய னெனபரே.

(2) "விரிகதிர் ஞாயிரல்லர் மதியல்லர் வேதவிதி
யல்லர் விண்ணு நிலனுந்
திரிதரு வாயு வல்லர்செறி தீயு மல்லர்
தெளி நீருமல்லர் தெரியில்
அரிசரு கண்ணியாளோ டொருபாகமாக
வருள் காரணத்தில் வருவார்
எரியரவார மார்பரிமையா ருமல்லர்
இமைப் பாரு மல்ல ரிவரே.

46. If he did not, out of His Supreme Grace, assume forms, there would be nobody who could give out Vedas and A'gamas, and there would be nobody who could impart instruction, in the form of the Guru, to the Gods, men, and the residents of the nether regions; and so nobody can secure salvation.

f. (1) "மூவரு மூப்பத்து மூவரு மற்றிருழித்த
தேவருங் காணாச் சிவபெருமான்—மாவேறி
வையகத்தே வந்திழிந்த வார்கழல்சன் வந்திக்க
மெய்யகத்தே யின்பமிகும். Tiruvachakam.

(2) "திருக்க னிற்றுப்படியார் :—
ஆகமக்க ளெங்கே யதுசமயந் தானெங்கே
யோகமக்க ளெங்கே யுணர்வெங்கே-பாகத்
தருள் வடிவுந் தானுமா யாண்டலனே லந்தப்
பெருவடிவை யாரறிவார் பேசு.

47. His form is love; His attributes and knowledge are love; His five functions are love; His organs like arms and feet &c., and His ornaments like the crescent moon &c., are also love. These things are assumed by the Ninmala God, not for His own benefit but for the benefit of mankind.

c. f. "His Head is surely love; Joy His right wing, delight His left; Bliss is His self. Brahman where on He rests." Tait ii. 5.

48. None know that His form transcends the universe. None know that in His form, the universe rises from and merges. None know that He is the

life and the body of this universe. Ignorant of His Supreme form, they call Him as one of this world.

NOTE.—The author here refers to the vedic texts in which Rudra is called Viswadhika. Viswakarana. Viswantharyami, and Viswaswa oroopi.

49. They call Him as one of the Devas, but they know not that Siva is all the three gods, that half of His body is Uma, that neither Vishnu nor Brahma was able to fathom the great Jyothi. And they neither know not what Form arose out of this great Jyothi.

NOTE.—In this verse the author illustrates by Puranic episodes the vedic texts referred to by him above.

The episode of Brahma and Vishnu searching for His crown and feet and not finding them proves that God is Viswathika. The same story which further states that the three Gods appeared from the Great Jyothi shows that God is Viswakarana. The same story which further states that the great Jyothi subsided into the Linga form shows that God is Viswa Antharyâmi. The Puranic episode that Uma Haimavathi became half of His body shows that God is Viswa Soroopi.

That Siva is all the three Gods, as it is His Power that shines in them, and that yet He is different from them, in essence, and that the latter do also belong to the order of souls but to a very high order, is a position which has been very often explained in these pages. When the power of the Supreme God is manifest in the person and Body of the Tirumurtics and other Higher Powers, Maheshwara and Sadasiva, the identity of the two is perceived, nay the Light of the supreme is alone perceived, owing to the tenuous Body of the Gods, just as we perceive only the light and light alone when looking at a chimney lamp from a distance and the brigh. chimney corresponding to the person and body of the Gods and Jivan muktas, is altogether imperceptible. Hence the defence of the worship of the three Gods; and of the Linga which Symbolises the fifth order of Gods, the Sadasivas, which is both of form and formless. When we remember how out of Sadasiva Tatwam the next tatwa of Maheshwara and the three lowest, Brahma, Vishnu and Rudra arise, the Linga Purana story that the Great Light (Jyotis), "that the Pure Light of Lights," the stainless, Partless Brahm, "placed within(man's) radiant highest Vesture" (Mund. Up. 3-1-9) From whom all words fall back not reaching Him, mind as well (Tait. ii. 4) "[illegible]" and "whose form stands not within vision's field, with eye no man beholds Him," (Katha. ii. 6-9) "That Bliss Supreme, that all description beggars (Kath. ii. 5. 14.) and who according to another Upanishad again is "not grasped by eye, nor yet by speech, nor by other powers nor by mere meditation, or even by bold deeds." (Mund. iii. 1. 8.), was not perceived by the greatest gods, who were waging war against each other out of Unenlightened Ahankara; and that when from that Light and "Life, which flames through all creation, Mund, iii, 1. 4), arose that *Mighty Sound* (Omkara) and subsided into the Visible form of the Linga, (Sadasiva Form) and that from this Linga again three Gods arose "as of that Brahman Supreme, it hath also been sung, in Him is the three" (Svet. i. 7). acquires full force and meaning and it cannot be relegated as merely a sectarian story. When Vaishnava writers freely quote from the Svetas vatara Upanishad for instance, and take the Rudra and Siva of these passages as denoting the Highest Brahman, and put within brackets "Narayana," next to such words, Saivas could not be doing violence to themselves or to any body when they take the Siva and Rudra of the Puranas (whose sole purpose is to explain and illustrate Vedic Meanings) as denoting the Supreme Brahman. And we heard a Vaishnava Pundit explain also that there are other *Vishnus* and *Narayanas* besides the Highest Narayana who with the Tirumurti Rudras are classed as Jivas. And it will stand to reason that the Jivas, Rudra, Narayana cannot surely comprehend either the Rudra, Para Brahm, or Narayana Parabrahm. We have ventured upon this explanation as one of our respected Vaishnava friends took objection to the story of Siva's feet and crown being searched as a blasphemous one. What a firm hold this story has got on the popular imagination, will be proved by the standing memorial of the Tiruvannamalai Temple, and the Kartigai Feast, and by Vaishnavas also celebrating this feast, in the same way they unwittingly celebrate, Dasara, Brahmotsava, and Kaman Pandigai. According to the Saivas, the Kartigai Feast, and Tiruvannamalai celebration, (celebrated in every other Temple also), and the raising of the great colounin of Light refer to this Linga Purana episode; but what explanation Vaishnavas have for their Vishnu Kartigai, we are yet unable to discover, expect that they followed suit.

The story of the Ardhanareshwara formation clearly illustrates that Sivam and Sakti is one. Uma means literally light and wisdom, and this can never be identified with matter and darkness. This episode by the way gives also a refutation to the theory that 'Uma' Kali is Maya.

50. They know not that in His Bhoga Form He grants enjoyment to jivas. They know not that in His Yoga form He grants perfection to yogis. They know not that in His fearful form, He makes the souls to eat their Karma. They are fools without discernment who call him one of the gods.

51. By the One assuming different and inconsistent Forms, they know not that His Form is not of this world. They know not that all his different Forms are assumed for manifesting His different acts of Grace.

They know not that when He destroys He only destroys the sin of the world.

J. M. N.

(To be continued.)

TIRUMULAR'S TIRUMANTRA.

(Continued from p. 179.)

11. செல்கின்ற வாறறி சிவமுனி சித்தசன்
வெல்கின்ற ஞானத்து மிக்கோர் முனிவரரும்
பல்கின்ற தேவர் கரர்கரு தமபர
லெல்கின்ற வான்வழி யுமிவர் தேனே.

The Knowing seers, Sivamuni and Siddhasan,
Adored by the invincible Munis wise,
And by hosts of Gods, celestials and men—
From them, my own descent I trace.

12. சித்தத்தி னுள்ளே சிறக்கின்ற நூல்களி
ஓத்தம மாகவே யோதிய வேதத்தி
னெத்த வுடலியு முண்ணின்ற வூற்பத்தி
யத்த னெனக்கிவை கருளா லளித்ததே.

Of books, approved by our minds best,
The Vedas, the chief, as all will know;
The body spoken by such Vedas as best,
My father graced me with here below.

13. நான்பெற்ற வின்பம் பெறுகவிவ் வையகம்
வான்பற்றி நின்ற மறைப்பொருள் சொல்லவு
மூன்பற்றி நின்ற வுணர்வு மந்திரம்
தான்பற்றப் பற்றத் தலைப்படுந் தானே.

The bliss I own let all the world obtain,
Imparting secrets of celestial nature,
The sacred Mantra, intended for mortal man,
Which grasping, grasping well, the bliss will mature.

14. பிறப்பிலி நாதனை பேர்நந்தி தன்னைச்
சிறப்பொடு வானவர் சென்றுகை கூப்பி
மறப்பிலா நெஞ்சினுண் மந்திரமாலை
யுறைப்பொடு கூடிநின் றேதலு மாமே.

The Lord Unborn, Nandi His name,
Him let the great in love worship
And not forget. And with a heart
Ever true, do Hymn the Mantra malika.

15. அங்கி மிகாமைவைத் தாணுடல் வைத்தர
னெங்கு மிகாமைவைத் தாணுல கேழையுந்
தங்கி மிகாமைவைத் தான்றமிழ் சாத்திரம்
பொங்கி மிகாமைவைத் தான்பொரு டானுமே.

He placed the fire in man within bounds;
He placed it so everywhere:
He placed it so in the seven worlds;
He too confined the truth in words spare.
Note, On the principle that when pearls are strewn before swine, they will trod them down to their own ruin.

16. அடிமுடி காண்பா ரயன்மா லிருவர்
படிகண் டிலர்மீண்டும் பார்மிசைக்கூடி
யடிகண் டிலனென் றச்சுதன் சொல்ல
முடிகண்டே னென்றயன் பொய் மொழிந்தானே.

Searching for Feet and Crown, the gods
Found not; and meeting on earth again,
Achuta confessed the Feet not found,
While Brahma lied he found the Crown.

17. பெற்றமு மானு மழுவும் பிரிவற்ற
கற்பரன் கற்பனே யாகுஞ் சராசரத்
தற்றமு கல்கி யடியேன் பிரத்தினை
னற்பத மும்மளித் தானெங்க ணந்தியே.

He rides the ox, and wields both deer and spear
Inseparable and yet beyond; He taught
The Vanity of all we hold so dear
And placed on my head His gracious feet.

18. ஞேயத்தை ஞானத்தை ஞாதருவத்தினை
மாயத்தை மாமாயை தன்னில் வரும்பரை
வாயத்தை யச்சிவன் றன்னை யகோசர
வீயத்தை மூற்றும் விளங்கி யிட்டேனே.

The nature of Gneya, Gnana, Gnathuru
Of Maya, Mahamaya, and Parai,
The Self-create, and her Lord Hara
And His supremacy, all these I knew.

19. விளங்கிப் பரமாகு மெய்ஞ்ஞானச் சோதி
யளப்பில் பெருமைய னைந்த நந்தி
துளக்கறு மானந்தக் கூத்தன் சொற்போந்து
வளப்பிற் கயிலை வழியில் வந்தேனே.

I knew, and at the word of Nandi who
Is Lord Supreme, and Light and Wisdom
Of Infinite Bliss and unsullied Love.
Came I in the line of Kailasa Guru.

20 நந்தியருளாலே மூலனை நாடிப்பின்
னந்தி யருளாலே சதாசிவனுயினே
னந்தி யருளாலே மெய்ஞ்ஞானத்து ணணினே
னந்தி யருளாலே நானிருந்தேனே.

By Nandi's Grace, I entered Mula's frame;
By Nandi's grace I Sadasiva attained;
By Nandi's grace, to me True Wisdom came;
By Nandi's grace, I in Yoga ever remained.

21. இருக்கி லிருக்கு மெண்ணிலி கோடி
யருக்கின்ற மூலத்து ளங்கே யிருக்கு
மருக்கனுஞ் சோமனு மாரழல் வீச
புருக்கி யுரோம மொளிவிடுந்தானே.

The countless Riches are contained in one Mantra,
Wherein, the Sun and Moon if made to play
Round and inflame this Sacred Fire ultra,
The Yogi's frame, with a colour bright, will glow.

22 பிதற்றுகின் றேனென்றும் பேர்நந்தி தன்னை
யியற்றுவ னெஞ்சத் திரவும் பகலும்
முயற்றுவ னெங்கொலி வண்ணனெம் மானை
யியற்றிகழ் சோதி யிறைவனு மாமே.

Ever babbling am I about my Loving Lord;
In my own heart I praise Him day and night;
On Him, the effulgent Light and my own God;
I meditate and become at once the self same Light.

J. M. N.

(To be continued.)

THAYUMANAVAR'S POEMS.

(*Continued from page 33.*)

ஐவ ரென்றபுல வேடர் கொட்டம
தடுக்க மர்க்கடவன் முடியாய்
அடவி னின்றுமலை யருவி னின்றுசரு
காதி னின்றுபணி வெயிலி னுல்
மெய்வ ருந்தவ மில்லை சற்சனை
யிசையை யோகமெனு மூன்றதாய்
மேவு கின்ற சவுபாக் கன்னெறி
விரும்ப வில்லை யுலகத்தி லேல
பொய்ம டங்குசொழில் யாத தற்குலை
சாகித்தொழி னடாதிதம்
புத்தி பூகமறி வற்ற மூடமிலை
பொரு ளெனக்கருது மருளன்யாண்
தெய்வ நல்லருள் புடைத்த வன்பரொடு
சேர வுங்கருணை கூர்வையோ
தெரிவ தற்கரிய பிர மேயமல
சிற்சு கோதய விலாசமே. (உசு)

125. O Chithânanda Siva of all-gracious lîla! O the Pure unknowable Parabrahmam! I have not yet contracted the austere habit of firmness of mind as good as a monkey's grasp to rest myself in the forest or by the sides of the mountains and suffer the hardship of living on dry leaves &c. and undergoing severe heat and cold; and so to put down the sullen obstinacy of my five senses and elude their fierce pursuit. Nor have I impressed myself with the absolute necessity of the gradational steps of *Siva*-Sariya, *Siva*-Kiriya and *Siva*-Yoga.* I find in me a bewildered intellect to think that the right understanding and moral reasoning, the surest guide in the right conduct of this life, as well as the blind silence† are meant to be administered in furtherance of dishonest purposes. O Thou All gracious, do Thou grant me the favour that I might seek the company of Thy beloved devotees.‡

* The saint establishes that *siva*-suriya *siva*-kiriya and *siva*-yoga are absolutely necessary for a man seeking emancipation until and up to the discarding of this body or the cessation of evolution. சன்னெறி is the word used in the text. It means 'the good path'—the contemplation of the Parabrahmam as the Supreme Siva (Sivoham) being the highest stage.

† The reference is to the school of idealists who take the spiritual Summum Bonum to be the mere 'sitting dumb' without the Gneyam (the Goal), of course regardless of the mundane concerns and of *self* (soul). It may be also said that hypocritic devotees are alluded to.

‡ *c f.* 13th Sutra S. Botham.

ஏக மானவரு வான நீயருளி
னாலு னேகவரு வாகியே
வந்த நாளதில சோடி சிர்ஷ்டிசெய
வினைய நாலையைய நாண்முத
லாக நாளது வரைக்கு முன்னி டுன்ம
கூடவேசன னானதோ
அருந்த முண்டுநல சலன மீதிதனு
ளறிய வேண்டுவன வறியலாம்
மோகமாதிதரு பாசமானதை
யறிந்து விட்டுனையு மெனையுமே
முழுது ணர்ந்துபர மான னின்பவெள
மூழ்க வேண்டுமிது வின்றியே
தேக மேமுழுவி நாறு மோகமுழுவின்
பின்னை யும்பும்வகை யுள்ளதோ
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. (உசு)

126. O Chithananda Siva of all gracious lîla! O The Pure unknowable Parabrahmam!

From that day of Thy creation of these myriads of Andas or worlds—that is, the day on which Thou, the Universal Life-Principle* of a unique Kind of Light, didst, by Thy Grace, will to evolve and manifest the names and forms of this universe from its primordial invisible state in Thee—from that day to this, as Thy dependent slave I have undergone countless deaths and births. The present human birth† must be, of course, the best of them; for, it will help me over to get at the very aims‡ of this life; so that, before my death, I should fulfil its mundane terms by suffering and quitting the wicked gunas moga &c, and, after a complete discrimination of myself from Thee, become absorbed in the Supremes. Bliss of advaita union with Thee If, on the other hand, I should

* The Parama-siva may be called a common world—soul wherein man and nature meet and mingle. C F. Byron "Pantheism in its *purer* form is practically identical with *animism*. It is also in accord with the Platonic and Pythogorean belief that all the movements and *forces* of the world are the result of a World-Soul or ANIMA-MUNDI—He is the Essential Deity—THE SOUL OF ALL THAT IS. C. F. the Tamil Upanishad "எலையு முதல்வனுக்குடம்பு" (all that is is the body of the Lord) contained in the famous verse of the Holy Work 'Siva-darma-Vicharam'.

தேகமேபிரமம் இந்திரியமிடம் தெய்வசாலகமெனிரமம்
மோகமாசிவன் பிரமமென்றிதனையு முதல்வனுக்குடம்பெனுமாம்
வாகமவேதமடக்குவது கூறும் ஆகலினுமையே தேர்ந்தறியார்
கூகையேற்கத்தி லேகிப்பரமாய்க்கொண் டகமகிழ்வாரையரோ?."

[Both Vada and Agama do say that, *because all that is may be said to be the body of the Supereme Lord (Brahm)*, the senses are the Brahm, the *Karanas* (internal sense) are the Brahm, and the soul or jiva conditioned is the Brahm. It is only those that do not understand this truth will cry out like an owl that jiva (soul or pasu or atma) is the Supreme Siv or Brahm (who is the indwelling Spirit of the universes) and thus meet with a failure.]

† C. F. "Man is the evolution of the mollusc"—Darwin.

‡ C. F. 41st verse.

lose this corporeal state sooner than that, O my Lord, I have no other alternative for my salvation *

நியம மகுணமு மியமு மகுணமு
மாச நாதிவித பேதமும்
மெடி தணர்ந்திதய் பத்ம பீடமிசை
மன்றி லன்புபூ ரகரலத்
தியல தித்தளர் மூல குண்டலியை
யினிதி தைஞ்சிய வருளினுல்
வல்லி யற்றவர்ச் சோதி மூலன
லெல்ச்ண் மோனமது முதையிலே
வயமி குத்துவரு மமிர்த மண்டல
மதிக்கு ளேமதியை வைத்தான்
வாய்ம மித்தமிர்த வாரி யைப்பருகி
மன்னு மாமதிர வடிவமாய்ச்
செயமி குந்தவரு சித்த யோகதில
பெற்ற ஞானவெறி யடைவதே
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. (உள)

127. O Chithananda Siva of all gracious lîla! The Pure unknowable Parabrahmam!

Can I ever attain the highest state of Thy Gnana through the successful Yoga practice of the Divine Siddhas?† They would become sunk in the vast sweetness of the ambrosia in their Soma's orb, which is caused by the heat of devout meditation at their hearts brought to bear upon the boundless blaze of the innermost fire ‡ produced by the all graciousness of the kundalin,§ in the doing of the Siva Raga yoga ‖ of *Yama Niyama, A'sana,* cf.

R. SHUNMUGA MUDALIAR,

(*To be continued.*)

* Vide notes to 48th verse.

C. F. Notes to verses 60, 87, 88, 89, 100, 106 & 108.

*This *mayaic* body is the vessel, as it were, given us by the Providence of God, willed out of the matter, *maya*. Without the vessel we cannot cross the ocean of life. Therefore it is our duty to preserve this vessel (body) in tact until we cross the said ocean-life and reach the moksha of eternal Peace and Bliss.

† Siddhas are the typical ascetics described in the preceding ten verses 57 to 66.

‡ Vide note to '*samana*' under 30th verse.

§ Kundalin. The allusion is to the Siva—Sakti acting upon the Sudda maya (the last essence of matter).

‖ Siva Raja Yoga of eight parts is alluded to as the sole mode of practising Yoga in the best successful manner. The saint as a successful Yogin often exults himself in describing the details of this Yoga—practice which is of course only *completely enjoyable*. Vide notes to 61st verse.

¶ *A'sana* or *a'thana* means 'seat or posture.' There are nine kinds of seats prescribed and the most convenient one for a practiser in Yoga (not without a guru !) may be chosen out of them. They are (1) 'சுவத்திகம்' (suvathikam) is to pass the soles of feet betwixt the thigh and the knee and sit erect. (2) 'கோமுகம்' (Komugam) is to place the legs crossways under the thighs and to sit so, holding the thick toes with the hands; (3) 'பதுமம்' (Padmam) is to place the soles of feet crossways *over* both the thighs (4) வீரம் (Veeram) is to pass the left leg on the right thigh and sit erect (5) கேசரி (Kesari) is to place the legs below the membrum virile in contact with the vital artery lying between the anus and the pudenda and to sit seeing towards the nose after placing the elbows on the knees and letting the fingers staight up. (6) பத்திரம் (Pathiram) is to sit as in seat No. 5 except that both the legs should be held with the hands. (7) முத்தம் (muttam) is to press the said vital artery with the left foot and cause the right foot to press against the left placed as above and so to remain motionless. (8) மயூரம் (Mayooram) is to press the two elbows against the navel and so to rest the body on the hands placed on the ground with the legs stretched straight behind and the head erect and (9) 'சுகம்' (Sukam) is the seat suiting the convenience and advantage of the practiser. The practiser will do well, if fit, to learn the suitable seat or posture from his preceptor or initiator (Guru). Still the above are explained to serve as an incentive though not a complete guide to Gnana Sadana.

SERMONS IN STONES.

1. "May Kamamardana the cause of existence, and continuance and destruction, (Himself) uncaused be (propetious) to the boundless desires of the world.

2. "May he who is united with Umâ, (Himself) without illusion, (yet) of multiform illusion, without attributes, the destroyer of evil dispositions, of incorruptible wealth, the Lord of Kubera, be counted excellent.

3. "May that deity (Siva) protect us all, who is the seat of prosperity, and by whose means Kailâsa disappeared and descended to Pâtâla, yielding by its weight, which he caused on account of its being with (supported by) the ten-faced (Râvana).

4. "May he who bears Siva in his mind engrossed by devotion, and the earth on his shoulders, with as much ease as if it were an ornament, long prevail.

5. "By that king of satisfied wishes with crowds of conquered enemies, who is known by the name of Panajaya stambha, this building was made.

6. "May that fear-inspiring, good-giving, desire-destroying Siva, to whom the earth, space, moon, fire, the sun, &c., are a body, be victorious.

7. "The good-faced among nations (the beauty of the world) sprung from a mother bringing forth heroes, remains without doubt in a place of lotuses, full of sacred waters, and is adorned with all sorts of precious stones.

8. and 9. "Siva the beautiful, sits in the broad lake Siras, which teems with (is a mine of) lotuses, resembling variegated gems, and is full of water for sprinkling the fortunate and much loved Kâmarâju who puts down the pride of his enemies, who is the source (receptacle) of glory, and is earnest in worshipping Sivas.

10. "He (Kamaraja) who dwells on the heads of Kings, caused this temple of Siva, which resembles the temple on Kailasa, to be erected for the happiness of the earth."

(From the inscription in the Ganesa Pagoda at Mamallaipuri. (Seven Pagodas). Age. Before 500 A. D.)

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, AUGUST 1899.

INDIAN PHILOSOPHY.*

The Student of Sanskrit or of Philosophy had till now to look for any information concerning Indian Philosophy either in the original Sanskrit Texts themselves, in the stray or disconnected essays scattered through the works of Wilson, Colebrooke, or Goldstücker, or in Duesson's Allgemeine Geschichte der Philosophie[1] which appeals perhaps to a different public and in which the evolution and historical character of Indian Philosophy cannot in the nature of things occupy more than a subsidiary place. Between the voluminous though excellent essays of a few Sanskritists on one or two departments of Indian Philosophic Thought on the one hand, and the extremely sketchy and sometimes positively mischievous accounts of the whole range of Indian Philosophy in such books as Monier Williams' "Brahminism and Hinduism" and "Indian Wisdom," and Weber's "History of Indian Literature," on the other, it has always been an insuperable trouble to the Student of Indian Philosophy that he could not refer with ease for any information on branches of Indian Philosophy to an authoritative book that would be at once concise and exhaustive, adequate in treatment, clear and sympathetic in exposition. Such an ideal book was being felt as a sorry want ever since the impulse given to the study of Sanskrit Philosophy by the publication of Duesson's "Elements of Metaphysics," and Max Müller's "Three lectures on the Vedanta Philosophy." This want we might boldly say has in a way been remedied by the publication of Prof. Max Müller's "Indian Philosophy" of which this article is a review. Prof. Max Müller, that Nestor among Sanskritists now living, has set himself, in the present book, to the work of showing the evolution of the main lines of Indian Philosophic thought as presented to us in the six systems of Indian Philosophy, and the historical growth and collateral developments of some schools of thought side by side with one another as in the case of the Vedanta and theSankhya. We will see therefore that to the author who is able to impose upon himself such a weighty task, a sound linguistic training is as much essential as a deep acquaintance with the Schools of modern and ancient European Thought. If we may judge from his previous works, as a scholar that could breathe with perfect ease and calmness in an atmosphere that is so rarified as that of Hegel, Schopenhauer, Kant[2] and Descartes, as a student that has studied with abiding attention all the intricate problems connected with the growth and development of every important religion under the Sun, as a navigator that can steer with a composure that comes only of an infallible skill in the art, all the boisterous seas of early Indian Philosophy, and more than all as an expounder that is in good sympathy with whatever he gives an account of, that would speak as a strong adherent would do, and never distort, caricature, colour, or twist any system he is speaking about, Max Müller's competency for this truly responsible work should raise him above others in the English-knowing world. It is therefore not surprising that this book of Max Müller's should have been looked forward to with expectation for some time. It should be in the hands of all students of Indian Philosophy who would be sure to welcome the book now that it appears. There is a good index at the end of the volume though here and there there are flagrant omissions, and the whole book is attractively got up. The printing is clear and the price is not very moderate. In the body of the book there are many mistakes which indeed should be a surprising feature to students accustomed to Max Müller's previous works. That Max Müller, whose immense use as a Vedic scholar and a student of the World's philosophies and religions to the world of letters can be best measured by the turn that Sanskrit studies have taken in European Universities,[3] and who would be the last man to spare any troubles on behalf of a book which should mark an era in the study of Indian Philosophy just as his "History of Ancient Sanskrit Literature," in Vedic studies[3] and on the correctness of, and sound presentation in which so much depends, should complain of the weakness of his old age, and ask forgiveness at the hands of his readers for mistakes that might have escaped his notice, really overcomes us with a feeling of sadness and regret as we open the book and remember that Mr. A. E. Gough, despite his kindness in reading a revise of Max Müller's book, has not been equal to the task which Max Müller, alone and unassisted, in his vigorous days, was doing as perfectly as any proficient in proof-

* The Six Systems of Indian Philosophy. By The Right Hon. F. Max Müller, K. M. Longmans Green and Co. 39 Paternoster Row, London. 1899. 8vo. Pp. xxxii. and 618. Price 18 Shillings.

1 As an introduction to this book is affixed a translation of Madhusûdana Saraswati's Prasthana Bheda, a very valuable resumé of Indian systems of Philosophy.

2 See Kant's Critique of Pure Reason translated by Max Müller with an introduction by Ludwig Noiré. Macmillan and Co.

3 Vide H. G. Bühler's speech in the Ninth International Congress of Orientalists held in 1892.

examining. It has always been a matter of very rare curiosity for one to be able to find even slight topographical misprints, much less mistakes of fact in the professor's books. Unfortunately our book has a little too much of errors of both descriptions, as compared with his previous works. The only reparation we have for all this, and it is more than a reparation, is his own touching words in the preface (p. XXI) "a man of seventy-six has neither the eyes nor the memory which he had at twenty-six, and he may be allowed to appeal to younger men for such help as he himself in his younger days has often and gladly lent to his Guru and fellow labourers."[4] We will advert to all such mistakes in the course of our review. Prof. Max Muller after sketching in the preface the backbone of the Indian Philosophies, so to speak, namely the Advaitism of Sankara, and Kapila's creed, and justly vindicating the right view each maintains from its own standpoint, speaks about the importance of the study of Indian philosophy:—"And if hitherto no one would have called himself a philosopher who had not read and studied the works of Plato and Aristotle, of DesCartes and Spinoza, of Locke, Hume, and Kant in the original, I hope that the time will come when no one will claim that name who is not acquainted at least with the two prominent systems of ancient Indian Philosophy, the Vedanta and the Sânkhya" (p. XVII). Regarding the six main systems he has dwelt on, and their prominent apostles, he has been very careful to give a complete view and to represent them as a follower himself would. And thus he says "If we want our friends to love our friends, we do not give a full account of their qualities but we dwell on one or two of the strong points of their character. This is what I have tried to do for my old friends, Badarayana, Kapila and the rest" (p. XVIII) and elsewhere says again "It is in the Walhalla of real philosophers that I claim a place of honour for the representatives of the Vedanta and the Sankhya" (p. XVII). Whatever seemed in the exposition of a system not likely to appeal to European tastes or sympathies, that, he says, he has sedulously avoided, though we do not know if in a book of such magnitude, claiming to traverse the ground of the whole philosophic literature existing in India, this would be a proceeding not prejudicial to the interests of Sanskrit Scholarship. And there are other blemishes also especially in the treatment of the later developments of each cardinal system, to which we will direct the attention of the reader when we take chapter after chapter for review. Professor Max Muller gives as his opinion, and in this he echoes the views of that out and out, radical, Sankhyan expositor[5] of the Vedanta of the sixteenth century, Vignanabhikshu, whom the most keen-witted of pundits of the present day will not approach without tremor and a sense of diffidence, that there is no doubt there has been ever from the beginning of philosophical thought in India extending to the remotest past, a a common amount of floating parcels of plastid philosophic matter which every ingenious thinker was ready to shape as he will and add them as bricks to the edifice he reared. This idea is what one should have expected from Max Müller after his extensive study ranging over the whole realm of Indian Philosophy, and he expresses it in a markedly fine style, "The longer I have studied the various systems, the more have I become impressed with the view taken by Vignana Bhikshu and others, that there is behind the variety of the six systems, a common fund of what may be called national or popular philosophy, a large Manasa lake of Philosophical thought and language, far away in the distant North, and in the distant Past, from which each thinker was allowed to draw for his own purposes." (p. XVIII) The truth of this can well be brought home to the mind of any one who wishes to think seriously, by taking into consideration the four primordial elements or rather the basic pillars of primary philosophic efforts in India, as shadowed forth by the principal and undoubtedly archaic Upanishads, in the pregnant terms Atman and Brahman, Prakriti and Purusha, how out of these four main lines of ideas, two important schools evolved, the Sankhya and the Vedanta as represented in Badarayana[6] and Kapila, and how by squaring, cubing and halving each respectively or by combining and permuting both in various proportions, with some existing terms deleted and new ones added, was brought into existence the various other schools of philosophic activity adorning the Sûtra and Purâna, nay even still later periods, such as Sankara's unflinching Monism, Ramanuja's Visishtadwaitism,[7] Vidyaranya's and Vachaspathi Misra's graft of a little Sankhya on Sankara's Monism and Vignana Bhikshu's clever amalgam of Sankya and Vedanta which borders upon that of Ramanuja, the

[4] For the same strain of moving complaint, see also Max Muller's Phychological Religion. New issue 1898. Preface p. XVI.

[5] His commentary on the Vedanta Sutras is now being translated by Ganganath Jha. M. A.

[6] How much alloy of Kapila he meant to possess is yet open to question. Sankara his expounder is a consistant adherent to the Upanishad doctrines. He heads the latest recension of a school represented by Gaudapada and others. Which of the two, Ramanuja or Sankara, pourtrays Badarayana correctly cannot be settled satisfactorily in the absence of any other work of Badarayana venting his views. If consistent logic, sharp intellection and a faithful, sensible and unswerving interpretation of the Upanishads are taken into consideration, Sankara indeed is Ramanuja's superior. No doubt the Upanishads are older than the Brahma Sutras and represent as such an earlier view. Vide Thibaut's introduction to the Sariraka Bhashya of Sankara. *Sacred Books of the East.*

[7] As regards the Chit, Achit, and Iswara (Padarthatritayam) and the Sankhyan complexion of his cult, see Vedantatattvasara of Ramanuja.

Pâçupatha system which is little else but Ramanuja inoculated with a goodly dose of Sankhya, not to speak of Yoga, as given to us in Patanjali's theism, Vaiseshika, Nyaya and a mixture of the two latter, Nyaya-Vaiseshika and the later modern developments therefrom. But it is all the same for a scientific student of philosophy to say, that all the existing systems have emanated or developed from a beginning of complex fancies in the minds of the ancient Hindus regarding the aetiology and eschatology of things, sometimes by slow growths in independent directions, and often by an interblending and intertwining of branches with new suckers shooting forth from the resultant tangle, as to think, as Vignana Bhikshu[8] suggests in a spirit of Orthodox piety or enlightened liberalism, whichever it may be, that all the various philosophies have behind them a common fund of truth, and that Nyaya, Vaiseshika, Yoga, Sankhya and Vedanta are but steps in the ladder of spiritual progress both in a cosmic and psychic sense [viz. the various stages reached in the objective world of intellectual efforts by philosophers who formulated independent systems corresponded with stages or milestones in the subjective growth of the Soul in each human individual], Nyaya indicating the lowest rung while Vedanta the highest. Vignana Bhikshu's view may be tersly epigrammatised, if we parody Prof. Haeckel's well-known biogenetic law, and understand by his phylogeny, the summary of the different distinct mental steps arrived at by various philosophies in the Indian philosophic world, as a Monad's spiritual ontogeny is recapitulated by World's phylogeny or Phylogeny reflects Ontogeny. In any case after looking into the unique structure of every Indian philosophic dogma, and the relations that link it with every other system living near it, we must conclude that there has been a persisting course of evolution of thought through centuries, much the same as the *parinama*[9] of Iswara postulated by Ramanuja. Prof. Max Muller deplores towards the end of the preface the neglect into which the study of some philosophies such as Yoga have fallen and hence adds most feelingly[10] "It is feared, however, that even this small remnant of philosophical learning will vanish in one or two generations, as the youths of the present day, even if belonging to orthodox Brahminic families, do not take to these studies as there is no encouragement" (p. XX) and yet he rejoices that there are modern Hindus now rising who "after studying the history of European Philosophy, have devoted themselves to the honourable task of making their own national philosophy better known to the world at large."

In this connection after pointing out that "a mixing up of philosophical with religious and theosophic propaganda, inevitable as it is said to be in India, is always dangerous," he enumerates a number of Journals as being instrumental in guiding people aright and in deterring them from mixing up philosophical creed with sectarian religious littlenesses, and among which "The Light of Truth" is brought in as one. I shall quote the sentence itself, "But such Journals as the *Pundit*, the *Brahmavádin*, *the Light of Truth*, and lately the Journal of *the Buddhist Text Society*, have been doing most valuable service" and further on he continues referring to Texts and Translations and to the necessity of bringing to light the non-Sanskrit philosophical literature that exists in the South of India, in such rapturous terms, "What we want are Texts and Translations and any information that can throw light on the chronology of Indian Philosophy. Nor should their labour be restricted to Sanskrit Texts. In the South of India there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also original indigenous elements[11] of great beauty and of great importance for historical purposes. Unfortunately few scholars only have taken up, as yet, the study of the Dravidian languages and literature, but young students who complain that there is nothing left to do in Sanskrit Literature, would, I believe, find their labours amply rewarded in that field" (pp. XX-XXI). These are the words in which he is referring to the study of indigenous Tamil works on Philosophy, Literature and what not, and no need that we should emphasise too strongly if South India and its native literary activity have ever been absent from his thoughts when thinking of an historical evolution of Indian Philosophies, extant and extinct. The only other reference he makes to the *Siddhanta Deepika* is in the chapter on the Mimamsa, where, in the course of our review, we will direct appropriately the reader's attention to it.

The book is divided into nine chapters. The first or the introductory chapter deals with the physical and other material environments in which the Hindus found themselves placed that helped a good deal for such a rich harvest of philosophic speculations in India, and with the natural facilities afforded by physical features and the want of keen competition for the necessaries of life among the Hindus, tending to stimulate them to think seriously about Soul and God, the subjectivation of the Human Individual and the objectivity of the puzzling Kosmos. The second chapter gives an account of the Vedas and the Vedic gods, and seeks to fathom in their inmost depths for the latent springs of the future philosophical fermentation of India and to explain how the potential germs imbedded in

[8] Vide Sankhya Pravachana Bhashya, and for an almost similar view see Annie Besant, Four Great Religions of the World.

[9] See Madhava's Sarvadarsana Sangraha.

[10] Compare also his pupil Kielhorn's remarks in the introduction to Nagoji Bhatta's Paribhashendusekhara.

[11] See *inter alia* my communication, "The University and the Vernaculars. *The Madras Mail*. March 13th 1897.

them blossomed up into the vague philosophic surmises of the Upanishad epoch and into the systematised philosophical systems of the Sutra period. This brings us to the third chapter entitled "The systems of Philosophy" where in the main he endeavours to find out the common groundwork of the six main systems of Philosophy and to point to the necessity of a mnemonic literature being present in the absence of writing, when pupils originally learnt the respective systems in retired A'sramas in forests by getting by rote a collection of well-arranged aphorisms constructed with due reference to minimise the labour of memory, supplemented by oral running commentaries from their preceptors. Chapter IV gives an excellent summary of the Uttaramimamsa of Badarayana as conceived and explained by Sankara, with a few remarks on Ramanuja's system. Chapter V deals with the Purvamimamsa whose old name is Nyaya, since in it was originally developed those elements of Indian Logic, which migrated in succession to Gotama's Nyaya system, Badarayana's creed in the hands of its later adherents, and up to the Nadiya recension of the Nyaya school disfiguring it to such a length that it lost sight of the original philosophic aim it set before itself and covered itself with a thick mist of verbal acrobatism or word-jugglery. Or perhaps as Max Muller thinks, the particular materials which, to the exclusion of others, the Purvamimamsa drew from the common fund of philosophical store were also drawn upon by various other schools as necessity arose. In Chap. VI he gives an account of the Sankhya, prefacing it with a short summary of the later Vedantic developments with which the Sankhya was freely mixed. Chap. VII has for its subject "Yoga and Sankhya," discusses the relation between these two, and ends with an analysis of the Yoga, and the bearing of the Sankhya on it. In Chap. VIII Nyaya and Vaiseshika are touched upon, with a fairly good account of the Nyaya in its later stages, and an excellent resumé of the Indian Logic. The indissolubleties between the Nyaya and the Vaiseshika are very well sketched. In Chap. IX which is the last chapter, the Vaiseshika as an independant system is taken into consideration, and the Indian atomic philosophy and the so called "qualities" postulated by Kanáda are examined. The closing section gives a thoughtful comparative view of all the six systems, with the points of contrast between them and showing the underlying unity of conception running through them though sometimes imbedded far below the surface. Whatever we may to have to say as regards the completeness or anything like exhaustiveness in the treatment of the various systems adopted in the present work, one cannot but admire the almost Indian fashion in which the philosophies are presented to the readers without any perversion, distortion, or colouring and the broad-minded sympathy and extreme reverence for productions of the Past evidenced in his exposition of the Indian systems. More than all, not content with explaining the philosophy with the skill and clearness of a true philosopher, the Professor on every occasion is anxious to trace the primary thoughts, difficulties and aspirations that surged within the breasts of Kapila, Badarayana and the rest, which might have ended in the six grand systems of philosophy as the final solutions of problems presenting themselves to those thinkers in this inexplicable drama of life. Prof. Max Muller wants to find beneath the apparently cold philosophies of Kapila and Badarayana which were evidently the culminating upshot of a whole period or a series of periods of philosophic incubation, the living motives, the way out of human troubles, losses or despondency and the incipient thoughts, conceived by those thinking people in a purely resigned spirit hankering after the Truth. He creates sympathies in us to like our old philosophers, since the same problems which assail us in thinking moments, confronted them, and the possible solutions that struck them as ways out of the difficulty they have handed down to posterity. And therefore they were all human from top to toe and meant these as a method of consoling reflection when we open our eyes to the gordian knot of this world presented to our senses.

There is nothing striking in the Introductory chapter for people that have been already used to Max Muller's other works[1 2], especially his four courses of Gifford lectures on Natural, Physical, Anthropological and Psychological Religion, and his Hibbert lectures on the Religions of India, for, in it we get only a connected presentation of his early views appertaining to the growth of philosophical thoughts in India almost necessitated by its ancient geographic and economic conditions. The peace and plenty which people in India enjoyed in olden times coupled with a prodigal supply of food which Nature lavished without much labour on the part of the inhabitants, gave them little care to mind the problems of everyday wants and left them nothing whatever of the modern heat of politics, and thus surrounded as they were by a luxuriant vegetation, tropical groves and pleasant streams, Nature quickened their minds to a multitude of speculations about the mystery, variety and unity of the visible Kosmos, which culminated after numberless generations in the solid systems of philosophy, the glory of the Indian peoples. That this was so, is evident when we look into the internal historical evidences supplied by the antecedent conditions that gave birth to Buddhism, the intellectual life in ancient India as reflected in the Swetaswatara, Kaushitaki and other Upanishads, and the post-Buddhistic history given us in the Tripitaka, Brahmajalasutta and the like. The assistance of the Mahabharata also may be called in here, as affording us a splendid glimpse of the domestic life lead by the Hindus in those hoary days. More than all, the accounts of Megasthenes, the ambassador of

[1 2] Vide also Max Muller's History of Ancient Sanskrit Literature, Chap. IV and his "India, what can it teach us ?"

Seleucus Nicator at the court of Chandragupta, and of Hiouen-thsang, the Chinese pilgrim who visited India at what may be called the Renaissance period of Sanskrit Literature, give us their own share of evidence as to the philosophic and almost unpolitical atmosphere in which the people of ancient India breathed. Thus Prof. Max Muller after summing up all the evidence has to say, "As far back as we can trace the history of thought in India, from the time of king Harsha and the Buddhist pilgrims back to the descriptions found in the Mahabharata, the testimonies of the Greek invaders, the minute accounts of the Buddhists in their Tripitaka, and in the end the Upanishads themselves, and the hymns of the Veda, we are met everywhere by the same picture, a society in which spiritual interests predominate and throw all material interests into the shade, a world of thinkers, a nation of philosophers" (p. 42).

In the second chapter an account of the Vedas is given as the literary document in which philosophy had not as yet been differentiated from religion, or at least, in the Samhita portion of which even a forecast is hardly possible of the apparent distinction between religion and philosophy inaugurated imperceptibly in the Upanishads and reaching its noonday vigour in the Sutra period. The various steps by which the chaos of Vedic philosophy was reduced to the cosmos of the Sutra-period Schools are lucidly sketched, with philological notes on various words found in the Vedas that became in aftertimes, the key-stones of various philosophic systems. The syncretism and the henotheism of the Samhitas and the Brahmanas, as well as the polytheistic tendencies found in the earlier portions of some of the Rig-Vedic hymns, are succeeded by the pantheism and monotheism of the Upanishads, nay, in some instances, by utterances pointing to a positive belief in monism. When speaking about the three classes of Vedic gods, of the sky, of the mid-air and of the earth, he alludes to the curious fact of the absence of anything like Star-worship in India to any prominent extent, and then goes on "A few of the stars only, such as were connected with human affairs, determining certain seasons, and marking the time of rain (Hyades), the return of calmer weather (Pleiades), or the time for mowing (Krittikas), were noticed and named, but they never rose to the rank of the high gods." (p. 49) Professor Max Muller is evidently making here an erroneous distinction between the Pleiades and the Krittikas which both, on the other hand, refer to the same widely extended groups.[13] The distinction between syncretism and henotheism which puzzled and confounded Prof. Weber is well worth noting. Several gods in the Vedas owing to their position in Nature were seen to perform the same acts, and hence a Vedic poet might well take upon himself to say that Agni acted not only with Indra or Savitri but that in certain of his duties Agni was Indra and was Savitri. The number of dual and triple gods that were thus addressed as working in unison for the time will be brought within the phase of worship known as syncretism and it is to be carefully distinguished from henotheism which addresses for the moment either Indra or Agni or Varuna as the only God in existence with an entire forgetfulness of all other gods. And this distinction is very interesting to us since it was a *pons asinorum* to Prof. Weber in the study of comparative mythology, and he actually mistook the syncretism of Prof. Max Muller for his henotheism, and began blaming him on that account. In a way therefore we could see how the syncretism of the Vedic poets should lead to the later monotheistic theology, and the henotheistic phase to monistic philosophy which in the hands of sankara rose to be a wonderful engine of influence. He points to two suktas from the Rig Veda,[14] and finds in the first of them the germs of monotheism and in the second of Adwaitism. He also translates for us "The Hymn to the Unknown God" from the Rig Veda, which though other scholars believe was intended for the individualised god, Prajapati, Max Muller maintains to be the expression of a yearning after one supreme Deity, who had made Heaven and Earth, the Sea, and all that in them is. This is one of the very few hymns in the Rig Veda pointing in a decided manner to the thirst of the Indian mind after a monotheistic conception to start with. And from the monotheistic Prajapati sprang conceptions of Brahman (neut), unmanifested and absolute, and Brahma (masc) manifested and phenomenal, and an emanation from *Nirguna Brahman*, useful from a Vyâvahâric point of view for the popular worship of minds full of overflowing devotion towards a Father in Heaven." The Nâsadîya hymn of the Rig Veda gives us a clue to the mind of the Vedic poet who constantly oscillated between a personal and impersonal or rather a super-personal cause from whence the Universe emanated. The term तदेकं That One, was applied to the Deity as abolishing ideas connected with the male or female sex, with a personal and proper name, limited *ipso facto* and therefore not fit to fill the place which was to be filled by an unlimited and absolute power, as the primary cause of all created things. The various meanings of Brahman,

[13] See Newcomb's *Popular Astronomy* p. 456. Also B. G. Tilak. Orion or Researches into the Antiquity of the Vedas.

[14] I shall quote them at length here:—(i) Rv. I, 164, 46. एकं सत् विप्राः बहुधा वदन्ति अग्निं यमं मातरिश्वानं आहुः (ii) Rv. X, 129, 2. आनीत् अवातं स्वधया तत् एकं तस्मात् ह अन्यत् न परः किंचन आस. Also see Max Muller. Physical Religion. pp. 180 *et seq.*

Atman, Tadekam, and the etymology of Brahman from Brih are elaborately discussed. Max Muller dissents from the opinion of Prof. Weber that "the logos-idea had *no* antecedents in Greece to account for it" but was influenced by the Vedic Vâch. He says "To say nothing else, *Vâch* is a feminine, *Logos*[15] a masculine, and that involves more than a difference of grammatical gender" (p. 74) and a little further on adds "it is quite true that Prof. Weber was careful to add the clause 'that he did not intend to give any opinion on this question,' but, after such a confession it is hardly becoming to hint that those who have given an opinion on this question, had derived their information from him." Though Prof. Max Muller, in duty bound, deplores the conduct of Prof. Weber, it is all of a piece with what I previously described of him.[16] In connection with this question of Logos, Prof. Max Muller thrashes out the subject of intellectual intercourse between the Hindus and the Greeks in olden days and the limits of possibilities of an exchange of philosophical thought between the two countries, and then reverts to the derivation of Brahman in the following words, "I prefer to begin with Bráhman as a synonym of Brih in Brihaspati, meaning word or speech, and to admit by the side of it another Brahman, meaning that which utters or drives forth (Prachyá vayati) or manifests or creates, that which is the universal support (Skambha) or force (Daksha). in fact Brahman such as we find it afterwards, whether as a neuter, Bráhman or for more popular purposes, as a masculine, Brahmá" (p. 92). In this he differs from Duesson who proposes for the word a ritualistic origin and from many an another scholar giving or suggesting ever so many possible conjectures. He also believes a remote connection may be scented in point of significance between the Greek Logos and the Indian Brahman considering the relations[17] mind and speech bore to one another in the eyes of the Hindu. And he concludes the chapter, after looking to the meaning and occurrence in the Vedas of the words Atman and the rest, with the lines. "a belief in that Prajapati, as a personal god, was the beginning of monotheistic religion in India, while the recognition of Brahman and Atman as one, constituted the foundation of all the monistic philosophy of that country" (p. 96).

"The systems of philosophy is the subject of the 3rd chapter. The aim of this chapter is to present the common philosophical ideas shared by all the schools. Such ideas were to be found in the most pronounced form in the classical Upanishads, and having them as the foundations the superstructure of many systems was raised. These germinal notions may be enumerated in the following order, 1 Metempsychosis (Samsara) 2. Immortality 3. The so-called 'pessimism' 4. Karman 5. Infallibility of Veda 6. The three gunas, Satva, Rajas and Tamas. A resumé of the main philosophical systems and their important tenets is given from Madhusudana Sarasvati's Prasthanabhedha, a comparatively modern treatise. After a preliminary account of the various systems, Madhusudana discovers behind the multiple diversity of philosophical growths three main roots of thought comprising, 1. The Arambha Vada,[18] 2. Parinama Vada[19] and 3. Vivarta Vada[20]. Commenting on the description of Nyaya in Prasthana Bheda, Max Muller says, "No one could understand why such things as doubt, example, wrangling &c., could possibly be called categories or *Praedicabalia*, and it is no wonder that Ritter and others should have spoken of the Nyaya with open contempt, as they have done, if such things were represented to them as the categories of Indian Logic" (p. 109). This remark fairly indicates the pitfalls that lie in the path of a Sanskritist who undertakes translations of Sanskrit philosophical works without previous general philosophic culture. We cannot resist remembering in this connection the remarks of Prof. Garbe[21] against Drs. Ballantyne and Hall as translators of the Sankhya aphorisms of Kapila, and those elsewhere of Max Muller pointing to Dr. Rajendra Lal Mitra's version of Patanjali's Yoga Sutras with Bhoja Raja's commentary. He says the six Padarthas[22] of Kanada cannot all be translated by the term categories, because the word Padartha is not rightly translated by category when we apply it to Samavaya. But even if we doubtfully render the sixth and the seventh as categories, the term would of course be quite mischievous when applied to the Padarthas of Gotama. The latter find their place mostly under Prameya.[23] And Madhusudana winds up, after cataloguing in some detail all the systems as "This, the Vedanta, is indeed the principal of all doctrines, any other doctrine is but a compliment of it, and therefore it alone is to be reverenced by all who wish for liberation, and this according to the interpretation of the

15 For the historical antecedents of the Logos. See Max Müller Theosophy pp 334, *et Seq.*

16 See my article on "Modern Oriental Scholarship. Siddhanta Deepika, Vol II.

17 Vide Sankara's Scholia on The Vedanta Sutras 1,3,28.

18 Under this we might bring Nyaya, Vaiseshika and Mimamsa.

19 Under this we may mention, the Sankhya, Yoga, Pacupata, and Pancharatra Systems, and the Visishtadwaita of Ramanuja.

We have under this heading the purely Monistic School of the Adwaitin Sree Sankaracharya and his later followers Vidyaranya, Madhusudana, Vachaspathi Misra, Sureswaracharya and the rest. The still later schools of Vignanabhikshu and others who were of the "Monistic Sankhya" cult may also be brought under this head.

21 Sankhya Sutra Vritti or Aniruddha's commentary and the original parts of Vedantin Mahadeva's commentary to the Sankhya Sutras edited by R. Garbe. Biblioth. Indic. Series. Preface p. VI.

22 They are 1. Dravya 2. Guna 3. Karman 4. Sâmanya (the highest is Satta) 5. Visesha 6. Samavaya, and to which may be added 7. Abhava.

23 Meaning not so much what has to be proved or established, as what forms the object of our knowledge.

venerable Sankara—this is the secret!" "Here" as Max Muller rightly says "we see clearly that Madhusudana considered the Vedanta philosophy as interpreted by Sankara, if not as the only true one, still as the best of all philosophies." After giving an account of the Prasthana Bheda and its contents, a list of books of reference is suggested for students who might not know Sanskrit. We should think the list is not rich and allows no choice on the part of the student to select from, in addition to some of the books being not very good of their kind. But of course the bibliography he gives in some of the later chapters when dealing with the systems individually and separately is ample. Max Muller after giving, or rather reproducing an account from Madhusudana's book, introduces us to the Brihaspati Sutras, a book that is now lost to us and the existence of which we are now led to infer, both from the account given in the Maitrayaniya Upanishad, of Brihaspati teaching the Asuras pernicious doctrines calculated to do spiritual harm to them and the short estimate given of that philosophy in the chapter on the Charvaka system in the Sarvadarsana Sangraha[24] of Madhava. The Brihaspati Sutras informs us of the cult of the Laukayatikas and the Charvakas, materialists and atheists. About the Vaikhanasa Sutras we find an allusion made by Bhaskaracharya[25] and they were possibly intended for Vanaprasthas. Max Muller is almost silent about them. The Bhikshu Sutras, quoted by Panini[26] is referred to, intended it would seem according to Max Muller for Brahmanic mendicants, though identified by Taranatha Tarkavachaspati[27] with the Vedanta Sutras. These Sutras are now entirely lost for us. The dates of the whole literature of the Sutras are in great uncertainty. We cannot be sure always when the Sutras attained their literary written-down form after undergoing through generations of years countless changes at the hands of every devoted student and receiving accretions in all ways. The latest of them namely the Sankhya Sutras can be set down at the 14th century A. D. Not that the Sankhya philosophy is modern is the inference we are warranted in making from such a recent date, but that a body of Sankhyan doctrines were in the air from a very ancient time, perhaps as ancient as the Brahmana period, because their existence is testified to by Iswarakrishna's[28] Karikas, and the Tattva Samasa, though some contend that the latter is a modern work, and others[29] urge that in it are contained the original Sankhya aphorisms themselves though receiving some additions from a later generation or the commentator, and that the doctrines so existing in the mouths of the Sankhyan votaries received their final literary form in the 14th century A. D. The most ancient Sutras existed as accepted doctrines long before the time of Buddha and began to take their literary form and be fixed as such in the memory of men belonging to particular schools, from the sixth century B. C. up till the second century B.C. We cannot be sure of setting more definite limits in the matter of dates and so can merely say that the dogma and cult of each school must have been reduced from their amorphous state to the formulated condition in which we find it in the Sutras presented to us at the time indicated above. It goes without saying that even after the literary shackles of the Sutra-form were put upon them, they were never invaded by that petrifaction, which cripples thoughts and allows no more reformation, addition or amplification, till comparatively very recent times. All the time after the 2nd century B. C., they have been receiving ever so many changes as each Asrama of disciples handled them, thought about them and began to work upon them. This would explain why sometimes, as in the Yoga-Sutras of Patanjali, apparently incongruous statements appear from the hand of the same fictitious author, and why the tenets expounded in one chapter do not tally with what are taught in the next. The name of the author is tackled on to the Sutras as a sort of respect shown to the original thinker or compiler, and they go on growing from generation to generation. We know in the Brahma Sutras, there are places in which it is said explicitly that Bádarayana says so and so. No author would speak of himself in the third person and the explanation we have given would throw light upon such apparent anomalies which ever appear in the Sutra literature of India. So to speak, if we may compare the period of metaphysical activity which characterised India in the sixth century B. C. and in which for the first time the various codes of systems got to the first stage of literary crystallization, to a fermenting vat, Buddha we may term as one of the very proliferous yeast-cells. The gymnosophist Nirgrantha or Gnathiputra was one of the older cells in this vat and many an other cell was active when the vat was fermenting, and with the subsidy of fermentation some of them died, a few among which leaving a trace of their life-history, while a large number have survived with their progeny thriving and very healthy. About the common philosophical fund underlying all philosophies, we may with pleasure note that Prof. Max Muller appears quite just in his observations and completely defensive in guarding the Indian cause. Because when speaking about the so-called element of "Pessimism" with which foreigners have charged the Indian Philosophy, he is right in retorting that the Indian Philosophers are by no means dwelling for ever on the

24 Cowell and Gough. Sarvadarsana Sangraha pp. 2-12. Charvaka System.

25 Scholia on Brahma Sutras III, 3, 5, 3.

26 Panini. Ashtadhyayi IV. 3. 110.

27 Siddhanta Kaumudi edited with a commentary named Sarala by T. Tarkavachaspathi Vol I, p. 592.

28 Popularly, Sankhya Kârikas with a commentary by Gaudapada and also with another gloss by Vachaspathi Micra.

29 This is Max Muller's view.

miseries of life, and they are not always whining and protesting that life is not worth living. They simply state that they received the first impulse to philosophical reflection on viewing the suffering in the world. And in Max Muller's words "considering that the aim of all Indian Philosophy was the removal of suffering, which was caused by nescience, and the attainment of the highest happiness, which was produced by knowledge, we should have more right to call it *Eudaemonistic* than *Pessimistic*" (p. 140). When the cause of the apparent suffering which necessitates the Indian Philosopher to look to the true springs of happiness, considering that sorrow, weariness, disappointment and pain appertain to the flesh, is inquired into, all the philosophic cults have but one answer to give, though in different ways or forms. The Vedanta gives Avidya,[30] the Sankhya, Aviveka,[31] the Nyaya, Mithyagnana[32] and so on, and to break this *Bandha* of ignorance by genuine Gnana is the consoling work of Philosophy. About the Gunas as a common factor in all philosophies in India, we have only to say they are made up of three constituents which correspond[33] in a near way with Hegel's Thesis, Antithesis and Synthesis. In the most general sense they represent no more than a series comprising three terms, the two extremes standing for Rajas and Tamas, and the middle term for Sattva. Tension between these qualities, according to Indian Philosophy, produces activity and stuggle. Equilibrium leads to temporary or final rest. This principle is applied over and over again in systems that recognise a Cosmic *Parinama or Evolution*, such as the Sankhya, where every step in the building of the Cosmos is explained by an application of the principle of the preponderance or equality of the Gunas. Prof. Max Muller's vindication of the ultimate *Dukkha-Nivarana* of every one of the Indian Philosophies, be it the Purva Mimamsa's service in lessening the ordinary afflictions of man by means of sacrifices, the Uttara-Mimamsa's removal of Nescience through Vidya, the Sankhya's promise of a complete cessation of all pain by the liberation of the Purusha, the Yoga's reaching Kaivalya by Samadhi, the Vaiseshika's final cessation of all pain by the promise of a knowledge of Truth and Gotama's holding out Apavarga from the complete destruction of all pain by means of logic, against the charge of Pessimism brought against it by undiscerning critics who have no brains to feel that philosophy is not after all suicide, is very just and sympathetic, and it shows in the author a true insight into the very core and tenor of the Indian philosophy. What strikes us always as *par excellence* about the Professor is the almost Hindu devotional spirit that lights up his weighty words and the genuine feeling of a real Vedantin or rather an Indian philosopher, that inspires his words and gives a reverent charm to his earnest expositions.

We how pass to the 4th Chapter which treats of the Vedanta or Uttara Mimamsa. All through the chapter he takes as the type of the Vedanta School, Sankara, since he is an Ultra-Monist and represents the ancient tradition and spirit of the Upanishads, though there may be two opinions if he is portraying Badarayana rightly, and is a consistent logician carrying with unflinching precision the results to their final and legitimate conclusion when once the premisses are granted. The account which Max Müller gives of the Vedanta is very clear and takes up all its recondite and obscure points one by one and clears them up in a way that will appeal to European readers. The moot point of the origin of Nescience is well touched upon. Speaking about Badarayana, Max-Muller says, "He is to us a name, and an intellectual power, but nothing else. We know the date of his great Commentator, Samkara[34] in the 8th Cent. A. D. or 7th Century A. D. and we know that another commentator was even earlier. We also know that Bodhayana's commentary was followed by Ramanuja. It is quite possible that Bodhayana,[35] like Ramanuja, represented a more ancient and faithful interpretation of Badarayana's Sutras, and that Sankara's philosophy in its unflinching Monism is his own rather than Badarayana's. But no manuscript of Bodhayana has yet been discovered." We do not know what Max Muller means by the possibility of Ramanuja's representing a more ancient and faithful interpretation of Badarayana, on the reason of his having Bodhayana, another interpreter, before him. If on this argument there is a possibility for Ramanuja to reflect an ancient interpretation of Badarayana, the possibility is twice in the case of Sankara, because he has going before him Gaudapada,[36]

30 *Nescience.*

31 *Nondiscrimination.*

32 *False Knowledge.*

33 In this manner:—Hegel's *Thesis* to the Indian *Sattva*, his *Antithesis* to the Indian *Tamas*, and *Synthesis* to *Rajas*.

34 Vide, however, System des Vedanta of Duessen, p. 37; Also Fleet. Indian Antiquary, Jan. 1887, P. 41; Again Mr. Pâthaka in the Indian Ant. XI, 174. Mr. Telang fixes Sankara's date as early as 590 A. D.

35 Thibaut Vedanta-Sutras with Sankara's Comment. S. B. E. p. XXII. We must note however here that Dramidabhashya, a commentary on Bodhayana is supported by Sankara sometimes. Vide. Sankara on Chhandogya Upanishad—V. V. R.

36 The stemma of Sankara is found in the verse.

ओं नारायणं पद्मभवं वसिष्ठं शक्तिंच तत्पुत्रपराशरंच
व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्यशिष्यं।
श्री शङ्कराचार्य मथास्यपद्मपादं चहस्तामलकं चशिष्यं
तं त्रोटकं वार्तिककारमन्यान् अस्मद्गुरून् सन्ततमानतोस्मि॥

Here evidently वार्तिककार refers to Sureswaracharya, the author of the colossal commentary on the Scholia of Sankara to the Brihadaranyaka Upanishad.

Upavarsha and others. Gaudapada is the author of a Bhashya[37] on the Sankhya-Karika of Iswarakrishna, and the grand-Guru of Sankara. Possibly he is older than Bodhayana who is little else but a figment of fancy to us in the absence of any works ascribed to him or contemporary evidence. And Upavarsha is the one mentioned in Kathasaritsagara[38] as the teacher of Panini though about the identity Max Muller entertains some doubt. As such when once the identity is granted the commentator Upavarsha must be shifted to the Sutra period itself, which means considerably prior in time to Bodhayana. We see therefore that Sankara was *a prominent teacher* of the Monistic School which had its *paramparas* as much before as afterwards. In fact we find in Gaudapada's Karikas[39] on the Mandukya Upanishad distinct ideas about Maya, about विवर्तवाद and about Advaitism in Sankara's sense. So that Sankara does not deserve any credit as the exclusive author of the Monistic Theory. He was essentially an excellent expounder, but buckled also with the strong armour of aggressive controversy, and therefore, represented a recension only of the Monistic School that had its beginnings in the dateless past. About Upavarsha we know that he was Panini's preceptor and one of Sankara's *Acharaya Varga*. In this way we see that on the score of antiquity Sankara has more historical persons to support his cult.[40] And if for one or two Sutras of Badarayana, Ramanuja's explanation would fit in better, three times the number of it could be shown in the same book where Sankara's would do so best. Our concluding evidence of fidelity to the original meaning and the rest, must rest only on our knowing the real view of Badarayana, which must be a sphinx defying solution till we get at another book of Badarayana's giving us a clearer insight into his views. As it is, it is indiscreet to venture on guesses. Thibaut, on whose introduction to his Translation of the Brahma Sutras so much devolves, had, as his Pundit-friends to assist him at translating Sankara's scholia, two Visishtadwaitins,[41] both Professors in the Benares Sanskrit College. The case, one can imagine, will be entirely different, if a scholar like Duessen, Max Müller or the late M. N. Dvivedi, who will combine with previous philosophic training splendid independent capacities for translation, would go to the work as a monist. As a matter of fact, Duessen's interpretation of the Sutras is at entire variance with Thibaut's. After all, whether ancient or modern, as in science so in philosophy, there ought to be progress in thought and the evidence of it is to be sought in the works of men standing the test of every logical proof, every right inquiry, every zealous argument. If Ramanuja who lived as late as the 13 cent A. D. could quote the name of a phantom-commentator Bodhayana, to testify to whose existence there is not a vestige of historical evidence left, and if thereby he could claim priority of teaching and faithfulness of interpretation of the Vedanta Sutras, how much more should Sankara, a thinker who lived as old as the 8th century A.D., who could claim among his Guru-Parampara, a grand-preceptor in Gaudapada and a hoary commentator in Bhagavad Upavarsha, do so for his views? Sankara's philosophy cannot be said therefore to be his own in as much as Ramanuja's cannot be. Both represented independent streams of tradition and the streams must have taken their rise in ancient days. Both must have had their own Paramparas. Both were Huxleys suddenly necessitated for the support of Darwins growing effete. Sankara's philosophy, even if said to be at variance with Badarayana's, can claim a still greater antiquity, nay the greatest antiquity, because it reflects the Upanishads in the most correct and consistent manner.[42] About the strength of his views and the unapproachable power of his arguments I need not speak here, because Max Müller himself speaks about them very elaborately in the book under review and elsewhere with overflowing admiration.

Prof. Max Müller in discussing the identity or otherwise of the Vyasa of the Mahabharat and the Vyasa of the Brahma Sutras, wants to make a case out of the different styles of the two works, and so he says "Vyasa or Krishna Dvaipayana is the name given to the author of the Mahabharata, and no two styles can well be more different than that of

37 An edition of the book is extant, translated and annotated by Wilson and Colebrooke.

38 Vide Tawney's Translation of Somadeva's Kathasarithsagara Biblioth. Ind. Series.

39 Mandukya Upanishad with Gaudapada-Karika and Sankara-Bhashya. Anandashrama Series. The following are some of the Slokas from the Karikas of Gaudapada in which we find the most emphatic utterances of Monism and the theory of Maya:—

न निरोधो नचोत्पत्ति र्नबद्धो नच साधकः ।
न मुमुक्षु र्नवैमुक्त इत्येषा परमार्थता ॥ P. 86.

सतोहि मायया जन्म युज्यते नतुतत्त्वतः ।
तत्त्वतो जायतेयस्य जातं तस्याहि जायते ॥ P. 132.

नकश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्रकिंचिन्नजायते ॥ P. 148 and reneated once again at the end of the topic on p. 193.

40 What has often been quoted as the shortest summary of the Vedanta in a couple of lines represents the Vedanta of Sankara, not of Ramanuja:—

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥ See, moreover, Max Muller. Theosophy, pp. 317 et seq.

41 Their names are, I believe, Rama Misra Sastrin and Yagneswara Sastrin. Thibaut. Vedanta Sutras with Sankara Bhashya. Introduction.

42 Max Muller. Theosophy, p. 113. "If we take the Upanishads, as a whole, I should say that Sankara is the more thorough and faithful exponent of their Teaching."

the Vyâsa of the Mahabharata, and that of Vyâsa, the supposed author of the so-called Vyâsa-Sutras" (p. 153.) If other things pointed to the identity between the two, this cannot be taken as any argument to disprove it, since we know there are various things to determine the diction of an author, such as the nature of the subject, the form in which he chooses to write, the literary style he has perfected at a particular stage in his life. We have seen how S. P. Pandit[43] in his edition of Malavikagnimitra has exploded Prof. Wilson's wrong views and shown that the Kalidasa of Malavikagnimitra and that of Raguvamsa and Sakuntala though apparently various, yet, judging from the sameness of imagery between the two, and noting that the surface-differences of style in their books are explained by stages in the growth of the perfection of literary manner, were really one. And we have another living example in the variant styles of Taranatha Tarka Vachaspathi. Any good Sanskrit student must perceive the difference of style in his Asubodha-Vyakaranam, a work written in Sutra-form which cannot boast of literary grace by any means, from his ordinary mode in the Encyclopaedic Lexicon, Vachaspatya, marked by ease, flow, elegance and nervousness. The same may be said of the disparity of diction patent between Vidyaranya's Panchadasi and his Jivanmuktiviveka. The difference of style is no complete test, whatever may be said of evidences otherwise adduced. Prof. Max Muller's linguistic explanation as to why the name Vyasa should become connected with the Mahabharata and with the Brahma Sutras by pointing to its meaning as a noun *viz*, 'compilation' or 'arrangement,' is we believe given in playful humour. It is a curious thing in the Indian world of letters, we would urge to the attention of Max Muller, that the name of every great person connected with any classical movement or work, is often such as can bear a meaning enlightening us about the labours of the owner of the appellation, so that the meaning of an author's name suiting his work, should not lead us to vague surmises about his non-existence, and about the presence of a *modus operandi* alone regarding the writing of a book, or the way in which it was handed down. Any way we must rest content with the reflection that these were the names suggested by adherents, or cotemporary men, to the author in consonance with his acts, in place of his true name. This amphyboly of names is not a rare thing in Sanskrit Literature. Other things being equal therefore we may leave the disparity of style etc. between the Mahabharata and the Vyasa Sutras quite out of account, as it makes a hair of difference either in supporting or weakening a view. On P. 154, occurs the statement "Vachaspati Micra declares that the Bhikshu Sutras are the same as the Vedanta Sutras and that the followers of Parasarya were in consequence called Parasarins." Evidently Max Muller is making a mistake here, it is Taranatha Tarka Vachaspathi"[44], and not Vachaspathi Micra that declares the identity of Bhikshu and the Vedanta Sutras. The occurrence of Vachaspathi in both the names has been the cause of the mistake in Max Müller's book, because he himself rightly gives the reference on P. 113, note 2. When discussing the relative age of the Vedanta Sutras and the Bhagavat Gita, Max Muller quotes a passage from the latter in which occurs the expression *Brahma Sutras* and to which a wrong reference is given. It is the 4th sloka[45] of Chapter XIII and not the 3rd one as pointed out by Max Müller. Max Muller takes this *Brahma Sutras* to refer to the Vyasa Sutras and he has forgotten that Sankara who was the most ancient commentator[46] whose works have reached us of both Bhagavat Gita and Brahma Sutras and who therefore was in a better position to judge of reference and like, explains ब्रह्मसूत्रपदै: by ब्रह्मण:सूचकानि वाक्यानि ब्रह्मसूत्राणि तै: पद्यते गम्यते ज्ञायते ब्रह्मेते तानिपदान्यु च्यन्ते, though Anandagiri who is a later scholiast on Sankara suggests as an alternative explanation, also a reference to व्याससूत्राणि[47]. He suggests as the greatest concession made to the antiquity of the Gita that it may be contemporaneous with the Brahma-Sutras. We should think with Sankara that the expression 'Brahma Sutras' does not refer to the Vedanta Sutras but to a different subject altogether. Professor Max Muller does not give us any cogent proof to substantiate his statement, rather the very theory he propounds goes against him[48]. The hazy conjec-

43 Vide Malavikagnimitra of Kalidasa by S. P. Pandit, Bombay Sanskrit Series, Introduction.

44 Of course Taranatha bases his note on the works of Bhattoji Dikshita, Nagoji Bhatta and Gnanendra Sarasvati. Vide his edition of Siddhanta Kaumudi, Vol 1. p. 592

45 The Passage is this :—

ऋषिभि र्बहुनागीतं छन्दोभि र्विविधै: पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितै: ॥

46 It has latterly been urged sometimes by Dravidian students that Sreekantha was anterior to Sankara, but we must keep this view, at the most, in abeyance till better contemporary evidence is brought to light. I will take up this question in a future number. See however Siddhanta Deepika, vol. 2, p. 250. *et seq.*

47 Anandagiri says, "अथातो ब्रह्मजिज्ञास:" इत्यादीन्यपि सूत्राणि अत्रगृहीतानि after suggesting first आदिपदेन "ब्रह्म विदाप्नोति परं" "अथणेन्यां देवतां" इत्यादीनि विद्यासूत्राणि उक्तानि. Bhagavad-Gita. Anandasrama edition. p. 375.

48 For Max Muller advances that under the same name, different bodies of religious tenets may appear in successive generations when mnemonic literature was the only resource. So even granting as Max Müller urges, that the Gita referred to the Brahma Sutras, it may be to a code of doctrines which were essentially different from the later Vyasa Sutras, since a body of doctrines undergoes ever so many changes before they reach their final literary form. As such the Professor's suggestion does not hold water in either way. Assuming a reference to "Brahma Sutras" which is quite unlikely, it ought to have been to a body of doctrines of that name analogous to or different from the later Vyasa Sutras, but which might possibly have been the original germs that devoloped into the mature Vyasa Sutras.

tures he makes even defying the view of native commentators are not supported by the evidence of any literary document. We have not the requisite space to travel over the question even fairly adequately to support Sankara's interpretation.[49] For one aspect of the same question which leads us to Sankara's view, we will refer the reader to Telang's able treatment of it in his edition of the Bhagavad Gita[50] in the Sacred Books of the East. After a careful examination of the internal and external evidences,he comes to the conclusion that the Gita belongs to a period very anterior to that of the Sutras, that in the one we have the chaotic and plastid germs of an amorphous conglomerate of the various philosophical schools, while in the other we find systems distinctly marked out and ready made,and that in fact one belongs to the Upanishad and Brahmana period and the other to the later Sutra period, when not only definite philosophical systems, but also law books were formed. Max Muller is, beyond doubt, echoing Sankara and truly representing the Vedanta when he says,"But we must remember that it is the highest object of the *Vedanta* to prove that there is only one true reality namely Brahman, and that the manifoldness of the visible world is but the result of that Nescience which the *Vedanta* is meant to destroy (p. 192). He repeats the same Advaitic, or Brahmavadin's view when he says "It is the very object of the Vedanta philosophy to expel, and annihilate this Avidya and replace it by Vidya."[51] On p. 203, the Professor informs us, "As long as creation is conceived as a making or fashioning of matter, it *does not exist* for Badarayana. Creation with Badarayana would be nothing but the result of Nescience." 'Is this Ramanuja's view?', we would ask, who believes that God is the real *Karta* of a Noumenal Cosmic Evolution, and if it were not, it is a serious puzzle if he is representing Badarayana correctly What to Sankara, and of course to Badarayana, is Vyavahararthaṁ, is Satyam to Ramanuja. Later on, in p. 220, Max Muller states, "It sometimes seems as if Sankara and Badarayana had actually admitted not only two kinds of knowledge, but two Brahmans also, Sagunam and Nirgunam, with or without qualities, but this would again apply to a state of Nescience or Avidya only;" Surely this militates against the supposition that Ramanuja is a faithful interpreter of Badarayana. Speaking about the highest point reached by Indian philosophers, Max Muller exclaims "None of our philosophers, not excepting Heraclitus, Plato, Kant or Hegel, has ventured to erect such a spire never frightened by storms or lightnings. Stone follows on stone in regular succession after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end, whether we call it Atman or Brahman * * * * We cannot but admire the boldness with which the Hindu Metaphysician[52] impressed with the miseries and evanescence of the world, could bring himself to declare even the Logos to be but the result of Avidya or Nescience, so that in the destruction of that Avidya could be recognised the highest object, and the *summum bonum* (Purushartha) of man. We need not praise or try to imitate a Colosseum, but if we have any heart for the builders of former days, we cannot help feeling that it was a colossal and stupendous effort. And this is the feeling that I cannot resist in examining the ancient Vedánta.[53] Other philosophers have denied the reality of the world as perceived, but no one has ventured to deny at the same time the reality of what we call the Ego, the senses and the mind and their inherent forms" (p 249). As regards the mistake that has prevailed in construing Sankara wrongly, the Professor feelingly adds "The danger with Sankara's Vedantism was that what to him was simply phenomenal, should be taken for purely fictitious. There is however as great a difference between the two as there is between Avidya and Mithyagnana. Maya is the cause of a phenomenal, not of a fictitious world; and if Sankara adopts the Vivarta instead of the Parinama doctrine, there is always something on which the Vivarta or Illusion is at work,[54] and which can not be deprived of its reality" (p. 243). After giving an account of the historical character of Ramanuja's doctrines and the claim his exposition has on our attention, and demonstrating also to us that Ramanuja was one of the legitimate orthodox interpreters of the Brahma Sutras, Max Müller continues, "We ought therefore to look on Ramanuja as a perfect equal of Sankara, so far as his right of interpreting Badarayana's Sutras, according to his own opinion, is concerned * * *. The individual philosopher is but the mouth-piece of tradition, and that tradition goes back further and further, the more we try to fix it chronologically" (p 245); again "In the absence of any definite historical materials it is quite impossible for us to say whether, in the historical development of the philosophy at the time of Badarayana and afterwards, it was the absolute Monism as represented by Sankara that took the lead, or whether the more temperate Monism as we see it in Ramanuja's commentary that exercised an earlier sway." (pp. 248 *et seq*). Alluding afterwards to the archaic nature of the doctrines held forth in Ramanuja's system, our book states, "But it does not follow that

[49] *cf.* Weber's Indian Lit. p. 242. Also Lassen's Preface to his edition of Schlegel's Gita, p. XXXV.

[50] *ibid* Introduction pp. 31 *et seq.* and *ante.*

[51] *op. cit.* p. 199; *cf.* also Max Muller. Three Lectures on the Vedanta, P. 62.

[52] Evidently MaxMuller has in mind Sankara.

[53] For the same strain of admiring veneration vide also Max Muller. Psychological Religion pp. 281, 311, 313, 314, 319.

[54] I would advise the reader in support of Max Muller's true interpretation, to look up Sankara's gloss on the Vedanta Sutras III, 2, 3., where the Sutras distinctly speak of Maya.

this whether *heretical or ordhodox*[55] opinion was really first propounded by Ramannja * * *". The only possible view that can be maintained by an impartial critic who looks to the true cult of Badarayana, is advanced when the Professor remarks on page 250, Dr. Thibaut therefore seems to me to be quite right when he says that both Sankara and Ramanuja pay often *less regard to the literal sense of the words and to tradition* than to their desire of forcing Badarayana to bear testimony to the truth of their own philosophical theories." Max Müller is mistaken in believing that in India Ramanuja wields a very large amount of influence over the people, but as a matter of fact Sankara's followers would exceed in point of number[56] all men of other following put together. As regards his own individual opinion and convictions about the Vedanta, Max Muller says in great cheer, "At the same time I make no secret that all my life I have been very fond of the Vedanta, nay, I can fully agree with Schopenhauer and quite understand what he meant when he said, '*** it (the study of the Upanishads) has been the solace of my life, it will be the solace of my death'. Schopenhauer was the last man to write at random and to allow himself to go into ecstasies over so-called mystic and inarticulate thought. And *I am neither afraid nor ashamed to say that I share his enthusiasm for the Vedanta, and feel indebted to it for much that has been helpful to me in my passage through life*[57]". We do not know if we want, as the latest testimony to the consoling influence of Advaitism, any more explicit confession from such an aged scholar, given for scores of years to studying our philosophy. For more explicit statements, setting Sankara as the keenest and most consistent logician and the most pregnant philosopher the world has ever seen, we would refer the reader to Max Muller's Theosophy[58]. In the opinion of Max Muller, Ramanuja is not a consistent philosopher[59] or unflinching logician, since he is obliged to act the part of an egg-dancer, by trying to weave the popular conceptions of divinities, gods and goddesses into Advaitism, and thereby making his system, hardly a well-knit logical or philosophical whole.

With an account of the main points of Ramanuja's teaching we are taken to Chap. V, which deals with the Pûrva Mimâmsa philosophy, if philosophy it may be called. In instituting a sort of comparison between the life-history of the Vedanta-Sutras and the Pürva Mimâmsa, Max Müller observes, on P. 259, "It is clear that while Badarayana endeavoured to introduce order into the Upanishads, and to reduce their various guesses to something like a system, Jaimini undertook to do the same for the rest of the Veda, the so-called Karma-Kanda or work-portion, that is all that had regard to sacrifice as described chiefly in the Brahmanas"; and again on P. 260, "And as philosophy existed independent of the Upanishads, and through Badarayana attempted to make peace with the Upanishads, we must consider that sacrifices also existed for a long time without the Brahmanas, such as we possess them, that they grew up without being restrained by generally binding authorities of any kind, and that at a later time only, after the Brahmanas had been composed, and had acquired some kind of authority, the necessity began to be felt of reconciling variant opinions and customs, as embodied in the Brahmanas and elsewhere, giving general as well as special rules for the performance of every kind of ceremony." The latter observation really savours of the rule and compass work of a carpenter. It is exceedingly unjust for one to approach these ancient treatises with pre-conceived theories, and to try to make the origin, progress and the like of ceremonies and sacrifices treated of in the Brahmanas, and the method of their performance and its justification in the Purva-Mimamsa, fit in with the fancies of the orientalist. The inference we are warranted in making, from the observation of Max Müller's, is that there was a time when the Brahmanas existed without any bearing on sacrifices, without any influence over ritualistic acts. This in the nature of things cannot have been when once we seriously inquire what the Brahmanas were meant for. But, no doubt, it is likely that in the domain of metaphysical speculations a different phenomenon might occur. Schools of thought independent of those the Upanishads take cognizance of, might have existed in the brains of some impulsive souls. We can conceive, as a possibility, and even as a probability, that colonies of thought remained, without receiving the sanction of any sacred canon, outside the pale of Asramas, where expositions of the Upanishads went on for countless generations at the hands of the Rishis; but metaphysical

55 The italics are my own.

56 Vide Duessen. Elements of Metaphysics, p. 324, "Of a hundred Vedantins (I have it from a well-informed person who is himself a zealous adversary of Sankara, and follower of Ramanuja [evidently Duessen means Mr. Rama Misra Sastry of the Benares Sanskrit College—V V R.]) fifteen perhaps adhere to Ramanuja, five to Madhva, five to Vallabha, and seventy-five to Sankaracharya."

57 The italics are my own; cf Max Muller. Vedanta Philosophy, concluding part of the third lecture.

58 "Whatever we may think of this philosophy, we cannot deny its metaphysical boldness and its logical consistency. If Brahman is all in all, the One without a second, nothing can be said to exist that is not Brahman. There is no room for anything outside the Infinite and the Universal, nor is there room for two Infinites, for the Infinite in nature and the Infinite in man. There is and there can be one Infinite and one Brahman only; this is the beginning and end of the Vedanta, and I doubt whether Natural Religion can reach or has ever reached a higher point than that reached by Sankara, as an interpreter of the Upanishads."—MaxMuller. Theosophy, p. 311 *infra* "From a purely logical point of view, Sankara's position seems to me impregnable, and when so rigorous a logician as Schopenhauer declares his complete submission to Sankara's arguments, there is no fear of their being upset by other logicians."—*ibid* p. 281. *supra*; cf. also pp. 319, 315 and 314. (Also *inter alia* his Three Lectures on the Vedanta Philosophy.)

59 *ibid.* pp. 313, 319 and 191.

speculations which could go on untramelled without shocking the theological susceptibilities of the Indians, as testified to by the history of philosophic thought in India, are something entirely different from ritualistic observances, sacrificial liturgies and periodic religious rites which had a particular spiritual end in view necessitating their performance, and to a scrupulous adherence to which, with unswerving attention, even to the minutest details, the Brahmins of all days have been remarkable. We must make a distinction between philosopical speculations which can go on unimpeded, and deeds of a religious nature which anticipated rewards and so on in the other world. Over such religious rites with the most momentous consequences, the Brahmanas wielded authority in appointing times for their celebration, in instructing the clergy for the proper conduct of the sacrificial services, in ordaining that particular series of hymns from the Samhitas should be chanted, chorally or antiphonally, in the sacrificial pavilion. In the matter of the sacrificial performances, through which the Hindu believed to conquer the sting of Death, and which was so dear to his pious nature, it is most unphilosophical to believe, that he would have gone on without any compelling sacred authority to regulate them, without an inviolable scriptural dictate ordaining injunctions to carry out with the utmost religiosity every minute detail of the sacrificial services, in the spiritual efficacy of which he so much believed. In fact, he did want a sacrificial almanac, so to say, to which he might appeal without difficulty as an authority, how and when the sacrifices were to be performed. Such a sacrificial code exactly was, what the Brahmanas meant to supply. It is ill-conceivable, therefore, how the Brahmanas can at any time have existed as theoretical books, void of any authority and having no sway over the doings of sacrificers. We may on the whole conclude that, as far as India is concerned, it passes one's reason, and even fancy, to reflect that sacrifices were in vogue at any time without the superintending and controlling authority of the Brahmanas, or that the Brahmanas existed at all without having an unassailable voice in most sacrificial doings, that Jaimini attempted to effect a reconciliation between the sanctionless rites of happy-go-lucky Brahmins and the uncurbed theoretical rules finding an eccentric utterance in the Brahmanas; though we may sometimes grant with not a little reservation, that Badarayana's efforts were towards effecting a reconciliation between some of the uncanonical doctrines propounded by men who were outside the influence of the Upanishads, and the Upanishads themselves. Here again it is questionable if the Upanishads ever remained without exercising the most imperative supremacy in the particular Asramas in which they were severally taught. What is most probable is, that the Brahmanas varied with the Asramas in which they were the ruling authority, and the Purva Mimamsa sought to find in them a common thought inspiring all acts, and to harmonise, codify, and justify any differences that existed between observances of two different parts. If the Brahmanas had been composed independently of the sacrifies which the Brahmins were performing, who composed them and what were their intention in doing so? And where were the real rules, which were used as liturgies for the Brahmin's sacrificial services, if the Brahmanas exercised no controlling authority of any kind in regulating them? We can hardly imagine there was a time when the Brahmanas and the sacrifices did not exist side by side. for independent of any bearing on sacrifices, one cannot surmise what they existed for, and what good purpose can have been served by compiling treatises of rules for sacrifices which had no binding authority on the sacrifices of any people, nay, of any Asrama. If we assume Max Muller's theory, it is hardly possible for us to puzzle out, what earthly interest the authors of the Brahmanas can have had, in compiling them at a time when no sacrifices existed to take heed of them, when, in fact, nobody cared to hear what they had to say, and what non-human kind of gentlemen those compilers ought to have been, to theorise and dogmatise about things which had little to do either with mundane or celestial matters.

On page 274 a curious mistake occurs in the sentence "For instance, we read that trees or serpents performed a sacrifice, or that an old fox sang foolish songs fit for the *Madras*." What is meant here is not *Madras* but *Mâdras*. Adverting to the short-sightedness of those who charge others, that do not agree with their own views of God, worship and final absolution, with irreligion, Max Muller says "Modern Vedantists also are so enamoured of their own conception of Deity, that is of Brahman or Atman, that they do not hesitate, like Vivekânanda, for instance, in his recent address on Practical Vedanta, 1896, to charge those who differ from himself with atheism." If this virtue of tolerance, to which Max Muller is asking the attention of those who differ from him, is understood and followed, there will not be at the present day half as much quarrel and useless controversy about relgious tenets, that stock the pages of many a useless pamphlet now circulating in South India. A reference to Siddhanta Deepika, 1898 p. 194, is given on p. 267 *infra* of his book when the Professor, after giving, according to the principles of logic followed sometimes by commentators on early Mimamsa, the five members of an Adhikarana,[60] viz, Vishaya, [61] Samsaya,[62] Purvapaksha,[63] Siddhanta,[64] and Samgati, [65] takes a practical example from the commentary on the first and second sutras

60=case, 61=subject to be explained, 62=doubt, 63=the first side or *prima facie* view, 64=the demonstrated conclusion, 65=the connection.

of the Mimamsa, to illustrate their application and use and the refereuce is evidently to the translation of Srikanta Bhashya on the Vedanta sutras by Mr. A. Mahadeva Sastry, in which we get fertile examples of full adhikaranas. On the page to which Maxmuller refers, we get as Adhikaraua 2 of IInd Adhayaya, the case of Sutra II, i, 3., "Thereby has yoga been answered." No doubt we get a very good idea of what a syllogism is like in Indian logic, from this Adhikarana, though there are other Adhikaranas to which we might profitably refer our readers for a better illustrating example of the Indian syllogism of five terms. Speaking about the question 'Has the Veda a superhuman origin?', Professor Max Müller exhibits to us some of the leading principles by which the votaries of the Mimamsa were guided in arguing out the subject. He says that the Hindus show a decided advance in religious thought, nay, in philosophical musings, because they have begun to doubt even in those early days the infallibility and superhuman origin of the Veda and sought to establish it by a serious course of subtle arguments. The Mimamsa philosopher, according to him, would have argued that as no writer could relate his own death, therefore, Dueteronomy must be considered the work of a superhuman writer. "Inspiration in the ordinary sense of the word would not have satisfied these Indian orthodox philosophers, for, as they truly remark, this would not exclude the possiblility of error, because however true the message might be when given the human recipient would always be a possible source of error as being liable to misapprehend and misinterpret such a message" (p.271). So that for everything, the Mimmasakas wanted to make sure of the limits of human knowledge; and the infallibility and superhuman origin of the Veda was established on pure principles of reasoning and inference, in their own way, of course. Against the charge that, in no sense, the Purva-Mimamsa, in fact any phase of Indian thought, can be brought under a system of philosophy according to European canons, Prof. Max Müller's defence is well worth reading. He says, having in mind his European brethren, "Our idea of a system of philosophy is different from the Indian conception of a Darsana. In its original meaning philosophy as a love of wisdom, comes nearest to the Sanskrit Jigñása, a desire to know, if not a desire to be wise. If we take philosophy in th sense of an examination of our means of knowledge (Epistemology), or with Kant as an enquiry into the limits of human knowledge, there would be nothing corresponding to it in India * * * *. But we have only to waive the claim of infallibility put forward by Badarayana in favour of the utterances of the sages of the Upanishads, and treat them as simple human witnesses to the truth, and we should then find in the systematic arrangement of these utterances by Badarayana a real philosophy, a complete view of the Kosmos in which we live, like those that have been put forward by the great thinkers of the philosophical countries of the world, Greece, Italy, Germany, France and England." Now coming to Jaimini's ethics, the reward which the sacrificer received for performing sacrifices, did not accrue from any superintending Lord of the Cosmos or Brahman, but issued, as a result, or an invisible something, something Apûrva or Miraculous, of the deed which represented the reward inherent in good works; or in other words, according to Jaimini, for the moral government of the world, no Lord is necessary. Here we see ther that Jaimini differs from Badarayana. This was not atheism, as some accuse the Purvamimamsa cult as tending to, but was an attempt to clear the Lord from those charges of cruelty or undue partiality which have so often been brought against Him by the unthinking multitude. And in the Professor's words, it "was another attempt at justifying the wisdom of God, an ancient Theodicée, that whatever we may think of it, certainly did not deserve the name of atheism." The Mimasakas merely tried to justify the ways of God in their own way. The account that is given of the Mimamsa philosophy in the book, is culled from Madhava's Nyâya-Mâlâ-Vistara, [66] a sort of modern digest embodying in good form and lucid arrangement, what is said by Jaimini in his Mimamsa Sutras, and also the later developments in the hands of commentators, Kumarilla Bhatta [67] and Prabhâkara. Though the ritualistic side of the system is not a welcome study for one who is of a philosophic bent of mind, we must remember that curiously enough larger space is devoted, to what we in modern phraseology might call Scientific Method, such as the subject of the Pramânas, or the authoritative sources of knowledge, the relation between word and thought, and similar things. It is true that most of these questions find a repetition in the Nyaya, Sankhya, Yoga, and even Vaiseshika. Just as the later Mimamsa of Kumarilla and Prabhâkara exclusively devoted itself to the meaning and utility of sacrifices, leaving the logical portion comparatively in the shade, a reverse phenomenon assailed the Nyaya, depriving it, in its medieval form, of its philosophical character, and making of it a sort of hair-splitting logic, a limbo of sophistic casuistry. The *Pramânas* recognised by Jaiminiare (1) Pratyaksha[68] (2) Anumâna[69]

66. Also cf. Cowell and Gough's Sarvadarsana Sangraha, pp. 178-202. The portion relating to logic was predominant in Jaimini's Sutras. Later on, this aspect was developed more in the Nadiya School of Nyaya. In fact, Jaimini's system is sometimes known as Nyaya.

67. They were scholiasts on Jaimini and their views are diametrically opposed to each other. Kumarila Bhatta is sometimes associated with Sankara in extirpating Buddhism.

68. Sense-perception when the organs are actually in contiguity with an object.

69. Inference or the apprehension of an unseen member of a known association (Vyapthi) by the perception of another seen member.

(3) Upamâna[70] (4) Arthâpatti[71] (5) Sabda[72] and (6) Abhâva[73]. The last, which is recognised only by the Mimamsakas of Kumarilla Bhatta's following, is but a subdivision of Anumâna.

Now we come to a very important system of Indian Philosophy and that is the Sankya. It is treated of in an exemplary and elaborate manner in Chap. VI. The Chapter is prefaced with an account of the later Vedanta mixed with Sankhya. But the account is very meagre and has very much disappointed our expectations. We had hoped that it would receive the treatment it deserved at the hands of a scholar who is, perhaps, the best well-meaning student of Indian Philosophy at the present day, and the capacity he possesses as a comparative student of all the world's philosophies would have been immensely useful to us, if he had chosen to dwell fully on these later developments of the Vedanta which are inextricably mixed with Sankhya, nay, with the Yoga, in various degrees. To such latter-day off-shoots belong the tenets preached by Brahmananda Saraswati[74], Madhusudana Saraswati[75], Vachaspathi Misra[76], Vignanabhikshu[77], Vallabha[78], Sureswara[79], Srikantha[80], Amalânanda[81], Vidyaranya[82] Appayyadikshita[83] and hosts of other men, not even the names of them being mentioned. But, no doubt, the general analysis of the mixture that is found in the later Vedanta and in the later Sankhya, displays a fund of critical acumen and discrimination of judgement, rarely met with among students of philosophy. Of the medieval Vedantists above mentioned many, nay, most were avowedly of Sankara's following, introducing changes and innovations, of course as suited their fancy, while the rest were carried away by Sankhyan predilections. The terms Avidya, Maya, Prâgña, Siva, Iswara and Prakriti underwent in the hands of these philosophers amazing diversity of explanations. On P. 282, in expounding the doctrine of the later Vedanta, which, looking to the context and the method of explanation, refers evidently to that of Vidyaranya in his Panchadasi, Max Muller says, "The Omniscient, but personal Iswara is there explained *as a reflection of Maya*, but as having subdued her, while the individual soul, Prâgña or Jiva, is represented as having been subdued by Avidya, and to be multiform, owing to the variety of Avidya." This is a flagrant mistake. According to Vidyaranya, in fact the majority of later Vedantists, Iswara is not a reflection of Maya, in which case the statement makes no sense, but *Iswara is a reflection of Brahman in Maya*[84]. This view of Vidyaranya's is what Max Muller is presumably thinking

70 Comparison, knowledge arising from resemblance.

Presumption, such knowledge as can be derived of a thing not itself perceived, but implied by another.

72 Verbal information derived from authoritative sources.

Not-being, when we infer dryness of the soil from the not-being or absence of clouds or rain.

74 The author of the Laghuchandrika, a commentary on the Brahma-Sutras, on advanced Nyaya principles, recently published at Kumbakonum, Tanjore District.

75 The author of a commentary on the Brahma-Sutras and the Gita and of the Prasthana Bheda, previously referred to.

76 The author of Bhamati, a gloss on Sankara's Brahma-Sutra-Bhashya, of the Sankhya Tattva Kaumudi, a commentary on Iswara Krishna's Sankhya-Karika, and of the Nyaya-Varttika-Tatparya-Tika, a commentary on Udyotakara's Nyaya Varttika.

77 Wrote the Sankhya Pravachana Bhashya, the most authoritative commentary on the Sankhya Sutras, a Bhashya on the Brahma Sutras, the Yoga-Varttika, well-known as one of the stiffest books in Sanskrit, and also a commentary on the Swetasvatara Upanishad.

78 The author of a commentary on the Brahma Sutras and the founder of the Suddhâdvaita School.

79 Sureswara, the author of the colossal Vartika on Sankara's Scholia to the Brihadaranyaka Upanishad.

80 Author of a commentary on the Brahma Sutras, claimed by some as anterior to Sankara's. Vide J. M. Nallaswamy Pillai's translation of Sivagnanabotham, Introduction, pp. iii. *et. seq.*

81 Amalananda, author of Vedantakalpataru, a व्याख्या on Vachaspathi Misra's Bhamati.

82 Vidyaranya, in addition to being the author of Panchadasi, a philosophic treatise, and Jivanmuktiviveka, is the writer also of व्यवहारप्रमेयसंग्रह. He is sometimes identified with Madhava the author of Sarvadarsana Sangraha, and sometimes with Sayana the author of the commentary on the Rig Veda. One thing only we can be certain about, and that is, that Sayana, Madhava, and Vidyaranya are the names of only two brothers, and in the present state of our lack of knowledge, it is unsafe to guess which particular names belonged to any one of these brothers. See, *inter alia*, Krishna Sastry's article on the Vijayanagar Kings, *Epigraphia Indica*, Vol. III.

83 Appayyadikshita, author of Parimala, a व्याख्या on Amalananda's Vedantakalpataru and of Siddhantalécasangraha, an independent philosophical work. His Sivatattvaviveka is an excellent digest of the Saiva-Siddhanta philosophy

84 Panchadasi, Tattvaviveka Prakarana, Slokas 15 and 16. I shall quote from the Panchadasi, Vidyaranya's own words :—

चिदानन्दमयब्रह्म प्रतिबिंबसमन्विता ।
तमोरजस्सत्त्वगुणा प्रकृतिर्द्विविधाचसा ॥
सत्त्वशुद्धच विशुद्धिभ्यां मायाऽविद्येचतेमते ।
मायाबिंबो वशीकृत्य तांस्यात् सर्वत्र ईश्वरः ॥

Ramkrishnâdhvari, Vidyaranya's direct disciple, explains the underlined portion which is relevant to our point thus, मायाबिंबः मायायांप्रतिफलितः चिदात्मा तां मायां वशीकृत्य स्वाधीनीकृत्य वर्त्तमानः सर्वज्ञः सर्वज्ञत्वादिगुणकः ईश्वरः स्यात् . People of Vidyaranya's following call Sankara's Maya, Prakriti, and differentiate that Prakriti into Maya and Avidya, according as Sattva is predominant or not in Prakriti.

about. The following statement occurs in p. 285 *supra*, "I suggested once before that this very peculiar style of the Sutras would receive the best historical explanation, if it could be proved that they represent the first attempts at writing for literary purposes in India." We should think, on the other hand, that it is more probable that writing had nothing to do with the style of the Sutras at all, in view of the fact that even at the persent day, *Sutras are learnt by rote*, supplemented by oral teaching from the Guru, and only the *heavier commentaries are read out* from manuscripts. The probability therefore lies more on the side of the view that Sutras were introduced to minimise the labour of students when the mnemonic literature had become unmanageable, than on the side that the Sutra style was in some way necessitated by the introduction of writing at the time.

The Sankhya system is in a sense compact, in so far as all we could know of it are contained in a few books alone. Foremost there is Kapila's Tattva Samasa referred to by Vignana Bhikshu in his Sankhya Pravachana-Bhashya, next we have Iswarakrishna's Sankhyakarikas having three commentaries, one the Bhashya of Gaudapada, the other the Sankhya Tattva Kaumudi of Vachaspathi Misra and the third the commentary of Narayana Tirtha, and lastly we have the modern Sankhya Sutras, about the literary authorship of which there is a good deal of doubt, though some think (advanced originally by Balasastri of Benares in the *Pundit*) that Vignanabhikshu was the author, with three commentaries, one by Aniruddha called Aniruddha vritti[85], the other by Vignanabhikshu called Sankhyapravachanabhashya[86] and the last by Vedantin Mahadeva[85]. All through the discussion in which Prof. Max Muller enters, in trying to ascertain the date of Gaudapada, the Tattva Samasa and the Sankhya-Sutras, he does not make any mention of Aniruddha or his commentary on the Sankhya Sutras. The latter commentator cannot be passed over in silence, in speaking of the dates of the devolpmental stages of the Sankhya system, since he is one of the important commentators of the Sankhya-Sutras whose sentences are quoted *ipsissima verba* by Vignana Bhikshu. Professor Max Muller apparently wants to make out that the modern Sankhya Sutras were the latest recension of the Sankhya doctrines which had been handed down from the Upanishad period through ever so many channels of books, tradition, contemporary authors and the like. It would much strengthen the case he wants to support, viz., that the modern Sankhya Sutras may have often changed their dress of language in the hands of the previous disciples, before they received their final literary form, if he could show the relation between the Sutras in Vignanabhikshu's and Aniruddha's commentaries. There is good reason to believe that the Sutras followed in Vignanabhikshu's commentary is different from those in Aniruddha's commentary. Granted that it is so, it would lend the weight of an argument to support Max Muller's view, that the Sutras were undergoing ever so many changes in the shape of accretions and omissions, and even thorough modifications of language, because, if within the limited space of time that divided Vignanabhikshu from Aniruddha there could be so much difference introduced into the text of the Sutras, how much more should have been the case in the wide interval that divided Vignanabhikshu from the fermenting period when Kapila evolved his doctrines? I hope to investigate shortly this striking difference in the apparently identical text of the Sankhya-Sutras used by Aniruddha and by Vignanabhikshu, and think of using the results of such investigation in ascertaining the true character of the Tattva-Samasa. On p. 303 Max Muller states, "Of course we must leave it an open question for the present whether the extreme monistic view of the Veda[87], was due to Sankara, or whether like Ramanuja, he also could claim the authority of Púrvacharyas, in his interpretation of Badarayana's Sutras". Max Muller has evidently forgotten the historical Gaudapada, who in his *Karikas* on the Mandukya Upanishad, shadows forth Sankara's Monism as patently as is conceivable, and the stemma of Sankara we have given elsewhere should give the Professor an idea of Sankara's Purvacharya Parampara, not to mention the names of other eminent teachers referred to by name in his Scholia on the Vedanta Sutras itself. The extreme Monistic view was floating in the air, and worked into the very thought of the thinking Hindus, long, long before Sankara defended it like a Huxley. Upavarsha and Gaudapada are living characters about whom we know so much from their works, and not phantom figments that we have to call up in our minds without knowing anything about their works, history, and so forth.

It is a moot point whether the Sankhya ever paid any heed to the authority claimed for the Vedas by other philosophers, whether it regarded them with feelings of respect and whether it cared to comply with what is enjoined in them. But Max Muller wants to effect a compromise, though not avowing his intention clearly, by asserting The Sankhya, whatever we may think of its Vedic character, never denies the authority of the Veda in so many words * * * *. Some scholars think that the recognition of the supreme authority of the Sruti was an after-thought with Kapila, a mere stroke

[85] Sankhya-Sutras with Aniruddha's and Vedantin Mahadeva's commentaries with Translation, by Dr. Garbe, Bib. Ind. Series.

[86] A very good edition of it has recently been brought out by Dr. Garbe in the Harvard University Oriental Series in English characters.

[87] Does Max Muller mean by this the Vedanta or the Upanishads?—V. V. R.

of theological diplomacy." Here we must make a distinction between "Not denying the authority of the Veda in so many words" and "Asserting the authority of the Veda, in words, but disregarding, disobeying and insulting it actively in spirit." The two sentences have a common-sense distinction for us, in reality they meant the same thing for the Sankhyas. "The recognition of the supreme authority of the Sruti" was not "an after-thought of Kapila," because he never recognised it except as a sort of sop for the censorious orthodox theists, and that too, for form's sake only, in words; but the flagrant and contemptuous violation of the Vedas in a decided way, and actually finding fault with them on all points, could be seen at every step. "The real theological diplomacy" never appertained to the Sankhya, but to the Sankhya as explained by the later commentators. The reason of this is not far to seek, because we know that the commentators on the Sankhya system were one and all of them Vedantins, and we may well imagine how anxious they would be to explain away Kapila as consistent with a submission to an infallible Veda. Max Müller says, To judge from a passage in the beginning of the Sankhya-Karikas it might seem indeed that Kapila placed his own philosophy above the Veda. But he really says no more than that certain remedies for the removal of pain enjoined by Veda are good, and that other remedies enjoined by philosophy are likewise good; but that of the two, the latter are better, that is, more efficacious. The first part of the quotation does not picture Kapila in his true complexion; nor does it give a correct idea of what Kapila thought of the Veda. Max Muller is certainly referring to the second Karika of Iсvara Krishna when he is 'judging from a passage' and that is,

दृष्टवदानुश्रविकः सह्यविशुद्धिक्षयातिशययुक्तः ।

तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् ॥ Here the Veda is distinctly referred to as अविशुद्धि, impure, by Iсvarakrishna; and not only impure, but also, ineffectual, defective and so on. This अविशुद्धि is explained as alluding (according to Gaudapada) to पशुघात because it is said,

षट्शतानि नियुज्यंते पशूनां मध्यमेऽहनि ।

अश्वमेधस्य वचनादूनानि पशुभिस्त्रिभिः ॥ We see therefore what Iсvarakrishna meant, and how Gaudapada understands what the Karikas signify, though anxious to explain away Kapila in conformity with the Veda; and the later Vedantin, Vachaspathi Misra, is still more anxious to explain away, although he too is not blind to the impure imperfections marring the Veda, when it advocates bloody hecatombs. He adds in his Sankhya Tattvakaumudi,

"अविशुद्धेः" सोमादियागस्य पशुबीजादिवधसाधनता, and thereby feels it is an impure act that in some sacrifices men should go the length of eating the testes of sheep. Withal, he does not rest satisfied until he can make out that the sin involved in the act of killing an innocent animal is slight, by quoting Panchacikhacharya; and therefore the Siddhantin himself is made to say in the course of his defence of killing animals for sacrifices that

"अग्निषोमीयं पशुं आलभेत" इत्यनेन वाक्येनच पशुहिंसायाः क्रत्वर्थत्वं उच्यते, नानर्थहेतुत्वाभावः, तथासति वाक्यभेदप्रसङ्गात्.

So much for the first part of the quotation from Max Muller, but the second part is certainly not the view of Kapila, as Max Muller wrongly declares, but, if we may so put it, is the view as gathered through the Claude Lorraine glasses of the commentator's spectacles. The fact is, Kapila is uncompromising, and Max Muller wrongly lays the view of Vachaspathi Misra, the later Vedantin commentator, to Kapila's charge. But Vignanabhikshu, who is again a Vedantin commentator of the Sankhya and too liberal in his views to be a faithful representative of any system, equates the Sankya and the Vedanta, finding in the former, statements that are throughly endorsed by the Veda (vide Sankhya Pravachana Bhashya I, 5 *infra*.) In p. 302 ambiguity, nay, positive mistake in expression ensues by imperfect punctuation in the sentence "* * * and the Sankhya was clearly dualistic when it postulated Nature, not only as the result of Avidya or Maya, but as something real in the ordinary sense of the word * * *". Here "not only as the *result of Maya*" should be "not, only as the result of Maya" for, otherwise the sentence makes no sense.** Again on p. 305 Max Muller speaks in a compromising way about the Sankhya's view of the authority of the Veda, but I must say once for all that, as a matter of fact, the Sankhyas do not accord to it the respect with which the Vedantins quote it. From the way they are quoted, it would appear they are introduced more for the purpose of showing that they too have the support of the Veda, and that too, not in very great seriousness, and only as an after-thought. They gladly counted upon the sanction of the Veda when it had one, by chance, to give, and quietly ignored it, sometimes agressively attacked it, nay even advanced their doctrines more strongly on that account, when the Veda would not chime in with the Sankhyan cult. The passages in the Sankhya Sutras wherefrom Max Muller in P.306, is desirous of establishing the supposed respect shown by the Sankhyas

** After this in Max Muller's (p. 304) book there is a reference to Tattvakaumudi v.2. It is a mistake. The reference must be to the 15th Vishaya under Karika II. Vachaspati Misra whom Max Muller cites, be it remembered, was not a Sankhyan, but, a stout follower of Sankara, and he is declared to be a Mithila Brahmin and set down at the 9th cent. A. D., by Ganganath Jha. (See his edition of Sankhya-Tatvakaumudi. Sanskrit Introduction).

to the authority of the Sruti are untenable, since in the Sankhya Sutras, the Advaitist expositors and reconcilers of the Sankhya of a later time, speak a great deal, more than Kapila.

Max Muller puts Vachaspati Misra in the middle of the 12th century A. D., following Prof. Garbe (p. 289), and elsewhere states (p. 479) that "it was not till the 10th century that Vachaspati Misra finally re-established the Brahmanic view of the Nyaya in his Nyaya-Vartika-Tatparyatika." From this it would seem that the Professor is minded to halt between the 10th and the 12th centuries in dating Vachaspathi-Misra, while Ganganath Jha in the Sanskrit introduction affixed to his edition of Sankhya-Tattva-Kaumudi urges some new facts in support of placing him more decidedly in the 9th century A. D. He says[89]

"* * * निश्चितप्रायमेव सम्भाव्यते यदयं विद्वदग्रणीः खिष्टाब्दीय सहस्रतमवर्षात् प्रागेव मिथिलाजनपदं मण्डयामासेति। यतोऽस्य तात्पर्यटीकायाः परिशुद्धिनाम्नी व्यख्या श्रीमदुदयनाचार्यकृताऽद्यापि वरीवर्ति। अयंचोदयनो बङ्गाधिपलक्ष्मणसेनसमये आसीदिति गोवर्धनाचार्यकृत सप्तशतीतस्तथाच बङ्गोपलब्धशिलालेखान्निश्चीयते"; and as regards the mistake Taranatha Tarka Vachaspathi committed[90] in placing Vachaspati Misra posterior to Sree Harsha, the author of the Khandanakhandakadya, because another Vachaspathi was credited with the authorship of the Khandanoddhâra, a criticism of Sree Harsha's work, Mr. Ganganath says;

"तर्कवाचस्पतीनां भ्रान्तिबीजं खण्डनोद्धारनामको ग्रन्थः, किन्त्वस्यकर्त्ता त्रिंशद्धर्मनिबन्धनिर्माता अपरोवाचस्पतिः मिथिलास्थसुगौना-नगरनिवासीत्यवधेयं" and also "यदयं महात्मा मैथिलब्राह्मण इति निश्चितप्रायमेव". From these it is clear that Vachaspathi Misra was a Maithila Brahmin and should have flourished about the 9th century A. D., for Udayanacharya the author of Parisuddhi", a commentary on Vachaspathi Misra's Tatparya Tika, lived in the reign of Lakshman Sen of Bengal, of whose era we have just commenced the 8th century. No doubt more than a century must have elapsed for an author to become sufficiently classic and so necessitate commentaries. Taranatha Tarka Vachaspathi is mistaking another Vachaspati who wrote a criticism on Sreeharsha's work and who was posterior to him, for our Vachaspathi Misra. Evidently Tarka Vachaspathi did not note that in Sree Harsha's work we meet with a criticism of Udayana's "Parisuddhi" and of other works; and therefore if Taranatha had read the work, he ought to have inferred that Udayana lived anterior to Sreeharsa; this Udayana being a commentator on Vachaspathi Misra who is mentioned by Gangesa, author of[90] Chintamani, and criticised by him with due respect as Tikakara, must be considered anterior to Sreeharsha. Of course this Sreeharsa is not the Sreenarsha mentioned by Bana[91]. In P. 319 *infra*, when speaking of the arrangement adopted in the Tattva Samasa about the treatment of the various Sankhyan Tattvas and the rest, occurs the sentence "Then follow the topics which are twenty-five in number," and it ought to be corrected either into "the substances which are twenty-five in number" or "the topics which are Twenty-four in number. (See P. 321 where the number of topics correctly enumerated is only 24). In discussing about the primary evolution of Buddhi from Avyakta (Prakriti), Max Muller makes out that it means Prakriti as illuminated, intellectualised and rendered capable of becoming at a later time the germ of Ahamkara (distinction of subject and object), Manas and Indriyas. So, as against the psychological acceptation, he says that Buddhi must also mean a phase in the Cosmic growth of the universe[92]. He is most sensible in giving a cosmic explanation, for, as he says "Though this psychological acceptation is the common acceptation of Buddhi among native writers on Sankhya, yet sense is more important than commentaries." The table on P. 333 is erroneous, as it derives Prakriti from Purusha and therefore negatives what is said in the Tattva Samasa. According to Tattva Samasa, Purusha is identified with the Brahman of the Vedas; it is therefore possible that Sankhya in its primary stages was theistic[93]. The main difference, between the later Karikas and the Tattva Samasa, which is not touched upon by Max Muller, is in the derivation of the Panchamahabhutas. In the former they are derived from the Panchatanmatras while in the latter they are derived direct from Ahamkara. Commenting on the Maitrayani Upanished II, 5, Maxmuller remarks "The whole is passage is however obscure, nor does the commentator help

[89] Sankhyarattvakaumudi edited by Ganganath Jha. भूमिका, पृष्ठ, १.

[90] Read also introduction to Annam Bhatta's Tarka Sangraha by Athalye, pp. 40 *et. seq.*

[91] Tradition identifies Sriharsha in whose Court Bana flourished with Sreeharsha, the author of Khandanakhandakâdya. But Cowell places the king in the early part of the 7th century A. D See Cowell and Thomas. Harsha Charita, preface p. vii. Evidently therefore the two Harshas are different.

If we employ the Vedantic terminology, Max Müller's suggestion simply tantamounts to a differentiation of Buddhi into Samashti (cosmic or objective), and Vyashti (subjective or psychic.) This distinction must also effect the Ahamkâra phase of the evolution of Avyakta. Of course when the Ahamkâric stage is reached the differentation becomes only too patent.

[93] *cf. Kâthaka* III, 10, 11 and VI, 7, 8; Also, Sadanandas *Vedanta Sara* § 128.

us much, unless he is right in recognising here the germs of the later Vedantic ideas of a Prajapathi, called Visva or Vaisvanara, Taijasa, and Prâjña. We do not know what he means here by the later Vedantic ideas. This division is already found in the Mandukya[94] Upanishad and Gaudapada's Karikas to it. We can call the ideas later Vedantic if we put the Mandukya after Sankara. The account of evolution given according to Tattwasamasa is very confusing. The Purusha is represented as superintending Prakriti and hence the efficient cause of Evolution in a sense. Max Müller's apology for the existence of the Sankhya as a philosophy in the world, and his learned discourse "on the Nature of Pain" from the point of view of Indian philosophers are admirable and well worth reading. Pointing to the two solutions proposed by the Vedanta and the Mimamsa to rid man of the trammels and misery of this world, he says that none of the solutions proposed by other philosophers, either ancient or modern, "seems to me to have so completely realised what may be called the idea of the Soul as the Phoenix, consumed by the fire of thought and rising from his own ashes, soaring towards regions which are more real than anything that can be called real in this life", and later on adds, Does Kapila really work upon perception and thought as an instrument, ready made by Prakriti for the use of the Purusha, but remaining inert like a telescope, till it is looked through by the Purusha, or is it the first glance of Purusha at Prakriti in its first state of Avyakta or chaos, that gives the first impulse to the activity of Prakriti, which impulse is generally ascribed to the working of the Gunas?" He says he does not feel competent to pronounce any decided opinion for either view. The vindication of Sankhya from page 385 to page 398 is exhaustive and fortified with a good many arguments. The analyis of the human mood or attitude that may have given rise to the Sankhyan cult, on p. 383, and his thoughtful remarks on the special mental or psychic difficulties that ought to have harassed the orginal founders of the Sankhya, bring the ancient problems nearer to our heart. The comparison of the Sankhyan Prakriti and Purusha with the Cartesian *automaton* and *chose pensante*[95] is very instructive. Descartes' theory, in the light of Huxley's explanation, approaches nearer the Sankhyan Prakriti and Purusha, if we forget the reservation which Descartes made in not giving a Purusha to anything else but man. I hope to deal with this fully in my forthcoming paper on The teachings of Prof. Huxley on the Infinite." The later Sankhyan developments are merely touched we have to make here the same complaint that Vignanabhikshu and Vachaspathi Misra are left in the dark as we made in connection with the Vedanta as developed by its later representatives.

Chap. VII is entitled "Yoga and Sankhya. In it are pointed out the common path travelled over by both Yoga and Sankhya together, and the point from which they began to diverge, as also the leading tenets as embodied the Yoga-sutras of Patanjali. Points that may appear somewhat startling or surprising to the English mind, not accustomed to the rigorous and, sometimes, hair-splitting dialectics pursued by the Indian Logicians, or rather the philosophers that apply the Indian canons of logic to prove their assertions, are dealt with in a way that will apeal more readily to Englishmen and other Europeans, because always the underlying human springs are exposed, and comparison is instituted between the Greek and Roman philosophers on the one hand and the Indians on the other. In the philosophical portion, Yoga and Sankhya are one except for the fact that the Yoga recognises an Iswara corresponding to the Sagunam Brahman of the Vedantins, and the Sankhya an absolute Purusha. Less stress is laid by the Sankhyans on the aspect of meditation, while more of it is inculcated the Yoga which has necessitated such an elaborate system of rules and practices to be observed by the Yogins for their Samadhi leading up to Kaivalya "aloneness." In the Sankhya meditation is recommended, though the intellectual method of reasoning and argumentation leading us up to a true discrimination between the Purusha and Prakriti is more what Kapila looks to. In this aspect Yoga is sometimes called the Theistic Sankhya. It is probable that both Yoga and Sankhya grew out of the same undifferentiated matrix, and the divergence set only a little previous to the period of Sanskrit Renaissance, eventually ending in latter days in a complete divorce between the two systems. The Professor is right when he says bat Rajendra Lal Mitra was wrong representing the belief in one supreme God as the first and most important tenet of Patanjali's philosophy. It was only one of many of the outward steps, which as Bhoja Raja the commentator on Patanjali adds, "towards fixing the mind on one subject and of thus in time obtaining Samâdhi."[96] When

[94] We quote some of the passages at length here

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुक् वैश्वानरः प्रथमः पादः ॥ ३ ॥

स्वप्नस्थानोऽन्तप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥ ४ ॥

यत्सुप्तो नकंचनकामंकामयते नकंचनस्वप्नं पश्यति तत् सुषुप्तं । सुषुप्तस्थान एकीभूतः प्रज्ञानघनएवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयपादः ॥ ५ ॥

[95] This is superadded by Descartes to the automaton. Prof. Huxley showed that on the Cartesian assumption all our mental conditions are the symbols in consciousness of the changes taking place automatically in the organism. See Huxley. Method and Results, pp. 182-188.

[96] Vide Boja's Scholia on Patanjali's Yoga Sutras I, 23, 2.

comparing Darwin, Kapila and Patanjali, Max Muller says, Darwin himself went so far as to maintain most distinctly that his system of Nature required a creator who breathed life into it in the beginning." He is thinking of the concluding lines of Darwin's "Origin of Species." Darwin himself distinctly tells us in one of his letters that he alluded to such a Creator simply as a sop to Cerberus and to enlist the sympathies of clergymen and the like in propounding a doctrine which was sure to shock the religious susceptibilities of men moving in an altogether different mental groove in their conceptions of a Personal Creator and the whole creation that was of his making. His own opinions were that of an Agnostic. I think" he says that generally (and more and more as I grow older), but not always, an agnostic would be the most correct description of my state of mind and without doubt, the influence of conclusions deducible from the theory of Evolution, as Edward Clodd says[98] "are fatal to a belief in the Supernatural." Prof. Max Muller would have found a better friend to Kapila and Patanjali in people like Dr. A. R. Wallace. About the Yogic methods of obtaining Samadhi, and the devotional contemplation in which the Yogins indulge, there is a fine and ungarbled account. There is a reference to Mr. M. Seshagiri Sastri's Report of Tamil and Sanskrit Manuscripts, when Max Müller speaking under the section of Vairagya about the doubtful nature of the real authorship[99] of Bhartrihari's Vairagya Catakas. Max Muller thinks he might have collected verses from various sources as Subhasbitas and made them into a compact 'Cataka. In fact Bhartrihari's work is sometimes actually called Subhashitatrisati for which Max Muller refers us to Seshagiri Sastri's Reports (p. 445 *infra*). He credits in a way the 'miracles' wrought by Kriyayogins though with a good deal of reservation. The Siddhis which are the outcome of *Samyama* not the last and highest goal of Yoga-philosophy as has often been supposed by Indian and by European Scholars. He says touching on the practises of the Modern Hindu Yogins "* * * * we must also remember that the influence of the mind on the body and of the body on the mind as yet but half-explored." In P. 456. Iyengar appears as Jyàngar.[100] In the course of Patanjalis. speculations, wo do not find him locating the mind or the act of perceiving and conceiving, in the brain, or in the pineal gland, but, in one place he claims the muscle of the heart "as the seat of the consciousness of thought."[101] Prof. Max Muller doubts on this score, I believe, if the 34th Sutra, nay, the whole chapter in which it occurs may not be spurious. He cannot understand what is meant when in the terms, 'Vasanas' and 'Samvedanam' Rajendra Lal Mitra[102] is able to discover the theory of *logoi* in the mind of Patanjali, and when he compares the 'three adhwans' through which objects assail one's mind to *the Universalia ante the Universalia* and *the Universalia post* The final goal whether of the Yoga, or of the Sankhya, nay even of the Vedanta and of Buddhism, always challenges conception. We cannot predicate of it anything except as a state that transcends everything we know or imagine, and in which there is entire oneness with the spirit of Nature. If we attempt to speak of the *Ultimatum* in language that is necessarily conditioned by the limited nature of our understanding, and by the binding influence of the law of Causality and of Time and Space, we are sure to make of it an unmeaning phantasmagoria. To say therefore that the *finale* of the Yogins implies nihilism is as absured as to say that the *finale* of the Vedantism is atheism. Max Muller is of the same view, and adds speaking of all our philosophers,

There remains with me a strong conviction that Indian Philosophers are honest in their reasonings and never use empty words. But there remains much to be done, and I can only hope that if others follow in my footsteps, they will in time make these old bones to live again. These ancient Sages should become fellow-workers and fellow-explorers with ourselves in unknown continents of thought, and we ought not to be afraid to follow in their track. They always have the courage of their convictions, they shrink from no consequences if they follow inevitably from their own premisses. This is the reason why I doubt whether the admission of an Iswara or Lord by Patanjali, in contradistinction to Kapila, who denies that there are any arguments in support of such a being, should be put down as a mere economy, or as an accomodation to popular opinion" (p. 473.)

"Nyaya and Vaiseshika" form the subject of the eighth chapter. The information about the books on later Nyaya is unfortunately not given by Max Muller even to a fairly good extent, and of course, it is enough for readers who do not think of extending their studies deeper into Nyaya. Gotama's Nyaya Sutras which is commented on by Vâtsyâyana[103] is the chief book Prof. Max Muller follows in giving an account of the Nyaya-system. For a comprehensive summary of the history of the Nyaya philosophy in India, there is not any good book at present

98 *op. cit* from the chapter on 'Religion' in "Darwin's Life and Letters" in 3 vols., edited by his son, Francis Darwin.

99 Pioneers of Evolution, From Thales to Huxlay, by Edward Clodd, pp. 160 *et. seq.*

99 Vide Tawney's metrical translation of Bhartrihari's Catakas, Introduction.

100 The mistake is certainly imported from Garbe's Handbook on Yoga and Sankhya" in the Encyclopædia of Indo-Aryan Research series.

101 Patanjali. Yoga Sutras III. 34 'हृदये चित्तसंवित्.'

102 Pantanjali's Yoga Sutras with Bhojaraja's Commentary *Biblioth. Indic. Series.* Translation by R. L. Mitra, III. 9, and IV, 72.

103 He is also known as Pakshilaswamin.

to which the student might refer with advantage. But what Max Muller gives in his present book, coupled with that given by Mahadeo Rajaram Bodas in his introduction and preface to Athalye's edition of Annambhattas Tarka Sangraha must be sufficient to anybody who seeks general information on the Nyaya. However to supply the deficiency of the book I shall here give a short account of the salient points of the history of Nyaya. After the Buddhist Dignaga brought out a Scholia, explaining Gotama's Sutras, in Buddhist fashion, came into existence the starting point wherefrom diversity arose the place of what was previously unity. A whole world of schools was fashioned from time to time, two agreeing with each other, giving rise to an amount of polemic dialectics that is almost inconceivable. The whole movement eventually culminated in the "Nadiya School," in which the primary aim of the Nyaya as a philosophy searching after the Infinite in Nature and joining Man to It was lost sight of, but Logic as a science began to be developed. Gangesopadhyaya, the author of Chintamani, and Gadadhara, the author of "Gadadhari" which is sometimes looked upon as a sort of scholia on Chintamani, were the two leading men of the Nadiya School. The amount of commentaries, scholia, and dissertations, dealing with subjects dealt with in the Chintamani, we can measure only by cart-loads, making the literature on Indian Logic something very bewildering, and not possible for even a man of unremitting application to master them in his life-time. In the early Nyaya, Udyotakara commented on Vatsyayana in his work the Nyaya-Vartika, and a Scholia on the latter work the Nyaya-Vartika-Tatparya-Tika, was written by Vachaspati Misra, the well-known Vedantin commentator on Sankara's Brahma Sutras. Udayana who lived about the 12th century A. D., wrote a gloss on Vachaspati's work called Parisuddhi." Udayana and Vachaspathi, and even Gangesa Upadhyaya were attacked by Sreeharsha in his work called Khandanakhandakadya which is usually set down later than the 14th Century A.D. Khandanoddhara is the work written by one Vachaspati who lived about the 16th Century and in which attacks were directed against Sreeharsha's views. It may be remarked that Gangeeopadhyaya the man that gave to the logical portion of the Nyaya extremely prominent place, and his work is truly neither Nyaya in the old sense nor any other philosophy. The book written by him namely Chintamani is an independent work, which is not indebted to any previous work for the plan or conception, and what it seeks to do is to divest the Nyaya philosophy, of its religious element and to develop and perfect the logic which always preponderated in the Nyaya more than in any other philosophy, because it went to the Infinite by pure reason, as resting on *Pratyaksha*, *Anumana*, *Upamana* and *Sabda*, and which was present though in a less degree in other philosophies, as for instance in the Sankhya and the Mimamsa. In Chintamani, the syllogism as such is perfected to a degree unknown anywhere else and as a consequence, logic reached a finish and exhaustiveness that cannot but vent itself in hair-splitting sophistry dialectic egg-dancing and ingenious argumentative feats. Annambhatta, and long previous to him. Sankara Misra (who was anterior even to Gangesopadhyaya) had begun the independent work of welding the Nyaya and the Vaiseshika, and making of the mixture an independent system,[104] retaining the Sapthapadarthas and the atomic theory of the Vaiseshikas, appropriating the logic of the Nyaya wholesale, and rejecting the rest from both of these. I was obliged to speak so much about these developments of the Nyaya, since what Max Muller gives about these is next to meagre, and as a historian of philosophy, he speaks more about the ancient Gotama-Sutras.

On P. 483, M. N. Dvivedi is mentioned by mistake as the editor and translator of the Yogasarasangraha, instead Ganganath Jha. The Nihsreyasa is, according to Gotama, the *Summum Bonum*, the *Non Plus Ultra* of blessedness, and this can be realised as taught by him through knowledge of the sixteen great topics of the Nyaya Philosophy. No doubt logic plays a great part also in Jaimini's philosophy, though, it is only in the Nyaya and especially its later developments that logic began to be cultivated almost as an independent branch of thought. The Buddhists took immense interest in the Nyaya philosophy, and the many recensions we have in it are due to the first impule given to it at independent exposition by Dignaga, Dharmakirthi and others. And the hot controversy that ensued between the Buddhistic and the Brahminic branch of the Nyaya gave rise to an immense number of dialectic publications from both sides, in the centuries following the Renaissance period of Sanskrit Literature. Gotama's Sixteen Padarthas were rejected by the later Naiyayikas, excepting Pramana and Prameya, and we can easily see that Vitanda, *Jalpa*, *Khala* and the like deserve a place as topics in schools, that were given to perfecting Logic as a science, as a branch of thought. After dealing with the Nyaya according to Gotama, in order to give us a good glimpse into the attitude of later men as Madhavacharya and others towards the Nyaya as a system of philosophy, Max Muller takes the account of the Nyaya from Madhava and discusses it. We must not lose sight of the fact that as the Nyaya degenerated into logic fro being a philosophy, later men who were commentators and staunch friends of the Nyaya betook to it only as a piece of dialectic exercise, having their faith elsewhere in any one of the two prominent systems of philosophy, the Sankhya and the Vedanta, as a whetstone to sharpen their wits and a peg to hang their culture, learning,

[104] Of the same school are Bhashuparich chheda with its Commentary Muktavali (of which the Tarkasangraha is an abstract), Sivaditya's Saptapadarthi, Tarkakaumudi, Tarkamrita etc. The school may be said to have restored the Nyaya in a sense after the shock it sustained at the hands of the Nadia School.

and word-display on. People of Vachaspatiki Misra's manner who was a Vedantin by creed and culture, well represent this division. But of course if of the higher philosophic points that may lie smothered under a heap of controversial disquisition were to be attacked by the Buddhists and others, these people who were the commentators, whatever their own views might have been in philosophy or religion, used to defend the Nyaya against the opponents, for the sole sake of its being a Hindu system. It is also useful to remember that the later Nyaya principles were much useful to men of any system of philosophy in later times, as a strict training and a powerful instrument in attacking each other, just in these days a good logician of any following converts us to his creed by the strength of his controversial vigour. The points of resemblance between the Nyaya and the Vaisehika, their relations to each other are admirably handled in this chapter. Indian and Greek Logic are contrasted and their points of similarity well emphasised. In p. 500 Comparison or Anumana is the heading of a paragraph which ought to be corrected into Comparison or Upamana" Such mistakes show that Gough whom Max Muller feels bound to thank so much, has done his work very conscientiously, and well testify to Gough's unsparing troubles to run over the proofs. The transformation of sensations into percepts and of percepts into concepts, falling naturally to the function of Manas, have not been fully realised by Indian philosophers, though with the European nations they have assumed larger proportions in importance. Max Muller is of opinion that the Greek and the Indian logic must each be supposed to be autochthonic till better information about the inter-relations of the two countries in the beginnings of the historic period could be had, though the members of a sythogism are curiously enough found both in Aristotle and Gotama. He defends the Nyaya against the accusations brought against it by Ritter in his "History of Philosophy. If the philosophical portion were to be properly sifted and then looked at if the Indian principles of classification in bringing about the Sixteen Topics which on account of the wrong translation of some people Ritter took to be tables of categories were well analysed, and if the conception of philosophy from the Hindu point of view were well understood, then the Nyaya would have struck Ritter as good a system as any European system of philosophy. In the later or modern Nyaya, Pramana, receives the best attention. Max Muller strives a good deal, after telling us what all the Indian schools of philosophy thought of Sphota, to equate it, in significance, conception, and evolution of meaning, to the Greek Logos, and he is most likely right. But the similar growths in the two countries were only autochthonic. There is fault of syntax and confusion of idea in the sentence (p. 524), "The opinion that sound exists always and eternally, and is only made manifest by each speaker, which is held by the Mimansakas, is rejected by Kanâda, sounds and words being accepted as momentary manifestations only of Eternal Sound". In connection with the meaning of Sphota and with the value of sound as the essence of language, or rather that thoughts cannot exist without words, (an old theory with Max Muller.) Panini who is introduced to us as a philosopher with a cult of his own in Madhava's Sarva Darsanasangraha,[105] is made to bear witness to the validity of the view of Max Muller. Every system of philosophy, nay, all our Hindu scriptures are searched for what they have to say on Sphota, till Max Muller gloriously comes out with the view that the Human Mind, according to himself and Indian philosophy has its true existence, home and life in the Divine Mind, an idea that is little more than hinted the Neo-Platphilosophy.

In the last chapter the Vaiseshika philosophy is brought in and the dates of its Sutras are discussed in entirety. Max Muller takes up the work of Haribhadra षड्दर्शन समुच्चयसूत्रं who was Brahmin convert to Jainism and died 528 A. D. From the treatment the Vaiseshika receives his work, from the researches of Prof. Leumann in Jaina literature, and from the dates derived from Tibetan sources, brought to light by the Journal of the Buddhist Text Society, the Vaiseshika Sutras are set down in the first century A.D. The tenets of the Vaiseshika as given in the Vaiseshika Sutras and their later recension as given to us in Annambhatta's book are described. The chief commentator of the Vaiseshika Sutras, Pracastapada, does not so much as even receive a mention in the book. According to our Professor, the Greek atomic theory as expounded by Empedocles and others have nothing to do with the Indian system. Kanada's atoms are supposed never to assume visible demensions till there a combination of three double atoms, neither the single nor the double atoms being supposed to be visible by themselves. This is not the view taken by any of the Epicurean Philosophers. Therefore the conception is quite peculiar to Kanada and it distinguishes him from the Greeks as being thoroughly independent in speculation. The last category of the Vaiseshika philosophy, Samavâya (Inhesion or Inseperability) is peculiar to the Indian soil. The relationship and interdependence and inseperability between two halves and a whole, for instance, though known to European philosophies did not receive a name of its own. This is another of the proofs that our logic is of independent origin, and worked out by our ancient thinkers in times lost to memory. At the end, the whole of the Six Systems are summed up, with the object of tracing the common fountain from which all the rivers have taken their rise. They have all sprung from the same soil

[105] Cowell and Gough. Sarva. Darsana Sangraha, *Translation*, Trubner's Oriental Series pp. 203. et. seq.

though cultivated by different hands. Vignana Bhikshu is quoted largely to bear out the Professor's view. To illustrate with what regard or contempt, each system of thought was considered at particular periods of Indian philosophic activity or intellectual life, opinions from the Bhagavat Gita, the Mahabharata down to the Padmapurana are quoted by Vignana Bhikshu. And to him behind all the manifold diversity of cults of Indian Philosophy, there is the same attempt to find the Divine Mystery that pervades the visible universe. They represent various stages reached by different phases of thought in their endeavours to unravel the mystery of the apparent disparity of the Universe, and to unite the inner Man with the outer God.

Whatever may be thought of the study of Indian Philosophy as a piece of intellectual training, there is no doubt, that to the seriously thinking student, it opens out vistas that transcend the reach of his vision, and gives him glimpses of the majestic Enigma of this Cosmic Scheme, setting him thirsting for the real Light. It is doubtful if the philosophers of any other nation in the world went the length of seeing in the splendour of the Inner Self the blinding glory of the pulsating Spirit of Nature. And it is this solemn eloquence that is implied in the silence, or the dim reservation, of our philosophers, when they have to touch upon topics appertaining to the Infinite Goal of man and all the passing Panorama of sound and music, of wail and woe, and sometimes of cheer and happiness, that rings in the ears of Max Muller with a thousand tongues, when he exclaims, "To have mounted to such heights, even if we have to descend again frightened and giddy, must have strengthened the muscles of human reason, and will remain in our memory as a sight never to be forgotten, even in the lower spheres in which we have to move in our daily life and amidst our daily duties. Speaking for myself I am bound to say that *I have felt an acquaintance with the general spirit of Indian philosophy as a blessing from my very youth, being strengthened by it against all the antinomies of being and thinking, and nerved in all the encounters with the scepticism and materialism of our own Ephemeral philosophy.*"[106] This is the testimony of a man who has devoted years of patient study to mastering our philosophy, and only a true Vedantin can obtain the comfort and mental quietitude he has derived, as necessaries to brave the fleeting phantoms of this work-a-day world. It is in India alone that Religion and Philosophy have lived in indissoluble unison, the one nerved with the freedom of right-thinking from Philosophy and the other mellowed by the sweetness of spirituality from Religion. Divorce is unknown in India between Philosophy and Religion, and the fatigue of one soft sister never became the strength of the other. To us it has always been taught by our ancient Seers that spiritual realms are not beyond our ken, even when our souls are tabernacled in the flesh, and that glories of the next world can be sensed in this. But up those narrow stairs, and steep galleries which we should tread before sighting our original Home, and breathing the atmosphere that is congenial to our true natures, we should carry with us the lamp of that maxim that has been uttered with stately melody, by one of our own earlist Brahmavadins :—

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वात् [107]

V V RAMANAN.

[106] The italics are of my own introduction.
[107] Pantanjali, Yoga-Sutras, II, 36.

CORRESPONDENCE.

A QUERY.

In Prof. Max Muller's Translation of the Upanishads published in "the Sacred Books of the East," the copy of Mundakòpanishad followed does not seem to have been a complete one. For we miss a translation of the following text or mantra :—

अपि वा यश्चण्डालः शिव इति वाचं वदेत् तेन सह संवदेत्, तेन सह संवसेत्, तेन सह भुञ्जीत।

"Apivá yas chandálas Siva iti vácham vadét téna saha samvadêt, téna saha samvasét, tena saha bhungîta"
which means :—"A chandála though a person is, if he utters the name *Siva*, converse with him, live with him, dine with him."

This text is quoted as from the Mundaka Upanishad by the first great commentator on the Vèdanta Sutras, Nilkhantha Sivácharya, in his commentary on Sutra 16, Pada I of Addhyáya IV. Appaiya Dikshita quotes also this very text in his Sikharinimálà, but at this distance of time it is difficult to determine whether the Dikshita quotes it at first hand from the Upanishad itself or only indirectly from the commentary of Nilkantha Siva Acharya. Whichever it is, it must be conceded that in Appaiya Dikshita's time this mantra must have been well-known as a genuine text of the Upanishad, for else the genuineness of it must have been questioned, especially in an age when religious controversy and philosophical wordfight were the order of the day. Besides, some later works also have been shown to refer to or quote the same text "Apiva etc ;" these, to mention the more important among them, are Bodhàyana Vritti, Nàmakoumudi, Nàmarasayanam, Bhàkti-mimamsa and Hariharabheda-dhikkaram of Bôdhëndra Yadindra.

It is this same text of the Mundakopanishad which the great author of Dràvida Bhâshya also, Sivagnânaswamigal, translates into Tamil:—

"வேணு மொழியைக் கொடிய சண்டாளன் செப்பிடி னதுடனுறை, அவனைக்கலந்து பேசு மவனோடருகிருந் தாலுமென்னுரை, உலையில் கருவிபொருள்." (The incomparable sruti which says:—("If even a wretched chandala utters the name "Siva," live with him, converse with him, abide near and dine with him"). In this it will be seen that the author explicitly speaks of it as a mantra of the sruti. The sense of this text is also embodied in the following stanza of Appar Swamigal's Devaram:—

"ஆரிக்கத்திற்றழலும் புலையேறுங் கைகவர்சடை க்காத்தாற் சுற்பாரி லடிக்கடியரம் வலைக்குங் கடவு ளாரே"

When thus we find so many references to this mantra in various Sanskrit and Tamil writers, it seems strange that none of the copies of the Mundaka Upanishad collated by Prof. Max Muller contained this mantra. It is a significant fact, however, that Sankaracharya in his Bhashya or commentary on the Upanishads, has omitted this mantra. And might this omission have been primarily due to the Acharya's inability to explain this mantra in accordance with his Mayâvâda System.

SENTINATHA AIYER.

ON URNS IN ANCIENT SOUTH INDIA.

We have great pleasure in publishing the following, regarding the use of urns among the Tamils in ancient times, from Mr. C. Brito, an eminent Tamil Scholar of Ceylon:—

Sir,

I had occasion to look into Dr. Caldwell's "Grammar of the Dravidian Languages" for something that I wanted, and I accidentally came upon the statement (p.594, 2 Ed.) that there is no tradition in the Tamil literature as to the race which used the burial urns found in different parts of the Dekkan. I give below the translation of two stanzas from the collection known as the Pura-nâ-nûru. They prove that it was the Tamils who used these urns. Both stanzas are lamentations put, by the poets who composed them, into the months of the widows of the illustrious dead whom they celebrate.

Stanza 223. "Pot-making Chief, pot-making chief, pot-making chief, of the extensive old city from whose kiln, the thick rolling smoke, in colour resembling condensed darkness, covers the broad sky. You must be pitied. You have a difficult work

The great Valavan, (owner) of the elephant of the waving flag, scion of the race of the Chempiar, who spread his army to the limits of the Earth, who was deservedly praised by poets, whose greetness shone far and wide, like the spreading rays of the rising sun, has gone to the world of the gods; if you desire to make the capacious urn for such a man, is it any way possible for you to make it, (using) the Earth for your wheel and the Mahâmeru for clay?"

Stanza 256. Pot-making chief, pot-making chief, pot-making chief, of the extensive old city of this extensive wide world, kindly make a sepulchral urn so that it may be broad (enough) for me also, who have come with him through many desert places, like a little white lizard perched on a spok of the axled wheel." The original for "sepulchral urn" is சமத்தாழி. The commentator renders it as முதுமக்கட்டாழி, which is very much like the முதுமுத்தாழி, by which the Doctor says he has heard the urn described.

This urn or jar is also found in stanzas 238 and 364. The first begins thus:—

"He is gone to the ground where revel, as they like, the eagle perched on the convex surface of the covered beautiful urn, (the bird) *pohuval*, the fearless hard-beaked crow and the owl, in the company of assembled devils &c."

[சுடு which I have translated ground is both சுடுகாடு and இடுகாடு *i. e.*, burning ground and burying ground]

Stanza 364 ends thus: "On the day he reached the ground containing the urns" *i. e.*, he was buried or burnt.

I must confess, I do not remember reading anything about the burial urns, except in the instances given above.

I trust others will be able to furnish more information on this interesting subject.

NEGOMBO, CEYLON. C. BRITO.

AUGUST AND SEPTEMBER.

NOTES AND COMMENTS.

We extract the following from Professor Bullock's article on the intercourse in the past between China and foreign countries.

"The Buddhist religion was the great link between India and China. It has nowhere been recorded how the Chinese first came to hear of this creed. But it is known that in the year of our Lord 65 the then Emperor sent an express mission to India, and that two years later the ambassadors returned, bringing with them priests to teach

the new faith. For ten centuries after that time, we are told missionaries from India were constantly coming both by the overland route and by the way of the sea. At the same time not a few pilgrims from China made the difficult journey to India; and some of them have left accounts of their travels, giving interesting and valuable information concerning the countries which they visited. Buddhism in China had its alternations of fair weather and foul. After its first acceptance, there came a period of persecution, when its books were destroyed, its temples burnt to the ground, its priests relentlessly hunted down and slain. Then, again, Emperors and Empresses arose, who showered every favor on the ministers of the the cult. Later the feeling of both statesmen and people lapsed into one of utter indifference; and so it has been now for many centuries. There is a curious tale told—a true one—which shows how great at one period were the power and the boldness of the priests. A certain Emperor, grown old and weary of affairs of state, gave over the reins of power. There came a time of national difficulty, and the retired Sovereign was called forth by the popular voice to assume the direction of the government once more. But the priests intervened: the erst monarch had become one of them: he must pay a heavy fine before he could leave his cell and return to secular pursuits. The priests had their way and the fine was paid.

What has been the effect upon China of the Buddhist religion? A competent authority, who certainly had no prejudice in favour of Buddhism, tells us that its salutary influence on the national life of China cannot anyhow be denied. One freely acknowledges that it must have worked good in early days, when it was a live faith; and as the present is the child of the past, may be the Chinese of to day benefit by what it did of old. But at the present moment the Buddhism of China is a thing of naught. Crowds of people, whether by custom or for amusement, flock to the shrines of certain days do their obeisances, burn their incense, make a tiny pecuniary offering and go home again; but the effect on their thoughts, on their actions, for all one can see, is nothing. The opinion of the educated Chinese themselves is that Buddhism in its early days was good, and its teaching beneficial, but that it has long become merely a machine by which crafty priests cheat and defraud the people."

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As will appear from the extracts given in the Review of Professer Max Muller's latest work appearing elsewhere, we are glad to find that the veteran Professer speaks appreciatingly of our humble work and of the great great importence of South Indian Philosophy and Literature. The Professor says. "The longer I have studied the various systems, the more have I become impressed with the view taken by Vignana Bikshu and others, that there is behind the variety of the six systems, a common fund of what may be called National or Popular philosophy a large Manasa lake of philosophical thought and language, far away in the distant North and in the distant Past from which each thinker was allowed to draw for his own purposes." We have now and then indicated what this old philosophy was and which is connected with the present national and popular philosophy, snd we will have occasions to explain at greater lengh on this subject in the near future. Our other remarks we reserve to the next issue.

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The Abkari.

The July number of the Abkari is a very interesting one. It contains the report-98-99 of the "Anglo Indian Temperence Association" as also the report of the annual meeting held on the 15th of June. We are glad to note that the work of the Association has been very useful and highly successful. Regarding the Temperance work in the Madras Presidency Mr. Grubb found a good deal of slackness among many of our societies; and that no suitable Indian had been found to act as a lecturer for this Presidency. We are glad to note, however, that Divan Bahadur Rakunatha Raw has promised to resume work ere long, and that the veteran temperance preacher Rev. Thomas Evans is again returning to our country. As one of the articles of our faith is strict abstinence, we hope, that our Saiva Samajas and Siddhanta Sabhas will find no difficulty in getting themselves affiliated as branches to the "Anglo Indian Temperance Association." At any rate they should keep themselves in active touch with the secretary, Mr. Frederic Webb, offices 33 North side Clapham Common, London S. W. The Magazine contains two full page illustrations and several other portraits of eminent temperance workers. We cull elsewhere from one or two interesting bits in the same number.

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A Tamil Daily-Swadesamitran.

We are glad to note that, for the first time in the History of the Tamil country, we have a daily Tamil newspaper, "Suthesa-Mitran." Thanks to the energy and enterprise of Mr. G. Subramania Iyer B. A., who has converted it into a daily. We wish our contemporary a long life and an useful and successful career.

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The Tamil Upanishadartha Deepika

We are also glad to find that the editor of the "Upanishad Artha Deepika" has adopted our suggestion to print the text in Grantha characters also. The work is being turned out very neatly and at very great trouble and labour, and we hope the Monthly will have a wider circulation among the Tamil people.

"Inspiration, Intuition, Ecstacy

We owe our sincerest apologies to Pandit A. Govindacharyar for not having noticed his pamphlets and books earlier. In his pamphlets on Inspiration, Intuition and Ecstasy, Mr. Charyar has given us the benefit of his vast reading of the philosophic literature of both the past and the present, of both of India and Europe. His first lecture he reviews the thought of Europe from the days of the earliest Greek Philosophers down to the time of the immortal poet Tennyson. Of course this review is more concerned with the question of innate ideas and the ultimate basis of knowledge. In Part II we have a learned discussion of the several phases of Indian philosophy with special reference to the Yoga and Bakhti Mârgas. In Part III we have the author's impressions of the best of the teachings of Theosophy, together with the struggles and difficulties which he had to go through in the pursuit of knowledge and truth. These pamphlets bear every mark of earnestness, sincerity and truth, and we recommend them for the perusal of every earnest student of religion. Mr. Govinda Charyar's Gita deserves a very long notice and we defer the task for a future number.

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The Nityanusandhana Series in Tamil and English.

We were agreably surprised when we received the first three parts of the Nityanusandhanam Series containing the text and translation in English with valuable notes and comments of some of the famous hymns of the Tamil Alwars. For, this was what we were heartily wishing should be done so as to bring home to the Tamil students and others as to what treasures of philosophic and religious thought was available to us in our own mother tongue. The first part is devoted to Tiruppállándu of Periyálwar. The second part contains the text and translation and very useful introduction of Tondaradippodi Alvar's Turuppalli Yeluchchi. The third part contains the famous hymn sung by the saintess of the Vaishnavas, Sri Andal, and it contains very valuable introduction of nearly 6 pages which any body who wishes to have a good idea of the Vaishnava philosophy must surely go through. The principal tenets of this school are illustrated from passages from Tiruppâvai and also corresponding passages from the Upanishads. The subject of the *Thiripatharta* is also fully illustrated from passages from the Upainshads; and it will be noticed what great agreement there is between our Siddhanta and the Visishtadvaita. The subject is so well treated that you would even excuse the trick of the author in introducing the word Narayana between brackets in almost every passage cited from the Upanishads, even though the word never even once occurs in most of these Upanishads. The learned editor is Mr. M. B. Srinivasa Iyengar M. A. Translator, Educational Department Mysore, and the books are prettily got up and printed in the Kalaratnakaram Press, Madras.

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A Saiva Siddhanta Catechism in Tamil.

We ought to thank our brother Thirugnana-Sambandaswami Pillai, secretary of the Saiva Siddhanta Sabha of Trichinopoly for a copy of his interesting and learned Catechism of theSaivaSiddhanta religion and philosophy. The book is divided into twelve chapters, discussing variously the nature of the world, of Chit, of the books held as authorities by the Saiva schools, of the nature of Pathi, His Sakti, His Sons, of the nature of Pasu and Mukti and an account of the great teachers of this school, and of the places and waters held sacred by the Saivas. The book is embellished with several fine wood cuts of the gods and of the pagodas and Acharyas. The book is a very learned one and ought to be in the hands of every Tamil student of the Saiva Siddhanta. The priniting and get up is creditable to the Madras Mattuvar Kulalambal Press. The book is priced cheap being only 8 annas.

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We thank the learned Editor of the Madras Mail for the following kind review of our July number which appeared in the issue of 30th August 1899.

"The July number of the *Siddhanta Deepika*, or the Light of Truth, an Anglo-Tamil monthly magazine, contains some very interesting contributions. Mr. A Mahadeva Sastri gives another instalment of his learned translation of the Vedanta Sutras with Srikantha Bhashya, and Mr. J. M. Nallasami Pillai has begun the translation of Sivagnana Siddhiar of Arul Nanthi Siva Chariar; which is a Tamil work devoted to a discussion of the different systems of Indian Philosophy. Mr. R. Shanmuga Moodelliar continues his translation of Thayumanavar's poems, which are, so to speak, the Tamilian's Hymn book. The leading article in the magazine is a review of a book on "The Age of Manicka Vachakar," the great South Indian Brahmin saint who is said to have lived about the second century after Christ. Pundit D. Savariroyan also discourses on Tamil Philology."

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.,

Commenced on the Queen's Commemoration Day, 1897.

VOL. III. | **MADRAS, OCTOBER 1899.** | **No. 5.**

TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*To be continued from page 29.*)

It is neither the air nor the activity, because of its separate mention. (II. iv. 8.)

This vitality with its fivefold function is not the air; nor is it the general function of the sense-organs, as it is separately mentioned in the Sruti

"Hence is prâna born, manas and all sense-organs, àkâs'a, air, light, waters, the earth which maintains the whole universe."*

Wherefore prâna is quite distinct from the air and from the function of the senses.

Though distinct from the air, still it does not constitute a distinct element of matter by itself, as the Sûtrakâra says:

Like the eye etc., indeed, because of its being mentioned along with them, and so on. (II. iv 9).

Though distinct from the air, it is not a distinct element of matter like fire etc. On the other hand, the air itself, acquires the power of keeping up the body, because it is rooted in the Parames'vara, as the following passages shew:

"Himself the supporter, being supported by Parames'vara he supports, the one Deva who dwells in many a form."

"Thou art one, having entered many."*

"Thou art the knot of the vitalities, O Rudra. Enter not as destroyer."†

Mereover, prâna is the jîva's instrument like the eye and other organs, inasmuch as in the dialogues among prânas or vital organs, prána or the vital breath is mentioned along with the eye, etc, as subserving the jîva's purposes in the same way as the sense-organs do, as being the chief of them all, and so on.

And there can be no objection on the ground of its inactivity. According'y, indeed, the s'ruti says there is no objection. (II. iv. 10).

No objection can be raised against the foregoing on the ground that prâna does no service to jîva. For, the s'ru'i itself declares that the vital breath is the cause of the body and the sense-organs not being

* Mundaka-Up. 2-1-3.

* Taitt. Aranyaka 3-14.

† Mahânârâyana-Upanishad. 35.

unloosed. When Prajàpati said (in the dialogue among prânas) "Whosoever departing, this body looks very wretched, he is the chief among you,"* the sense-organs such as speech departed one by one at a time; but, on each occasion, the body and the other sense-organs did remain in their places. When, however, prâna or vital body left the body, the body and the sense-organs are said to have been unloosed.

It is declared to be of fivefold function, like manas. (II. iv. 11.)

The one prâna or vital breath is designated differently as prâna or upward breath, as apâna or downward breath, and so on, after its own five different functions, just as the one manas is spoken of as desire (kâma) etc. Wherefore, it has to be concluded that the one prâna, which is distinct both from the element of matter called air and from the function of the sense-organs, subserves jîva's purposes.

Adhikarana. 5.

And it is minute. (II. iv. 12).

A doubt arises as to whether this prâna in its fivefold function is minute like the senses, or all-pervading.

(*Pûrvapaksha*) :—It is not minute. Prâna is all-pervading, being the support of all, as the s'ruti says:

"He is equal to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, nay equal to this universe."†

"In prâna all is established."‡

"All this, verily, is enveloped by prâna."

(*Siddhânta*) :—As against the foregoing view, we hold as follows: The vital air is minute, because of its passage declared in the S'ruti "Prâna departing."§ The prâna of the plane of cosmic intelligences, known as the Hiranyagarbha,—the prâna in the aggregate.—is all-pervading while the prâna of the individual organism is not. Thus there is no self-contradiction. Wherefore, minute is the prâna in its fivefold function.

Adhikarana 6.

The dominion over the eye, etc., is verily dependent on Parames'vara, because of its being so declared; as also of the living soul, on account of the word. (II. iv. 13.)

The s'ruti declares that the sun, etc., are the lords of sight etc., in the following words:

"The sun became sight and entered the eyes."‖

Jîva, too, is said to be the lord of the eye, etc., with the object of perceiving colour etc, in the following words:

"Thus does that soul take these various senses and moves about, according to his pleasure, within his own body."*

Now a doubt arises as to whether the lordship of the sun etc., as well as of jîva, over the sense-organs is dependent on Parames'vara, or quite independent.

(*Pûrvapaksha*) :—In the passages such as "The sun became sight and entered the eyes," the sun etc. are said to be independent, and their dominion is therefore not dependent on Parames'vara.

(*Siddhânta*) :—The dominion of the sun etc., over the sense-organs etc., is dependent on Parames'vara. Why? For, the s'ruti declares as follows:

"Who, dwelling within, controls the sun.*

"Who, dwelling within, controls the A'tman;"* and all activities proceed from the will of Parames'vara. Wherefore, the dominion of Jîva and of the sun etc., over sense-organs etc., is quite dependent on Parames'vara.

And because of its eternality. (II iv. 14.)

Parames'vara's control over everything is eternal. For this reason also is their dominion quite dependent on Parames'vara's will.

Adhikarana 7.

They are the senses, because of the designation being applied to other than the chief. (II. iv. 15.)

Now, a doubt arises as to whether speech and other sense-organs mentioned before are distinct from the functions of prâna or not.

(*Pûrvapaksha*) :—They are the functions of the chief prâna or vital breath, because of their being declared to be forms of prâna in the words "of him alone did all become the form;"† and because, at death when speech etc., are quiescent, it is generally held that life is gone. Wherefore the senses are not distinct from prâna or vital breath.

(*Siddhânta*) :—As against the foregoing we hold as follows: The senses are distinct from the chief prâna or vital breath; for, in the words "the senses, ten and one,"‡ it is sight and others that are designated as the senses, thus shewing that those vital activities (prânas) which are distinct from the chief prâna are the senses.

Because of their separate mention and of a distinction in their nature. (II.-iv.-16.)

"Hence is born prâna, manas and all senses:"§ in these words the s'ruti speaks of the birth of prâna and

* Chhâ. Up. 5-1-7.
† Bri. Up. 3-3-22.
‡ Pra. Up. 2-6.
§ Bri. Up. 6-4-2.
‖ Aita-Up. 1-2-3.

* Bri. Up. 4-1-18.
† Bri. Up. 3-5-21.
‡ Bha. Gîtâ. 13-5.
§ Mundaka. Up. 2-1-3.

the senses separately. We also see a distinction in their nature, which consists in the functions of prâna not ceasing during the quiescence of the senses. Wherefore, too, the senses are distinct from the functions of prâna.

Adhikarana 8.

Creation of names and forms verily belongs to Him who triples, because it is so taught. (II. iv. 17.)

In a former section, it has been said that the A'kas'a and other elements of matter with their presiding deities such as Sadas'iva, are born of Parames'vara. A doubt arises as to whether, when they thus born, the subsequent creation of names and forms of Devas etc, proceeds from Him alone, the First Cause, or from some one else.

(*Pûrvapaksha*):—From the passage That light willed, may I be born as many, and It created waters," we learn that Rudra, the Intelligence identifying Himself with light, creates waters and casts therein His own seed that in them arises Vishnu endued with *sattva* Vishnu is called Narâyana because the principle of matter which is born of Rudra is His abode, as the s'ruti says "Waters are born of Nara, and Nara is Rudra." Nârâyana, the Intelligence identifying himself with the water, creates earth spoken of as food in the s'ruti "The waters willed and they created food."* There, in the egg made up of the earth-principle, arises Hiranyagarbha. Accordingly the s'ruti says: "The Golden Egg in the midst of the ocean was first born of Rudra's seed. Therein Vishnu was born as Brahmâ, with his wisdom manifest"

Manu says:

"He created the waters alone first and placed his seed in them. That seed became a golden egg, in brilliancy equal to the sun in that egg he himself was born as brahmâ, the progenitor of the whole world. The waters are called Nara; as they were his first residence (ayana), he then is named Nârâyana. Nârâyana transcends Avyakta; from Avyakta is the birth of the egg; within the egg are these worlds, as well as the earth with its seven islands."†

Purâna, too, says,

"The form of the Deva called Rudra becomes a tangible body. By Him identifying Himself with the body was the seed cast in water. That seed became an egg, in brilliancy equal to the sun. Vishnu entered into it directly, by My great power, indeed. Again, by My command, he obtained the designation of Nârâyana. In this connection they quote the following verse regarding Nârâyana: 'Water, it should be known, is the subtle essence, and water is called Nâra as born of Nara. Thence came Brahmâ. Nara is declared to be S'iva Himself. Nâra is said to be His residence and therefore He is called Nârâyana. Brahmâ also, O best of men, entered the body of odour.

Thus, in accordance with the s'ruti "by Veda Prajâpati developed the forms, manifested and unmanifested,"* either the Hiranyagarbha dwelling within the egg must have created the names and forms of Devas etc., dwelling within the egg, or their creator may be Nârâyana, as declared in the s'ruti, "the egg was born of waters and of the essence of earth;"† but the Parames'vara who is beyond the Brahmânda cannot be their creator.

(*Siddhânta*):—The order of creation explained above is not sound. On the other hand, it is Brahman, designated the Existent, that is the cause of the five elements of matter, as the following passage shews:

> The Existent alone, my dear, this at first was, one alone without a second... It willed, may I become many, and created light."‡

It was already shewn that light was not the first thing created. Accordingly, Brahman assuming the form of elements from A'kâsa down to earth under the designations of Sadâsiva and so on, every preceding element is the cause of that which immediately succeeds it, as may be learned from the s'ruti "It willed. the light willed.. .....the water willed

From the passage "I shall enter these three elements in the form of this Jiva and differentiate name and form; I shall make each one of them threefold,"§ we learn that it is Parames'vara Himself—who triples the elements—that, assuming the form of the air etc., enters the three elements of light, water and earth through the jîvas, *viz.* Brahmâ, Vishnu, and Rudra, and creates name and form. Therefore it is reasonable to hold that He alone, who triples the elements and who ensouls the Four-faced Brahmâ and others, creates all names and forms. The tripling of elements is not possible for the four-faced Brahmâ alone, inasmuch as the Egg is born of the tripled elements of light, water and earth. After this comes the

* Chhâ. Up. 6-2-3.
† Op. Cit 1-8...11.

* Taitt-Bra. 2-6-2.
† Taitt. A'ranyaka. 3-13.
‡ Chhâ. Up. 6-2.
§ Chhâ. Up. 6-3.

four-faced Brahmâ's creation, as said in the following s'ruti :

"The golden egg in the midst of the ocean was first born of Rudra's seed. There Vishnu was born as Brahmâ, with wisdom manifest."

(*Objection*:)—It is possible that the four-faced Brahmâ himself is the author of the tripling of elements. The process of tripling that takes place among jîvas created by the four-faced Brahmâ subsequent to the creation of the egg is taught in the s'ruti as follows

"Do thou, my dear, learn from me how indeed these three elements, entering the creatures, become each threefold. The food eaten is resolved into three. The grossest ingredient of it becomes the dung, the middling one becomes flesh, the subtlest becomes manas."*

(*Answer*): The Sûtrakâra refutes the objection as follows :

Flesh etc., is earthen; and as to the other two, according to the word. (II. iv. 18)

In the passage "the food eaten is resolved into three," something other than the tripling process previously declared,—namely, the process of transformation that takes place in the food etc., eaten by persons dwelling in the egg—has been described; but not the tripling process. Otherwise, flesh and manas, being subtler than the dung, would have been respectively composed of water and light. So that, the commencement of the tripling process of the earth alone as started in the words "The food eaten is resolved into three," would be inconsistent with the declaration that manas is made up of earth as stated in the passage "made up of food, verily, is manas, my dear." Similarly the threefold division of the other two, viz., water and light, would involve a contradiction. Therefore the sûtrakâra says, "Flesh etc., are earthen; and as to the other two, according to the word." Like the dung, flesh and manas also are earthen; so, like the urine, blood and vitality are watery; and so too, like the bone, marrow and speech are made up of light.

(*Objection*):—If the elments have been tripled already, then everything must be made up of the three elements. How then, can we speak of food (earth), water, light?

(*Answer*) The sûtrakâra says :

* Chhân. Up. 6-4-7.

Owing to preponderance, verily, are they spoken of as such. (II. iv. 19).

Owing to the preponderance of food (i.e. earth) we speak of a thing as food (earth). Wherefore it is quite reasonable to maintain that Parames'vara who triples the elements also creates all names and forms, by ensouling the four-faced Brâhmâ etc.

End of the Fourth P'âda in the Second Adhyâ'ya.

THIRD ADHYÂ'YA

FIRST P'ADA.

Adhikarana I.

In attaining to another (body), (the jîva) runs embraced (by subtle elemsnts), as the question and the answer shew. (III. i. 1.)

In the second adhyâya have been answered all objections against the theory which was established in the first adhyâya as the one taught by the Upanishads in one voice, the theory, namely, that Brahman is the cause of the universe. To go into further details: in the first pâda of the second Adhyâya, all objections brought against the theory on the strength of the Sânkhya and other modes of reasoning were answered; in the second pâda was shewn how the doctrine that the Pradhâna was the cause, and other such doctrines were opposed to reasoning; in the third pâda, it was first shewn how the passages speaking of the creation of elements of matter are not contradictory, and then jîva was defined as eternal, and so on; in the fourth, after describing the nature of prâna or vital breath as well as senses and declaring that they were all born of Brahman, it was shewn how the names and forms of all things were differentiated. Now, the first pâda of the third adhyâya will treat of the departure and the return of the eternal jîva; the second pada will treat of the essential nature of I'svara, after first explaining the Jîva's avasthâs or states of consciousness; the third will shew how we are to gather together the various details of the prescribed modes of worshipping the I'svara as given in different places in the Veda; and the fourth pâda will treat of the duties of the âsramas or religious orders, and so on.

Now in the first adhikarana of the first pâda, a doubt arises as to whether the jîva, in going to and returning from the other world, does or does not carry with him the subtle elements of matter wherewith to create another body.

A. Maha'deva Sastry, B. A.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

SUPAKSHAM.—SUTRA I.

Adikarana.—2.

(*Continued from page* 55).

51. They know not that His possessing various and inconsistent Forms prove that He is not of this world; they know not that all these Forms are manifestations of His Grace. And that His Act of Samhara (destruction) is an act whereby He destroys Sin.

NOTE.—The great Poet Kalidasa brings out the meaning of the first three lines as follows, in his *Kumara Sambhava*

"No selfish want ever prompts a deed of mine;
Do not the forms—eight, varied forms—I wear
The truth of this to all the world declare."

And he observes in another place

"The gods, like clouds are fierce and gentle too
Now hurl the bolt, now drop sweet heavenly dew.
In summer heat the streamlet dies away,
Beneath the fury of the God of day
Then in due season comes the pleasant rain,
And all is fresh and fair and full again."

Long before the gifted gift, Lord Krishna had brought out the self-same contradictory character of the Supreme Being in the following passage:

"Large-armed Yudhishtra, understand from me the greatness of the glorious, multiform, many-named Rudra. They call Mahadeva Agni, Sthanu, Maheswara, One-eyed, Tryambaka, the universal-formed, and Siva. Brahmins versed in the Veda know two bodies of this God, *one awful, one auspicious*; and these two bodies again have many forms. The dire and awful body is fire, lightning, the sun. The auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire, and the moon is called the (other) half. The one, which is his auspicious body, practises chastity; while the other, which is his most dreadful body, destroys the world. From his being lord (Iswara) and great (Mahat), he is called Meheswara. Since he consumes, since he is fiery, fierce, an eater of flesh, blood and marrow,—he is called Rudra. As he is the greatest of the gods, as his domain is wide, and as he preserves the vast universe,—he is called Mahadeva. From his smoky colour, he is called Dhurjati. Since he constantly prospers all men in all their acts, seeking their welfare (siva), he is therefore called Siva" etc, etc.

European scholars have puzzled and bewildered themselves over this character of Rudra,* and they have sought to explain it on various hypotheses. Some have thought that the conception of the God was borrowed by the Aryans from the aborigines and savages of Southern India, who they say copied it from the Hamitic tribe of the Jews, and some go to say that the addresses to Rudra as gentle and beneficient, are made by way of flattery and not otherwise and that his beneficence consisted more in refraining from doing mischief &c., &c. Some of these views we have met elsewhere, and the following remarks may also be borne in mind. European scholars have themselves noted how the God Rudra, even in the Rig Veda, is now spoken as the god of storms and clouds (Indra) and father of Maruts (winds) and as wind itself, (vayu), and now as fire (Agni) and now as the sun (Surya and Vishnu) and now as the moon (Chandra) and is associated with Soma, as the healer and Supreme Physician. He is spoken as the Destroyer, and the Destroyer of Andhaka (yama) in the Atharva Veda. And these scholars speak of the God Rudra having slowly supplanted all the Vedic deities Agni, Vayu, Mitra, Varuna &c., except Vishnu and yet they forget why it is He is spoken of in these Vedas themselves as the Lord of sacrifices (médapati) and the Lord of all living creatures (Pasupati—Pasu meaning jivas and not cattle) and the ruler (Isana) and God of gods (Mahadeva) and as deriving his power from himself and as self-dependent. None of these epithets are connected with other gods. And as lord of sacrifice and Pasupati, He gets the first portion of the offering, and the hands have to be washed after giving the first portion. Connecting these with the position He holds in the upanishads, Itihasas and the Puranas, as the only one without a second and as the supreme Brahma and consort of Divine knowledge (Uma), the Position of Rudra, as the Supreme Being, identified with all animate

* Dr. Muir collates the passages as follows:

The characters ascribed to Rudra in the hymns of the Rig Veda are most heterogeneous and frequently indefinite. I shall endeavour to gather from different places and to group together those epithets which have most affinity to each other. This God is described as wise, bountiful, and powerful, (i. 43, 1; i. 114, 4), as the strongest and most glorious of beings (ii. 33, 3), as lord (*isana*) of this world, possessed of divine power (ii 33, 9), as unsurpassed in might (*ibid.* 10), as the father of the world, mighty, exalted, undecaying (vi. 49, 10); as cognizant of the doings of men and gods by his power and universal dominion (vii. 46. 2); as putting the waters in motion (x. 92, 5); as self-dependent (vii. 46, 1), and as deriving his renown from himself (i. 129, 3; X 92, 9); as the lord of heroes (i. 114, 1, 3, 10; X 92, 9); as the lord of songs and sacrifices (1. 43. 4.), the fulfiller of sacrifices (i 114. 4.) brilliant as the sun, and as gold (i. 43. 5.), tawny-coloured (this epithet is frequently applied), with beautiful chin (ii. 33, 5), fair-complexioned (ibid 8), multiform, fierce, arrayed in golden ornaments (ibid 9), youthful (v. 60, 5), terrible as a wild beast, destructive (ii. 23, 11), wearing spirally-braided hair (i. 114. 1. 5); and as the celestial boar (ibid 5). He is frequently represented as the father of the Maruts or Rudras (i 64, 2; i. 85, 1; i 114, 6, 9,; ii. 33, 1; ii. 34, 2; v. 52, 16; v. 60, 5; vi. 50, 4; vi, 66, 3; vii. 56, 1; viii. 20, 17). He is once identified with Agni (ii. 1, 6). He is described as seated on a chariot (ii, 33, 11), as wielding the thunderbolt (ii. 33. 3). as armed with a bow and arrows (*ibid* 10, 14; v. 42, 11; 125, 6), with a strong bow and fleet arrows, with sharp weapons, (vi. 74, 4; vii. 49, 1 viii. 20, 5). His shafts are discharged from the sky and traverse the earth (vii. 46, 3), He is called the slayer of men (*nri-ghre* iv. 3, 6) His anger, ill will, and destructive shafts are deprecated (i. 114. 7, 8; ii. 33, 1, 11, 14; vi. 28, 7; viii 46, 3, 4.). But he is also represented as benevolent (i. 114, 9), as mild, and easily invoked (ii. 33, 5), beneficent (ibid 7) gracious (*Siva*, X 92, 9), as the cause or condition of health and prosperity to man and beast (i. 114, 1). He is frequently described as the possessor of healing remedies, and is once characterized as the greatest of physicians (i. 43, 4; i. 114, 5; ii. 33, 2, 4, 7, 12, 13; v. 42, 11; vi. 74, 3; vii. 35, 6; vii. 46, 3; viii. 29, 5). He is supplicated for blessings (i 114 1, 2; ii. 33, 6), and represented as averting the anger of the gods (i, 114, 4; ii. 33, 71). In R. V. vi. 74, 1 ff., he is connected with Soma in the dual, and entreated along with the latter to bestow good and avert evil.

and inanimate existence, being the indweller (as ashta-murti) in all Nature, and who is the Generator, and Preserver and Destroyer —the universal Evolver—is readily perceived; and as pointed out by Kalidasa and Arulnanthi Sivacharya, and by M ss. Annie Besant, His cruel or destructive aspects, though apparently so, are really the most beneficent aspects. This is also explained by the Puranic description of Him as "inwardly benificent (Antas Satwam, and "outwardly cruel" (Bahis Tamas). And when we perceive the really beneficent action of the terrible storms and clouds, and thunder and Lightning, Sun and Heat in such a purely agricultural country as India, we can also conceive, how His Wrath is productive of the greatest benefit to suffering and Sinning humanity from freeing him from this mortal and effete body and from this world, as the Vedic Poet so rapturously sings, like a cucumber severed from its stem (Yajur Veda) to regenerate (srishti) again after proper rest (Droupava) to undergo with greater strength the struggles of Life, and thus eat off his karma and eventually to obtain final release from birth, and rest in God. The whole difficulty of European scholars will vanish even on their own evolutionary method, if they will only see that in and around the Personality of Rudra or Siva, the Highest Ideal of the God-head was slowly and surely accreting from the time of the Rig-Veda, and which is most distinctly evolved in some of the Upanishads like Swetaswatara, Kaivalya, Atharva Siras, &c., and much more plainly in the Mahabharat and several of the Puranas, though since and after the days of the Mahabharat, the cult of Vishnu, influenced by the tales of Rama and Krishna was gaining greater footing, though it never succeeded in supplanting the oldest faith anywhere in India.

In the stanza again, the reference to His being the killer (Devourer of Katha Up.) is to his power of destroying our Pasa (sin and sorrow and ignorance), and our material environments (body &c.) and as the Killer of evil, He is represented as fierce and terrible, and yet as He is the saviour of our soul by this very same act He is called Siva (gracious) and Sankara (Beneficent), and Sambhu (the beautiful) and Nandi (Lovable); and the reason is not far to seek why the latter set of names became more popular than the former set of names, such as the generator (Brahma) and Agni (fire), &c., Rudra (destroyer of sorrow) &c. And what our author has now in view are all the Puranic episodes in which the supreme One or His consort Uma, or His sons (Kumara) are represented as fiercely contending with Manmatha and Demons, and Asuras, the real meaning of which of course is that God is the destroyer of Lust and Evil and Ignorance and His aid is absolutely required for man to conquer sin and death. And the most popular festivals representing these conquests of knowledge are the Brahmotsava, and Dasara and Kaman-Pandigai and Skanda-Sashti and Vinayaka-Chaturti. Writing to the *Hindu* some years back on the *Brahmotsava* we gave the following account.

The Brahmotsavam or the Car-feast.

In every grand feast lasting over several days, each day is performed what is called an '*Ithikam*' (ஐதிகம்), a logical term meaning an ancient tradition or truth and which I may compare to the mystery plays. And the grandest event in a Bramotschavam is the car-feast; and that feast only is called Bramotschavam in which the car-feast is one of the events. The Bramotschavam would mean a feast in honour of the true Brahm or where the Truth of Brahm is manifested.

To describe briefly the festival: the principal thing is the huge car, in the body of which all the 'Devas' are worked in wood. We find attached four horses, and above them is seated a figure with four heads, and behind this figure its modern representative is the '*Kammala*' waving his red handkerchief. Behind him the musicians. In the middle is seated the representation of the 'Deity,' with a single arrow and bow in its hands. We see the whole town or village turning up to see what is popularly called *Kotchi* (சேவை) or *Darsan*, meaning the manifestation of God's grace.

The breaking of the car's axle is also an ordinary event in the car-festival. Now, consider the ancient tradition recorded in the Yajur Veda and elaborated in the Puranas* and Mahabarata and the story is also alluded to in the Ramayana. The story I allude to is the story of the Tiripurasamhara. I give the story first as given in Yajur Veda (6th Kanda, 2nd Prasna, 3 Anuvaka and 12th Mantra).

Tésham Asuranám tisra pura asannayasmanyara matha rajatha harinita déva jetunna Sakunaruta Upasadaiva jigi shak shmadahor yaschairam Véda yascha nopasadavai.

Mahàpuram Jayantiti ta ishum
Samas Kurva ta gnim anikam
Sóman Salyam Vishum tejanam
te bruvan ka imam asishyatita
Rudro iti alcruvan rudro vai
Krúra; Somya twiti sobravit
Varam Vrina abham eva Pasunam
Adhipaterasaniti tasmat rudra
Pasunam adhipatistan rudrova
Srijat Satisra Puro bhitera ebhyo:
lokébhys Suran pranudata.†

Three Asuras‡ had acquired by their *tapas* (human will and desire) three flaming forts whereby they were committing woe and destruc-

* Matsya Puran. Chapters 129-140.

Skanda-Upadesa kanda; Chapters 70-72, and Linga Purva Purva 72 chapter cf. in last

Athâha bhagavàn Rudro devân avalókya Sánkara:

Pasunám adhipatyam me dattam hanmi tatosurân.

'Thus Sankara, the Bhagavan Rudra looked to the devas (and said) the Lordship of Pasus was given to me and therefore I will kill the Asuras.'

† There were the three cities of iron, silver, and gold (belonging) to Asuras. The gods not being able to win them (by fight) wished to win them by seige. (The great) say that He (the Brahmin &c). who knows (what ought to be known) and he (the non-Brahmin &c) who does not know—they are able to win by seige the great city which cannot be overtaken by fight: (then) the gods made an arrow composed of Agni as (the bottom hilt) wood (தண்டம்) Soma as (the middle) iron (சல்லியம்), and Vishnu as (the top) (சிறகுகள்) and declared (consulted) who will discharge it, and determined Rudra, the cruel (was) able: He (the Rudra) said the boon was made over, I am the Lord of Pasus (both the two-footed and four-footed); so Rudra the Lord of Pasus discharged it, broke up these 3 cities, and blown up them all from these worlds (பூமி, அந்தரிக்ஷம், சுவர்க்கம்).

‡ Our own account follows the more improved puranic accounts where incidents and details are altered somewhat to bring out the esoteric meaning much more fully—for instance, the Puranic account states that the arrow was never fired and that the car became a ruin.

Cf. Tiruvachakam.—

சம்புவென்னு மெம்பர் தம்மையும்
தொம்மே மூப்புரஞ்சிறபற
வென்றும் பெருமைகளுரிறபற.

ion on men and Devas. The 'devas' repaired in a body to the supreme and invoked his aid. He consented to destroy them provided each rendered his help as he is described as "தன்பெருமை தானறியாத் தன்மையன்." (He who is not aware of His own kreatness) Then the 'devas' shaped the huge car in which each had his part. The upper and lower halves were the 'heavens' and the earth. The sun and the moon became the wheels. The four vedas became the 4 horses, Brahma its charioteer, Mount Meru' and Vasuki became the bow and string; and the arrow was shaped out of Vishnu, the iron, Vayu, the feathers, and Agni the head. The structure had become complete and the Deity had taken its seat, and the dreaded *asuras* were tempted by curiosity and were nearing to view the 'wonder.' (அற்புதத்தைக் காண) When, lo! pause! The Devas could not contain themselves and each began to think "I foolishly invoked the aid of 'the one.' what could he do without my help." The very moment the Deity smiled; the *three puras* (three flaming forts) had joined and were consumed to ashes; and the three *Asuras* took their stand by the Deity, and the axle broke and the car was a ruin. The devas woke up smashed and addressed the Deity that he is the *Pasupati* and that themselves are all *pasus*. And from that day, the one began to be addressed as Tiripurantaka and Pasupathi. And it is to be noted that in Ramayana the Deity is addressed as Tirpurantaka and Pasupathi in the same verse.

Now for its meaning. Not to be accused of the foolish and blind error ascribed to the 'modern Hindu Revivalist,' I simply quote the verse from 'Thirumantram' of Thirumular which is being translated and published in these pages.

"அப்பரன் சிவற்கட ரரகரை
முப்புரஞ் செற்றன சென்று, ரசுர் மூடர்கள்
முப்புர மாகிய முப்பல கண்டிலர்
அப்புர மையுற்றிட"

Here the three *puras* * are compared to three mala or Pasa or Human coats of the soul or Atma. And I proceed to draw out the parallel. The Asuras typify the human monad in itself pure but working mischief through its encasement in the flesh and senses (flaming forts). Liberation comes when these coverings are destroyed and the feet of the Lord reached. "பரசு சதனறுல் பசுத் விடம்பறியாத." To effect this liberation is the effort of the humanity and their labour and perseverance is truly wonderful. They pray to all sorts of gods and read all sorts of books and think out all sorts of methods, but the one thing running through their whole fibre, their Egoism, that pride of self, Ahankara and Mamakara, they do not forget, and it ever and anon crops up. Even when they pray to the 'true One' this pride of self does not vanish and he exclaims 'what a great gnani, what a great bhakta am I'. "Am I not achieving Salvation by my own Gnanam and by my own Bhakti." This poor human effort can only provoke a smile, and the huge structure built by this so-called Gnanam and Bhakti falls to pieces. And yet the Asuras who nearing to view the Supreme (they forget their own peril, their self) for the time being) unite

தக்க வித்தகமும், தாமென்றிடமும
அகமுற்றத வுறவுறத்தீட்ட
அழிந்தன முப்புர முற்றிட

This very stanza is very suggestive of the true meaning தக்க வித்தகம் as leaving off one's human ties when மலிட்டல், initiation by the Divine Guru happens, and then அக்க முறுதல், முப்புரமழிதல், our Pasu Botha and *Pasa* coats are all destroyed.

* Pura as used in the Purusha sukthu and Kaivalya upanished and other places technically mean body.

their three forts, i. e. attain 'முன்மலபரிபாகம்' or 'இருவினையொப்பு' to the indifference of the self, by the balancing of pleasure and pain, yet these attain to the feet of the Lord, their *Mala* being destroyed, by the ire, yea, the smile (Grace) issuing from the lips of the Lord. And this is called destruction or samharam. This is merely destructive conquest of flesh, a conquest of Agnanam by knowledge and Grace of God (*Pathignanam*). And the heading to Pathigam called 'திருத்தோணி' in 'திருவாசகம்', describing '*Thirupura Samharam*' &c., is called '*Gnana vetri*' (ஞானவெற்றி conquest by gnana.) As this conquest by its very nature involves a conflict, and a very fierce conflict too, the Deity is sometimes represented in a dread aspect and yet called, 'Sivam' 'The Blissful'. And when we approach the Place of Peace, when our passions are reduced to ashes and from which there is no return, this is the real *mashan** or burial ground and not where our earthly bodies are consumed from time to time and ever and anon to assume another by our flaming unkilled desires and passions. (See a beautiful passage in the first Section of the open court lectures by that really inspired lady, Mrs Annie Besant. where the yogi of yogis is described.) One thing more-Have we not here discovered the true nature of the Pathi, and the nature of the Pasu covered by the pride of self (Pàsa) and the way this *pasa* (*three puras*) can be destroyed, and can we then question the propriety if in this place the 'gods' describe themselves as 'Pasu' and the 'One' as the Pasupathi in the veda. And can we cavil if the feast illustrating all this is called Bramotschavam? As regards the working of the institution, if the object of any religious method is simply to draw out man from his own self and to make him look up to and to own allegiance to the Highest, then I have seen the populace display more real enthusiasm and religious feeling at the drawing of a car in the streets under a burning sun than the most cultured in society in gilded palaces and under zephyr breathing punkas."

Durga Pujah.

Last Saturday (Oct 14) was a day of universal rejoicing and sacredness in the land of Ind, and from the poorest peasant and village artisan to the richest and bravest warrior and king, and the devout Brahman all unite their gladsome heart in doing Pujah to the Universal Spirit which is all knowledge and all bliss. As is generally the case in Hindu Religion, the central idea is one thing and it assumes a symbolism and slowly and surely in course of time, the thought and symbolism is expanded and extended and adopted in the multitudes of creeds and sects, we have among our midst. The central thought is that the Supreme Intelligence and Wisdom arises out of darkness and conquers evil, and that it is only with the aid of this Divine Light we can conquer also our darker passions. This idea runs through stories of Indra and Vritra, God and Satan, Ahura and Ahriman, the sun myth and Buddha and Maya &c, &c. This central thought is contained in the famous "Na Sad Asid" hymn of the Rigveda (x 129).

"3. In the beginning there was darkness hidden in darkness; all this was indistinguishable chaos. That which, being everywhere was wrapped in indistinctness grew into one (*Sat*) by the

* This Rudra Bhumi is represented on earth by the sacred shrine of Varanasi (Benares) where yogis obtain release through the fontenelle and obtain the feet of Siva the blissful, (hence all men aspire to die there-Oh-if only they will really reach the true Varanasi!) in the same way as the cave of the yogi, the Hardakasa, for the Dhakara upasana is represented by the sacred shrine of Chidambara in South India. The word *smacana* both mean a crematorium and Benares.

Great Power (Kriya Sakti) of the austerity of *contemplation* (Gnana Sakti.)

4. At first arose Desire (Ichcha Sakti) which is the primal germ of mind; Sages searching with their heart's thought have found the kinship of the existent in the non-existent.

5. Their spreading ray of light, was it across, below or above? These were impregnating powers, these were mighty forces; *Self-supported* was below, and the *Energiser above.*"

As all the Vedic (mantric rituals and philosophy were subsequently clothed in Agamic (Tantric) symbolism, the thought comprised in the above verses were symbolized by Durga warring with Mahishasura and trampling him under foot triumphant and her standing also on the bosom of Her Lord Siva. Durga is the "Power," "thought" and "Desire (Kriya, Gnana and Ichcha sakti or chitsakti)of the above mentioned verses, and she is the Energiser and her Lord is the *Self-Supporting* Sat. *Mahishasura*, the Asura with the buffalo head (what more stupid than the buffalo to the Hindus?) means Ignorance, Avidya or evil. This is the Universal war going on from eternity and which war is represented in various shapes from time to time. This exactly is the meaning of the war in the Skandapuran, in the Ramayana and in the Mahabharatha.

Whenever there is decay of Dharma, O! Bharatha, and there is exaltation of Adharma, then I myself come forth for the protection of the Good, for the destruction of the Evil doers, for the sake of firmly establishing Dharma, I am born from age to age", says Lord Krishna the master and Guru of Arjuna, and Arjuna is enjoined to fight out the evil in himself, his egoism. This story also is instructive in this way that without the divine Guru (Arul Sakti) we cannot know ourselves and our God. And the original of this story and teaching is in Arul's (Sakti) own person in the famous Brahme Upanishad (Kena), teaching the nature of the Brahman, the Supreme. This Supreme Wisdom, this Maha Sakti, this Great Chit, this Mahadevi (whose feast is the Mahanônbu) this Durga who is addressed as the "One with the Brahman" in the famous Hymn of Arjuna in the battlefield of Kurukshetra, this Uma (Wisdom, Light; see a beautiful article on the derivation of the word and history in the *Madras Mail* by Charles Johnston) highly adorned, the daughter of Himavat, tells the highly conceited Devas, who thought the victory was theirs, when the Brahman it was who obtained the victory. "It is the Brahman, It is through the victory of Brahman, that you have thus become great." This Brahman who is (verses 1, 2 and 3 of the 2nd khanda) known and thought by one who thinkest he does not know Him, and is not known to him who thinks he knows. The Devas each in his own mind, thought he was the great being, the great actor; and their own insignificance and the great truth, they did not know, till they were told by the Supreme Sakti (*Arul*) her self. This teaching is repeated in the story of the Thiripura Samhara. This is what is taught to Arjuna by Krishna, not to think that he is the actor, that he fights, and that he kills, but that he should dedicate all his acts to Ishwara as His acts, in whom he must fix his thoughts, attaining a mind perfectly balanced towards evil and good. When therefore Durga or Sakti means Supreme Sakti or Wisdom, it is easily conceivable after the nine dark nights of conflict of good over evil, all arts and learning and knowledge and work and sport should receive their light and life, and the Puja to Mahadevi. Mahalakshmi and Mahasarasvati and weapons and tools (Ayudha pujah) &c., should be celebrated. This was originally celebratd in the spring, when after the death and darkness and misery of winter, nature herself put on her best and freshest robes, and everything assumed beauty and life and light. But it was changed from spring to autumn as Rama worshipped Durga in this season before commencing his great fight with Ravana. And Arjuna invokes her aid also in the famous battle of Kurukshetra, and it is said that 'Durga Ki Jai' was the universal war-cry in India. And from this also, we gather what were the notions of true warfare among Hindus. No war could be justifiable unless its object was to put down injustice and vice and lawlessness; and no war could be sanctioned which had merely the object of greed and gain and power only.

People may ask why God should be represented as terrible at all, but this goes to the history of evolution of all religious ideas in this land and elsewhere (even the god of the Christians is an angry and jealous god), and we gather also our own feeling on the matter when we speak of "righteous indignation." The story of Uma Haimavati being the mediator* between the Ignorant gods from Indra downwards is repeated in all the Saiva puranas, with the more explicit mention of Siva as the Supreme Brahman and this has vast bearing also on the history of the evolution of the Brahmic Ideal. This story taken with the stories of Daksha's sacrifice, and the sacrifice performed by the Rishis of Dharukavana, leave no doubt about the true meaning.

THE FIRE SACRIFICE.

In any of its three forms was the original mode of worship by the ancient Aryan, and in this worship all the gods are invoked. Thereby the idea of the only One without a second was being forgotten, and the rituals and sacrifices became more and more formal. The improving conscience and thought of the people felt that something must be done to make the sacrifice to the One true God more explicit, and to eliminate from the category of the true God, all the minor gods who were till now addressed as one with God. And greater veneration was being paid to the sound of the Vedas as mantra and not to the true spirit, (this class gave rise to the Purva mimamsa or Sabda Brahma Vadam) and this pernicious influence had also to be checked. And hence, the Pauranika, who narrated not facts in political history, but a much more important aspect of history, namely, the mental and spiritual history of a people, invented these episodes, to illustrate the usual trend in the public minds, and the changes which were being slowly introduced. were Kena Upanishad story proves that the earlier gods eve discredited at the time of this Upanishad, and it explains also that the worship paid to these deities in the Vedas was nominally so, but really to the Supreme and that these Gods and their triumphs merely represented the One true God and His Triumphs.

THE DAKSHA STORY.

Would even point to a time when the Aryans had fallen to a lower level, and the true spirit of sacrifices (Dakshayani-Kriya Sakti) was totally ignored, and they turned a deaf ear to true counsel, and more heroic measures were necessary, which was nothing else than the entire putting down of sacrifices. And the Gods from Vishnu downwards are smashed by Virabhadra, the creation of God's anger, and the sacrificial place is turned to a crematorium. And when Daksha relents, we find actually in the Vayu Puran (See the account in Wilsons Volumes), God Siva, telling him that all sacrifices and worship which is not directed to the glory of the true *Brahman* is bound to end in such failure, and that all worship really belongs to God, and must be directed to Him solely and wholely to ensure salvation. And the proud and haughty Rishis of Darukavana

* *cf.* The famous lines "தாயிற் சிறந்த கோயிலு மில்லை" "follow the mother and embrace the father."

THE SABDA BRAHMA VADIES,

Had also to be put down similarly, and the Deer which they created, and sent to destroy God (Siva), by its fearful noise, represents merely the Vêda (ஓசை), pronounced without meaning. And God Siva, took up this Deer at His fingers' end, held it up close to His Ear, without evil effect, only to illustrate, that however loud we may shout out the name of God, it cannot reach His ears and have any effect, and unless and until we bring to bear our whole heart and whole soul, in His praise. And in this connection how full of meaning is the line from St. Manica Vachaka.

[illegible]"

(The Vedas cried Oh Father, and Thou transcendest far far beyond.)

and each one of the five words following the word Vedas, shows the ever increasing distance between Vedas and God, though in other places, God is extolled as "[illegible]"

This is the true meaning of these episodes, and Oriental Scholars have sought vainly to read into these, conflicts between a savage creed and the true ancient Gods, and nothing can be further from fact than to say that Siva was not the God of the Brahmans, Lassen truly observes after a careful reading of Mahabarat that Siva was the god of the upper classes, Brahmans and Kshattriyas, and Mann in mentioning the caste of the Gods, makes out that Siva is Brahman, Vishnu Kshattriya, and Brahma Vaisya and Indras Sudra and their worship by the respective castes are recommended. And Sri Ramakrishna Paramahamsa speaks of Siva as the ideal of all contemplative and self-absorbed men, and as the God of the Yogis; and the description of the Muni. (Yogi) is almost the same as that of Rudra even in the Rigveda (R. V. X. 136) and the Muni and Rudra are declared to drink the *Visha* together. And in the Mahabharata, Siva is over and over again spoken of as the Yogi of Yogis. And the form ascribed to Siva, his braided hair, his naked body or body clothed in skins (ஆ [illegible] – Skin consisting of Ambara-Akas), with Upaveeda of snakes, with his Gangas and Danda, are exactly the features and accompaniments of a Brahmin Ascetic (Yogi) and the remarkable resemblance will be strikingly noticed in the Poona Art Pictures of Shiva and Parvati, Vashista or Vishwamitra and their wives. And today 90 percent of the Hindu Population wear the emblems of Siva, Ashes and Rudraksha, and the temples of Shiva cannot be counted in numbers and one need only try to count the temples mentioned in Mr. R. Sewell's book on South Indian Antiquities.

52. When Uma out of playfulness shut the eyes of the Supreme Lord, the whole worlds became dark, which darkness was removed by His third eye. They know not that by this tradition that all the Lights of heaven are but reflections of His Supreme Joti Form.

"In this Indestructible, (Brahman) the sun and moon established." (Br. Up. 3.8 11.)

53. They know not that the Devas felt dejected and unhappy for want of sense-enjoyment when the Supreme Siva assumed Yoga. They know not that when the God Vishnu persuaded His son Kama Deva to face Siva, the latter burnt him to ashes by His Upper Eye; and when the Supreme however became united to the Gracious Mother, Uma Haimâvati, all sentient creatures recovered their happiness.

54. Unless the Supreme can assume Forms, we cannot have manifestations of His Panchakritya, and of His Grace to His Bhaktas. We cannot get the sacred Revealations. We cannot eat the fruits of our Karma, and seek release by Yoga, and by sacred initiation.

Once we assert Form to the Supreme, it follows that It is Formless also. From this again, we derive a third Form which is neither Form nor Formless. All these three varieties of Forms are assumed only and solely for the purpose of destroying our own physical forms, (cause of birth and death).

NOTE, The first is called the Sukala or Apara, the second is called Nishkala or Para, and the third is or Sakala-Nishkala or Parapara.

56 If asked why God is spoken of as Adhwa Murti (having the Adhwas for His Body), it is because He is Eternal and omnipresent and inseparable from all these bodies, and He actuates and moves both Chit and Achit, that the Vedas call Him so.

NOTE.—These six Adhwas are (1) Kala, whose subdivisions are Santhyathitha Kala (சந்தியாதீத கலை), Santi Kala (சாந்தி கலை), Viddhei (வித்தை), Prathishta (பிரதிஷ்டை), Nivirti (நிவிர்த்தி), (2) Bhuvana, (3) Varna, (4) Mantra, (5) Pada, (6) Tatwa, and these respectively form (1) members of His body, (*a*) head, (*b*) face, (*c*) chest, (*d*) arms, (*e*) feet; (2) hairs, (3) skin, (4) blood (5) nerves, (6) flesh and bones. Vide Mantra No. 991 in R. A. Sastrie's *Lalita Sahasra Nama*

57. If asked, why it is the Vedas speak of Mantra more specially as His Body, it is because that, of the material causes of the Universe, namely, Vindhu (Kundali), Mohini (Asuddha Maya) and Mahat (Prakriti), the Vindu body is of the purest, and is in Union with Siva Sakti

58. And because this Mantra originates from this Pure Vindhu, and is caused and permeated by Parasakti and is the cause of man's progress and salvation, all the Vedas speak specially of the Mantras as He's Body.

59. If asked why of these Mantras, the Tantras speak of the five mantras, Isana &c., more as His Body, Hear! These five mantras arose first and is the cause of all other Mantras, and are guided by the five First Saktis.

END OF 2ND ADHIKARANA.

J. M. N.

THAYUMANAVAR POEMS.

(*Continued from page 58.*)

எறிநெரக்கட னிகர்த்த செல்வமிக
வல்ல லென்றெருவர் பிச் செலா
நில்லெ லென் னுமுரை பேசி டாதகெ
லெவரு மாமென யுதிக்கவே
நெறியின் வைகிவளர் செல்வ மும்புரி வி
நோய்க ளற்றசுக வாழ்க்கையாய்
நிலமு மாதிநில நின்று ஞானநெறி
நிஷ்டை கூடவுமெ நாளுமே
அறிவி னின்றுகுரு வாய ணைத்தியது
மன்றி மோனகுரு வாகியே
அகில மீதுவர வந்த சீருனை
யைய வையவினி யென்சொல்கேன்
சிறிய னேழைநம தடிமை யென்றுனது
திருவு ளத்தினி லிருத்துதே
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே, (க)

128. O Chithânanda Siva of all gracious lila! O The Pure unknowable Parabrahman! Oh! Lord! Oh! Lord! How can I describe Thy great Benevolence! Thou made me, dwelling in my heart always, understand that I might well realize the intent and purpose of *this* life: That I might, without simply imitating others, judge of the evils of wealth's plenitude which is like the rolling waves of the sea; that I might command respect and regard in this world by never denying alms to the poor and by going in the true path of virtue; that I might keep up bodily health, mental vigour and moral purity and by the abstract devotion in yoga of *niyama* &c, and pass myself through Thy Gnana *marga* and reach the Highest End, *Thy Sayujya*. And what is more, thou camest down on earth as *Mauna Guru* to show me such grace.

O I see indeed that my miserable state of ignorance had also found a place in Thy Divine Will and Pleasure.*

எவ்வமித்திரரு முலகி லெண்ணுயி
ரெனக்கு மைந்தருனி நன்மையாய்
இதமு ரைப்பவென தென்ற யானையு
மெடுத்தெ நிர்த்தமத யானைபோல்
கவ்வை யற்றரடை பயில வன்பரடி
கண்ட தேயருளின் வசமுமாச்
சண்ட யாகையு மருண்ட மென்னவிரு
கை குவித்தமலர் தூவியே
டவ்வ வெண்டிரை கொடுத்த தண்டாளம்
விழிய நிர்ப்பொழி குழறியே
பாடி யாடியு ருடைத்து கடைதொழுதி
பாவை யொத்தசைத லின்றியே
திவ்ய வன்புருவ மாகி யன்பரொடு
மிரு ப வீடினி லிருப்பனே
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. (ஃ)

129. O Chithânanda Siva of all-gracious lila! O The Pure unknowable Parabrahman! O for that time, in which I shall be transformed into *Thy Love*, the Divine Love, and remain with Thy beloved devotees in the blessed *moksha*. And I can hope to befit myself to the said *advaita* state of Thy Love of Bliss only should I possess myself with these acquirements:—

(1.) *I must melt myself into tenderness of love to all Thy creatures below.*

(2.) *I must always speak what is really good and sweet.*

(3.) *I must scorn with extreme contempt, the sinful affections of 'me' and 'mine'.*

(4.) *I must, with the good courage* of an elephant, conduct myself in the moral course of life.*

* *c f.* Verses 95, 97 & 101 with notes. The holy saint impresses upon the mind of his reader impliedly the Providential scheme of the Supreme Will of God, *which scheme was adopted to spiritually refine the souls*; *viz.*, *first*, this *sadhana*-world for them to live in; *next*, this embodiment suitable to such worldly life; and *thirdly* the gift such as wealth, fortune &c., to keep up this life and the sound state of this embodiment (body). It is an undisputed fact that the said *world*, *life* and *embodiment* **necessary** for soul's refinement are in their character productive of evils also which the souls can guard themselves against by *SivaGnana* and that but for their embodied existence the souls cannot have got knowledge of God (*Siva-Gnana*). Now it may be asked why should the Perfect God devise such a bad scheme with illusory materials (maya or matter)? This question vanishes itself if it should be thought over and seen that the all-gracious God pitying the abject state of the souls as a *fact* wanted out of pure and simple. Benevolence to make the best of the available materials (co-existent maya) and did effect thereout the said scheme solely for the benefit of the co-existent dependant souls labouring (in a Kevala state) under bonds of ignorance (co-existent with them). So to question the God's benevolence is to do greatest injustice and wish for complete ruin to ourselves. And such a question can never suggest itself to an unprejudiced free mind of a divine nature. This verse (128) further shews that Siva-Raja-Yoga is merely a next step to Siva-Gnana.

(5.) *I must, at the mere sight of Thy devotee's feet, fancy them Thy Gracious Love and feel Thee, The Undivided One, in all objects of the Universe.*

(6.) *And I must, then, grow most emotional* in Thy worship lifting up my hands joined, strewing flowers on the fancied object of my worship † and in my so doing, my tears must run down like pearl-like drops of water beaten up by the sea-waves, my tongue failing, myself set upon dancing and dancing and singing still Thy Glory; and, in an emaciated state, I must, now and then, stand motionless as a painted picture and transported with the above described Bliss of Thy Heavenly Love.‡*

R. S.

(To be continued)

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* The good courage referred to is the moral boldness not to fear the tremendous attacks of evils or religious prejudice or bigotry or ignorance or wanton mischief or other obstacles of the pasa-world.

† *Fancied object of worship.* To a Jivan Mukta, when truly sunk in Sivohambhavana practice of *Siragnana-Sariya*, *Siragnana-kiriya*, *Siragnana-yoga*, and *Siragnana-Gnana*, every thing will appear as **Siva-Para-Brahm** *Supreme Love* itself. (சிவமாய்) Then he begins to worship anything and every thing he sees, feels, steps on, lies on, sits on and thinks on, as **Siva-Para-Brahm**. It is at this state when attained that the devotee becomes transported with Divine Love and dances, sings, utters the Glory of the Supreme and raves and shrieks sometimes like a madman or children or demoniacs. These emotional expressions of true devotional love to God are sometimes mistaken and trifled away by those who are ignorant of the characteristic marks of a true *bhakti-gnani*, Saint Tayumanavar announces the Glory of bhakti-gnanis in these words:

[illegible]
(Like children or demoniacs or th' mad,
Seem, O Lord, the acts of Thy bhaktas glad).
"[illegible]
[illegible]"
(Acts to suit Thy divinest bhaktas 'll be
To dance and sing with joy for knowing Thee).

‡ This verse exhaustively prescribes the qualifications of a true *Siva-Gnani*, c. f. Saint Tirumular's verse:—

"[illegible]
[illegible]
[illegible]
[illegible]."

(The unwise think that Love and Sivam are different. They do not know that Love is Sivam. On learning that Love is Sivam they would rest themselves in that state of becoming Sivam.)

I'sa preserve you! He who is revealed
In these eight forms by man perceptible—
Water, of all creation's works the first;
The Fire that bears on high the sacrifice
Presented with solemnity to heaven;
The Priest, the holy offerer of gifts;
The Sun and Moon, those two majestic orbs,
Eternal marshallers of day and night;
The subtle Ether, vehicle of sound,
Diffused throughout the boundless universe;
The Earth, by sages called 'The place of birth
Of all material essences and things';
And Air, which giveth life to all that breathe.

—(KALIDASA).

LUNACY IN INDIA.

According to the annual report on lunatic asylums, only two are at present found necessary, in the central provinces of India one at Nagpur, which, at the close of 1897, contained 205 patients; the other at Jubbulpore, with 177 inmates. As to the causes which are registered as having produced the loss of mental balance, in 175 cases they are unknown, but epilepsy and sunstroke produced 26, fever 12, and privation 5. Opium eating resulted in lunacy in four cases; spirit drinking in two. But by far startling is the statement that ganja smoking, it is believed has sent more victims to the asylums than any other known cause. In one instance a youth of twenty-two confessed that he had frequented the company of Sadhus, or religious mendicants, and had taken bhang and smoked ganja in their company. This had made him a mental wreck. Another man stated that he had been in the habit of taking ganja, bhang, and wine for years, while a third had been pursuing the same course for months only, but in every instance the effects had been disastrous. When first admitted those patients refused food, had to be fed by force, would wear no clothes, and could seldom be persuaded to speak. The depression was extreme and the weakness distressing. Yet, notwithstanding these facts, there are apologists for the Government of India who contend that these drugs are harmless and innocuous!

(THE ABKARI).

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, OCTOBER 1899.

ASHTAMU'RTAM.

"Antharichchanti Thamsanâ Rudram Promanishaya Krinanthi Chikbahya Chacham. (Rig-Veda.)"

"These who meditate with love on the Supreme Rudra who is within all, they eat food."

It is a noteworthy fact that our sages have often compressed a whole philosophy in a single word or phrase. We once before illustrated how pregnant was the naming of the vowels and consonants as உயிர் and மெய், Sareeri and Sareera, in regard to the question of the relation of God to the world. We take up to day another word which is the expansion of the same subject. This word is "Ashta Murti" It means Being having Eight Forms and is a synonym of Siva or Rudra. These Eight Forms are, Earth, Water, Fire, Air, Akas, the Sun and the Moon and Soul or Jiva or Pasu.

By these Eight names are comprised the whole universe, both animate and inanimate. The only substance which these terms do not comprise is God; and when therefore God is spoken of by His having these eight forms as His Body, then the relation of God to the world is clearly brought out, namely that of Body and Soul, which relation, of course, we have fully explained in our article of "Mind and Body." As soul in a body, He is in every thing, and hence called Viswanthariyami; and we have quoted a Rich verse above in which God (Rudra) is called Antharyami; and innumerable passages are also scattered abroad in the body of the various Upanishads. As having the universe for His form God is called Viswasorûpa

"Viswarûpâya vi Namo Namaha."

As giving rise to the whole universe from Himself He is called Viswakârana or Viswayonihi. By the same way, as we often identify our own body with ourselves, God is frequently spoken of as universe itself and is accordingly addressed as Earth, Water, Fire, Air, Sky, the Sun and the Moon and Soul.

But there are clear passages to show that He is none of these. No one could seriously contend to day that where these Upanishads identify God with some of these inanimate forms that earth or fire or any of these elements, and not the Ruler within or the Puller as He is called in Brihadaranya is really God. But the texts identifying the jiva with God has caused no amount of confusion, and these texts are quoted as standing authorities by a whole school of Indian philosophers, though texts can be quoted as frequently in which God is spoken of as different from the Jiva. As being none of these Eight and transcending all, He is called Viswadika.

"Viswadiko Rudra," (Svetas).

"Who of the Gods is both the source and growth, *the lord of all, the Rudra*, mighty seer; whoever sees the shining germ come into birth—may he with reason pure conjoin us."

"Who of the Gods is over-lord, in whom the worlds are based, who ruleth over his creatures of two feet and four; to God, the "Who," with (our oblation let us worship give."

These follow naturally the text "That sure is fire, That sun, That air, That surely moon, That verily the Bright, That Brahm, the waters That, That the Creator."

In the previous adyaya occurs the passage "What is this all, far, far beyond, That Formless, griefless That." "What God in fire, in water what which doth pervade universe entire. What in the plants, what in the forest lords, to Him, to God, Hail all Hail."

"This God, in sooth, all the quarters is long, long ago, indeed, he had his birth, he verily (is now) within the germ. He has been born, he will be born; behind all who have birth he stands, with face on every side."

The famous passage in the seventh Brahmana, of the 3rd Adyaya, of the Brihath A'ranya Upanishad, brings out a full exposition of these Eight forms of God. In the third Mantra, Earth is said to be His body—

"Yasyaprithivi sareeram."

"He who dwells in the earth, and within (or different from) the earth, whom the earth does not know

whose body the earth is, and who pulls (rules) the earth within, He is thy Self, the puller (ruler) within, the immortal."

And in Mantrâs, 4, 5, 7, 9, 11, 12 and 22 the water, fire, air, sun, moon, Akasa and Vignana are respectively said to be His bodies.

The passages are all similar to the one relating to the earth and we quote the last, however, in full.

"He who dwells in Vignana, and within (or different from) Vignana, whom Vignana does not know, whose body Vignana is, and who pulls (rules) Vignana within, He is thy Self, the puller (ruler) within, the immortal."

Professor Max Muller translates Vignana as knowledge, but he notes at the same time that those of the Madhyândina school interpret it as meaning the Atma or the soul; and according to the text in the *samana prakarana*—"yasyatma sareeram"—and from the Upa-Brahmanas we will quote below, it will be seen that it is the correct interpretation.

The other text in the Brihat-A'ranya, makes it much clearer. "God is to be seen, heard and contemplated and enjoyed in the soul. He is beyond the soul. His body is the soul, He penetrates into the recess of the soul." Nothing can be clearer than this text. This Soul and soul, this Atma and atma, this Self and self (The confusion in thought arises from the name which originally meant the human spirit being applied to the Supreme spirit also), are the two birds which dwell in the tree (human body); these are the two which "enter into the heart, the excellent divine abode" and these are the two which are in the "inside of" of the human eye. The confusion of using the same word to denote and connote two different things is really vicious, and later writings and the present day systems have dropped such uses altogether, and the beginning of such change in nomenclature, and precision in the use of words is seen in the Gita, and Atma is distinguished from Paramatma, Purusha from Purushottama or Parama Purusha. Verse 22 of Chapter 13, is a characteristic verse in this respect as it gives all these names and the true definition of Sat as distinguished from Sat-asat.

> "Spectator, and Permitter, Supporter, Enjoyer,
> *Maheshwara*, thus is styled *Paramatman*;
> In this body *Parama Purusha*."

We have elsewhere observed how the sole purpose of the Puranas and Ithihasas is merely to explain the particular text of the Veda or Upanishad. The passage in the Upa Brahmana embodies the particular text and explains it.

See how this passage, from Parasara Purâna reproduces the words and meaning of the Rich text quoted above.

> "Antharichchandivâ Rudram Sadhâ Vanthayam Maneeshyâ
> Kruhnanthi Sihvaya thâhirasa pûrnô Amruthôthakam
> Anthar Nâchchantiyâ Ruthram Bahvânu Sahitham Sivam
> Purusha Mâvakruhnanthi Sikvayathânasam Sayaha."

The following passage from Skanda Purana also says that the jiva is the body of God.

> "Antharyami Sa Avisha jivâ nàm Parameshwaraha"
> "That same Paraméshwara is the Antharyâmi in all jivas".

Turning to Mahabarata, the statement that God ha these eight objects for His body and that the universe is His Form, that He is different from the universe occurs very frequently.

We cite the following passages from the Anusasana Parva, P. C. Roy's edition:—

"Him that hath universe for His form" page. 49
"Thou art of the from of all jivas in the universe" page. 125.
"Thou art the Lord of jivas" page 133.
"Thou hast universe for thy form" p. 105.
Thou art He who has the whole universe for His limbs". page. 104.
"He pervades all things in the universe and yet is not seen anywhere" (page 50)
"Agitating both Prakriti and Purusha by means of his energy (Sakti); He created therefrom the universal lord of creatures Brahmah."
"He is both Sat and Asat."
"He transcends both Prakriti and Purusha" (page. 50).
"Thou art He called Sat of sat." page 127.

"Having created all the worlds beginning with "Bhu" together with all the denizens of heavens Thou upholdest and cherishest them all, distributing Thyself into the well-known forms numbering eight." page 96.

The poet Kalidasa in his benedictory verse in Sakuntala explains what these eight forms are,

> I'sa' preserve you! He who is revealed
> In these eight forms by man perceptible—
> Water, of all creation's works the first;
> The Fire that bears on high the sacrifice
> Presented with solemnity to heaven;
> The Priest, the holy offerer of gifts;

The Sun and Moon, those two majestic orbs,
Eternal marshallers of day and night;
The subtle Ether, vehicle of sound,
Diffused throughout the boundless universe,
The Earth, by sages called, 'The place of birth
Of all material essences and things,'
And Air, which giveth life to all that breathe.

There is also this verse for which we cannot find any reference which gives eight names of God as He dwells in His eight forms.

"Prithivyo Bava, Apach Sarvah, Agne Rudrah, Vayur Bhimah, Akasasya Mahadevah, Suryas Yograh, Chandrasya Somah, Atmanah Pasupathih"

Note here that the word Hotri meaning the sacrificer or the Yajaman (master) of the sacrifice, stands for atma, jiva or Pasu. Hence the Lord of the pasu is called Pasupathi. (Meda Pati)

We quote a few more passages from Mahabarata.

"Thou art the eight Prakritis; Thou art again above the eight Prakritis, everything that exists represents a portion of Thy divine Self" page 99

‡ The following passage explains why God should multiply Himself, why He should manifest Himself into these eight forms; *i. e.*, why God should bring about the evolution and creation of this world; not, of course, from any moral necessity connected with the doctrine of samsara; not, of course, from His will to exist and desire for enjoyment; not, of course, from a desire to see His own reflection; not, of course, from a necessity to seek His own salvation; but that this evolution is necessitated for the improvement and salvation of the sin-covered soul.

"Know O Kesava, that this all, consisting of animate and inanimate existences, with heaven and other unseen entities; which occurs in these worlds, and which has the All-pervading Lord for its soul, has flowed from Maheswara, and has been created by Him for the enjoyment of Jiva." page 70.

The soul, in its Kevala condition, lies in utter and hopeless oblivion, and helplessness. The Lord Wills (Ichcha sakti) that these souls should reach salvation out of His pure Grace (Arul Sakti); and by means of His own Energy (Kriya sakti) He agitates and puts motion and life into Prakriti (Maya sakti); and Purusha (souls) and the whole of the manifested universe is brought forth from His womb. The souls in these material bodies act and gain experience and knowledge, and finally freedom from the bondage of birth and death. Thus the soul passes through its sakala and athitha conditions; and it is the fundamental tenet of every school of Hindu philosophers that unless the soul enters the cycle of samsara, that wheel of birth and death, the soul cannot reach Mukti.

We close this paper with a few quotations from the Dravida Suruthi bearing on the question under discussion. Our saint Tirumular says.

(1) ஊனு யுயிரா யுணர்வ ங்கி யாய்முன்னஞ்
சேணு வானேக்குந் திருவுரு வேயண்டத்
தாணுவு ஞாயிறுந் தண்மதி யுக்கடந்
தாண்முழு தண்டமு மாகின்ற ரூனே.

The body and soul, and fire and far Spreading
Air and space, and earth His form.
The fixed sun, cool moon, transcending these.
Yet stands He as the stupendous world.

2. எட்டுத் திசையு மடிக்கின்ற காற்றவன்
வட்டத் திரையனல் மாநில மாகாச
மொட்டி யுயிர்கிலே யென்றுமிக் காயப்பை
கட்டி யவிழ்கின்ற கண்ணுதல் காணுமே.

The wind that blows in eight quarters is He.
The whirling flood and fire, huge earth and space,
The sentient soul with these His bodily frame,
He joins, and leaves, the God with the frontal Eye

From our Sainted Lady of Karikal, we have the following verse.

(1) அவனே யிருகடர் தீயாகா சமாவான்
அவனே புவியனல் காற்றுவான்—அவனே
இயமான னையட்ட மூர்த்தியு மாய்ஞான
மயனுமி ன்றாகும் வர்த.

Two Lights, the fire and space is He
The earth and water, air is He.
The soul, with these His eight forms
He stands as Intelligence pure.

The text of St. Maikanda Deva is that

"God is Chit because He is omnipresent and unless He is pure Intelligence, He cannot be omnipresent. (See for further explanation. 2nd Sutra Sivagnana botham-English edition II)

Our Saint Pattinattar gives a most elaborate description in the following Agaval—

இருநிலமடக்கை இயல்பினுயித்த
பொருகடன்மேகலை முகமெனப்பொலிந்த
ஒற்றிமாகை ருடையோயுருவின்
பெற்றியொன்றுப் பெற்றோரிபாரே
பின்னின்பிறக்கந் தன்னுகின்சடையே
மன்னியவண்டகின் சென்னியின்வடிவே
பாவசன்பரிதி பணிமதிதன்னெடி

மூவகைச்சுடருமின் றுதனேர்வாட்டக்
கண்ணெனியாரந் தாராகணமே
விண்ணவர்முதலா வேறேரிடமாக்
கொண்டுறைவிகும்பே சேலகின்றகம்
எண்டிசைதிண்டோள் இருக்கடலுடையே
அணியுடையல்கு லவனிமண்டலமே
மண்முடிப்பாதத்தின் தாளிணைவழக்கே
யெழுபாதோடிய மாருதமுயிர்ப்பே
யுழுவாவோசை முழுதுகின்வாய்மொழி
வானவர்முதலா மன்னுயிர்பரந்த
ஞானமில்ஞானத் தொருதிகின்முனிவே
செருங்கியவுலகினின் கீர்மையுகிற்றலும்
சுருங்கலுவிரிதலும் தோற்றம்நின்றெழிலே
யடைத்தலுமழித்தலும் ஆங்கதன் பெயர்ச்சியும்
இமைத்தலும்விழித்தலும் ஆகும் நின்னியல்பே
என்றிவைமுதலா இயல்புடை வடிவினெடு
ஒன்றியதற்புரு இருவகையாகி
மூத்திறக்குணத்து நால்வகைப்பிறவி
அத்திறத்தம்பொறி அறிவகைச் சமயமோடு
ஏழுலகாகி எவ்வகை மூர்த்தியோடு
ஊழியோடூழி யெண்ணற்கந்தோன்கி
எவ்வகையனவினிற் கூடிநின்
றவ்வகைப்பொருளுநீ யாகியவிடத்தே.

O Thou Dweller in Votri, which beams
As the face of the sea-girt Earth!
Who owns Thy form beyond compare?
The Lightning's flash Thy locks do show
The teeming Earth, Thy Head does form.
The Sun and Moon, and Fire, these three,
Are Eyes that light Thy Divine Face.
Thy cool bright wreaths are the countless stars.
The sky where-in the gods do dwell
Forms thy broad Chest. The eight quarters,
Thy shoulders strong. The broad sea Thy Vest.
Thy Organ, Earth; Feet, the worlds below.
The flowing wind Thy constant breath
The flawless sounds are all Thy words.
The faultless wisdom that is together found
In Gods and Men is all Thy own.
The teeming world lives and developes
Vanishes and reappears, These Thy acts.
The world, in life or death, awake,
Or asleep, does show Thy Nature true.
With these Thy Form, Thy one True spirit
Becomes dual; clothed in Gunas three,
Art born as four; Hast senses five,
The six Religions, and seven worlds
Dost become and art the Eight Gods.
And thus for ages and ages progressing
Whatever Thou unitest with
That Thou dost sure become.

The following is the favourite quotation from Tiruvachakam.

(1) நிலநீர் செருப்புயிர் நீள்விசும்பு நிலாப்பகலோன் [ரு
புலனு யமைத்தனே டென்வகையாய்ப் புணர்ந்தின்.
றுலகே தொனத்திசைபத் தெனத்தா னெருவனுமே
பலவாகி நின்றவா தோணோக்க மாடாமோ.

Earth, water, air, fire, sky, the Sun and Moon,
The sentient man, these eight forms He pervades
The seven worlds, ten quarters, He the One,
And Many, He stands, so, let us sing.

Saint Tayumanavar selects the following Verse from St. Appar's Devarm for special praise in his அறிவு ருரை.

(1) இருநிலனுய்த் தீயாகி நீருமாகி
நியமான வெதிரியுஞ் சாற்றுமாகி
அருநிலைய திங்களாய் ஞாயிருகி
ஆகாசமா யட்ட மூர்த்தியாகிப்
பெருநலமுங் குற்றமும் பெண்ணுமாணும்
பிறருருவுந் தம்முருவுந் தாமேயாகி
நெருநலையா யின்றுகி நாளையாகி
நீயிர்புன் சடையடிகள் நின்றவாறே.

As earth, fire, water, air and Ejaman
As moon, the sun and space, as Ashta Murti,
As goodness, and evil, as male and female Himself
the form of every Form,
As yesterday and to-day and to-morrow, my Lord
with the braided hair stands supreme.

The following verse of St. Appar also explains how this Being who is the greatest of the great is so small also as to be confined in ourselves.

எட்டுமூர்த்தியாய் நின்றியலுந்தொழில்
எட்டுவான்குணத் தீசனெம்மான்றன்னை
எட்டுமூர்த்தியு மெம்மிறையெம்முளே
எட்டுமூர்த்தியு மெம்முளொடுங்குமே.

As Ashta Murti, He performs functions
He, my Father and God, possessed of eight attributes
He, the Ashta Murti is my Lord and Master
He, the Ashta Murti is confined in me.
Saint Gnana Sambanda has the following verse.

பாரு நீரொடு பல்கதிரிவியும் பனிமதி யாகாச
மோரும் வாயுவு மொன்றுகல் வேண்டியிற் றன்வணமாய் நின்றுர்
சேருஞ்சந்தன மகிலொடு வந்திழி செழும்புனற் கேட்டது
வாருந் தண்புனல் சூழ்திருப்புறம்பொழுமடியவர் வருந்தாரே.

As Earth, Water, the Sun and Moon and Sky.
The flowing Wind, bright Fire, and Hotri, Hestands.
Sirapuram, washed by the scented waters of Kôttâr
They who praise, they will suffer no pain.

And St. Thayumanavar himself pertinently asks why when the earth, air &c. are spoken of by the Vedas as God Himself, why he should not himself be spoken of as God.

(1) பாராதி நீயாப் பகர்ந்த லகமெனவும்
ஆராயுஞ் சிவ னும் நீயாம்காண் பராபரமே.

(2) வானதி நீயெனவே வைத்தமறை யெல்லையுநீ
தானுகச் சொல்லாதோ சாற்றாய் பராபரமே.

Siva is also called Digvâsas, Digambara, Nirvani, and He dances in *Chitambara*, and His person and limbs as we have seen represents each an element or portion of the universe. And this description of His we notice even from the Rig Veda downwards. As the translator of Mahabharat frequently remarks, if Siva is identified in those passages as the Supreme Brahman this identification has been going on ever since the very beginning. But we speak of an identification when there is a difference originally. Would it not therefore be more proper to say that the words Siva and Rudra are merely the names and His Form, the Form of the supreme Brahman ?

We cannot here omit to note the fact also that there are temples in India in which God (Siva) is worshipped in one or other of these eight forms.

As Earth, He is worshipped in Kanchi (Conjeeveram,) as Water, in Jambukeshwaram (Trichinopoly;) as Air, in Kalahasti ; as Fire in Tiruvannamalai ; as Akas, in Chidambara ; as Sun, when every one performs Surya Namaskaram ;* as Moon, in Somnath as Pasu or Atma, in Pasupathi Temple in (Nepaul).

SAINT NAMMALVAR.

Buddhism is now nearly twenty-five hundred years old. We cannot, with any degree of approximation state, how long Vaishnavism and Sivaism have been in existence in India, much less in the Dravidian countries. From the old classics we learn that the Hindu Trinity were individually worshipped in separate temples under the designations of Vishnu, Siva, and Brahma. The worship of Brahma disappeared in the course of time. Buddism waxed and waned in a period of one thousand and five hundred years, its existence in India being only nominal now. History decisively shows that Vaishnavism and Sivaism existed before the advent of Buddism. Vaishnavism and Sivaism are at least as old as the Vedas.

When and by whom these two religious faiths were introduced in the South, we cannot, at present, even guess with any probability. Even the oldest of the old Tamil classics now extant allude to the mythological accounts of Vishnu and Siva. Every author invokes either Vishnu or Siva. Siva is said to have presided over the First Madura college personally. Siva finds no place in the list of deities guarding the different kinds of land in the Tamil country. But his son Murugan (Subrahmanya) is the guardian deity of hills, and Vishnu of forests, as will be seen from

மாயோன்மேய காடுறையுலகமும்
சேயோன்மேய மைவரையுலகமும்
வேந்தன்மேய தீம்புனலுலகமும்
வருணன்மேய பெருமணலுலகமும்
மூன்றுமுறைஞ்சி மருதஞ்செய்தலைச்
சொல்லியமுறையாற் சொல்லவும்படுமே.

(page 10. பொருள், தொல்காப்பியம்).

The commentator of Tolkappiyam states that the four-fold division of the Vedas was not made by Vyasa when this Tamil grammar was composed. It is highly probable, therefore, that Sivaism and Vaishnavism date from a very high antiquity in the Tamil country. The original Tamil converts probably derived all religious information from the Aryan missionaries and ceremonials performed by them. Scholars began subsequently to hymn Siva and Vishnu. These hymns began to form the religious literature of the Tamils. Long after, they began to compile and systematise the tenets and doctrines involved in these faiths. These compilations formed the Sidhanta literature of the Tamils. The Siva hymns were about the 10th century classified and arranged into a series of 12 books called திருமுறைகள். Vaishnava hymns were also about that time collected and named the Prabhanda of four thousand நாலாயிரப் பிரபந்தம். The Sidhanta schools also developed their religious philosophy and wrote a number of original works independent of Sanskrit authorities.

* My grand mother is even now, in her extreme old age, very regular in her Surya Namaskara n but she speaks of Him as 'Siva Surya-Kanné' 'சிவசூரியக்கண்ணே'.

Of the above said religious lore of the Tamils, Professor Seshagiri Sastriar of the Presidency College, Madras, writes as follows in his Essay on Tamil Literature :—"The religious portion of Tamil literature is more important than any other portion and claims a greater attention than Sanskrit itself. While the Vedas, Smritis, and Agamas constitute the foundation of the early part of the whole Hindu religion, the later part owes its origin to the customs, manners, and religions of Southern India, and are founded on Tamil literature. As the Vedic hymns are used in the Vedic and other ceremonies, so are the hymns of the Tevaram and Prabhandam sung in many religious ceremonies in Southern India. These ceremonies came into existence in Southern India and have spread throughout India in some form or other. The peculiar Vaishnava and Saiva religions which prevail in the South can do away with Sanskrit entirely and will be quite contented with a knowledge of Tamil.

"A study of the religious portion of Tamil literature, therefore, on a historical and literary point of view, will be very useful to Tamil scholars. It will put them in possession of sufficient materials contributing to a knowledge of the history and chronology of those religious teachers who are said to have founded the religious literature We shall also be in a proper position to trace the origin of the religion to its very source and to explain the various stages through which it has been developed and has assumed the present form We shall also be able to remove all prejudices and wrong views, correct errors and exaggerations, and sift truth from legends and imaginary tales."

Let us, then, with the object in view of making a critical study of the Vaishnava Tamil literature, take up, for the present, a superficial review of Nammalvar —the chosen saint of the Lord—one of the twelve hymners (Alwars) of the Prabbanda of four thousand.

According to the chronology of these alvars as given in Guruparamparai by Pinbalagiya Manavala Jiyar, Nammalvar stands 6th in the list and is said to have been born on the 43rd day of the Kaliyuga, ie 3075 B. C. He was the only son of Kari (the Vellala king of Tirukkurukur) and Udaiyanangai. The child neither sucked, nor opened its eyes and mouth: and yet was apparently growing in the order of nature. The parents taking it to be of supernatural birth, left the child in the local temple. The child besented himself under a tamarind tree in the posture of Yoga practice and remained so until he was sixteen years old. It was when Madurakavi Alwar (one of the 12 Alwars) came there to witness the scene, that Nammalvar for the first time opened his mouth. Understanding from the interview the divine nature of the boy, Madurakavi at once prostrated before his holiness and became his devotee. Immediately thereafter Vishnu appeared before Nammalvar. No sooner did he gaze on the divine form of Vishnu, than he began to pour forth hymns in his praise, which Madurakavi Alvar committed to writing as amanuensis. Nammalvar ascended to Heaven in his 35th year.

The first book of his hymns is called திருவிருத்தம் supposed to be the essence of the Rig Veda. It numbers 100 stanzas. The others were திருவிருத்தம், திருவாசிரியம், பெரியதிருவந்தாதி, and திருவாய்மொழி the essence respectively of the Yajur, Atharvana, and Sama Vedas திருவாசிரியம் contains only 7 stanzas and பெரியதிருவந்தாதி 87. திருவாய்மொழி—the sacred truth contains 1000 stanzas of 100 groups, each group numbering 10 stanzas (each group of course having an epilogue).

The Saint opens his works with an appeal to God to free humanity from false ideas of soul and salvation, evil conduct, and from a dirty bodily prison, and to lead them up to eternal bliss. He upholds Vishnu as the true Supreme Lord of the universe. Occasionally he assumes the tone of a submissive petitioner. Now and then he pens love sonnets as from a sweetheart (himself) to her lover (the Lord). Here and there he praises the idols of Vishnu in the holy shrines in sacred cities. He frequently gives the reader to understand that the Lord is present in his mind and dictates His own praises and divine truths. We will substantiate these statements by producing translations of some of the hymns at an early date. We will now proceed to examine the probable age of Nammalvar.

Two of the four works of Nammalvar, viz, திருவிருத்தம் and திருவாய்மொழி are written in கட்டளைக் கலித்துறை and விருத்தம் metres respectively. Tolkappiyam makes no mention whatever of these metres. These were newly adopted during and after the age of the 3rd sangam. His works are all of the அந்தாதி kind of which also there is no mention made in the Tolkappiyam. Of the அந்தாதி kind of works—an innovation in Tamil—Nachinarkiniyar points out "பொய்கையார் முதலாயினோர் செய்த அந்தாதிச் செய்யுள்" &c., in his commentary on 'விருத்தமும் புறவுறுப்பு யாப்பின் மேற்றே" (page 771—பொருள்—தொல் காப்பியம்). It is evident from this that பொய்கையார்

the first of the முதலாழ்வார் மூவர் came only long after தொல்காப்பியர். The name of the author of களவழி நாற்பது and of two verses in புறநானூறு (48 and 49) is also பொய்கையார். Scholars are not certain whether this பொய்கையார் is the above said Alvar. The first three Alwars do not make any allusion to Buddism, though they occasionally speak of Sivaism. திருமழிசை யாழ்வார்—the fourth in the list, in his நான்முகன்திரு வந்தாதி, has "அறியார் சமணர் அயர்த்தார் பௌத்தர், சிறியார் சிவப்பட்டார்கள்." Nammalvar says in the 40th திருவாய்மொழி :—

இலங்கத் திட்ட புராணத்தீருஞ் சமணருஞ் சாக்கியரும்
வலித்த வாதஞ்செய்வீர்களு மற்றுநற் தெய்வமுமாகின்ருன்
மலிந்த செந்தெல் கவரிவீசுந் திருக்குருகூர் நகரானுன்
பொலிந்து நின்றபிரான் கண்டீர்ஒன்றும் பொய்யில்லைப் போ
ற்றுமினே.

Surely then Nammalvar could not have lived as early as 3075 B. C. He should have lived only within 500 B. C.

Of the most celebrated commentators, only பரிமே லழகர் quotes some passages such as "திருவடைமன்ன ரைக் காணிற்றிருமாலைக் கண்டேனேயென்னும்." (34th திருவாய்மொழி).

"கன்ருஞானங் கடந்துபோய் கல்லிற்றிரிய மெல்லாமீர்த்
தொன்ருய்க்கிடந்த வரும்பெரும் பாழுலப்பிலதீ யுணர்ந்
தணர்ந்து
சென்ருக்கின்பத் தின்பங்கள் செற்றுக்களைந்த பசியற்ருல்
அன்றேயப் போதே வீடதுவே வீடுவீடாமே."
(78. திருவாய்மொழி).

and

அற்றதுபற்றெனி, லுற்றதுவீடியிர்
செற்றதுமன்னுயி, ரற்றிறைபற்றே. (2. திருவாய்).

பரிமேலழகர் and நச்சினார்க்கினியர் who were contemporaries probably lived in the 12th or 13th century

Ramanuja—the great Vaishnava Doctrinaire lived about the 11th century. Ramanuja was fourth in the list of Acharyas commencing from Sri Nada Munigal. It was Nada Munigal who collected and popularised the works of Nammalvar.

Kambar who lived in the 11th century composed சடகோபரந்தாதி before presenting for public criticism his immortal Ramayanam. Pugalendi—a contemporary of Kambar has invoked நம்மாழ்வார் in his Nalavenba.

Tirumangaiyalvar—the ast of the twelve alvars—is believed to be a contemporary of Gnana Sambandar. Sambandar is proved by competent scholars to have lived between the 5th and 7th centuries. TiruMangaiyalvar embodies in his work some lines and phrases from Nammalvar one of which we note below :—

மின்னுமுகில்சேர் திருவேங்கடமே
என்னுயிரென்னப்ப னென்னெஞ்சிறைவ்வாரினை
(10-பெரியதிருமொழி).

தென்னுதெனுவென்று வண்டிமிறுதிருவேங்கடத்
தென்னுயிரென்னப்ப னெம்பெருமானுளனுகவே

The six works of Tirumangaiyalvar are said to be the six Angas of the four works of Nammalvar—the four Tamil Vaishnava Vedas.

In the 48th stanza of சடகோபரந்தாதி of Kambar we have "சங்கக்குலமறக்குதியுமாறப்பெயர்த்தொலையாமே" If the tradition on which this line is based is true, it is evident that Nammalvar belonged to the age of the 3rd Sangam and lived probably about the time of திருவள் ளுவர், ஔவை, and இடைக்காடர். Some passages in திருவாய்மொழி seem to closely resemble some passages in the III Book of திருக்குறள். We now refer only to one striking parallel. In அவாவறுத்தல் we find "ஊரவர்கௌவையெருவாக வன்னசொன்றிரக &c." In the 45th திருவாயமொழி we have "ஊரவர் கௌவை யெருவிட்டன்னை சொனனீர் பரந்து &c." One need not read between the lines to note the parallel. Now arises a difficulty. Did Nammalvar borrow such passages from Tiruvalluvar? There can be no doubt that Nammalvar lived after Budda. Some of the master poets of the sangam age condescended to borrow passages from the great Kural. Excepting Tolkappiyam, Kural appears to be the oldest of the extant Tamil works. No scholar has yet discovered that Kural is indebted for its language to any other of the extant Tamil works. We are, therefore, inclined to believe that Nammalvar borrowed such passages from Kural. In Nakkirar's commentary on இறையனாரகப்பொருள், we find among the stanzas quoted as illustrative examples, some ve ses eulogising பராங்குசர்—another name of Nammalvar. From all this it appears to us that Nammalvar should have lived in the age of the third sangam.

We know that some points in this article are liable to irritate some of the bigotted Vaishnavites of the Tamil country. We come forward only to invite friendly criticism, our sole object being the search after the age of Nammalvar in this article. We are prepared to unlearn and learn.

T. C.

LALITA SAHASRANAMA*

The book before us marks a unique departure in the matter of translations from the Sanskrit and it will come upon the public also as a pleasant surprise. The department of knowledge now opened to our view is that of Mantra Sastra, about which absolutely little was known; and the student of oriental studies was apt more to look upon it askance than with any favour. The book before us ought to remove alldoubts about the usefulness of such study, and its great importance. To the mystic Indian, all knowledge and science was locked up in mantras, and the reason will readily enough be perceived when in fact his whole scheme of cosmology rest upon the one primeval sound or mantra, namely Pranava. This first Mantra or Mantra Rajah is of course the cause of all other mantras and except the Panchakshara Mantra, no other Mantra can be efficacious unless pronounced with the Pranava. These Mantras are the sounds, the names and the forms, and the symbols by which we can possibly realise the nature of the supreme: and they are, as such, the means and not the end. The end also, is both material and spiritual and though it is possible to attain both wealth and happiness by means of these mantra practices, the book before us shows us that he who chants this hymn without hoping for any specific and selfish result alone, can obtain Brahma Jnana and not others. There is also an antecedent condition to a person who aspires to mantric practices. The worshipper ought to be devout and pure: and the secret cannot be imparted to a rogue, a wicked man, nor at anytime to one who is devoid of faith. People are apt to forget this essential qualification, and err grievously in thinking that their assumed piety and worship can cover a multitude of sins.

Of the various sets of mantras, those of Devi or Parameshwari are considered the most efficacious in acquiring various Siddhis, and Powers and Knowledge, and this is so, because our highest ideal of Knowledge, and Love and Power is centred in the person of Uma. The collection of thousand names of Lalita or Parameshwari forms a portion of the Brahmanda Purana, and the chief importance of the book before us is due to the invaluable commentary on the thousand names by Bhaskararaya, a Maharatta Brahmin who seemed to have lived in Benares about 160 or 170 years ago. The commentator must have been a very erudite Pandit, for he has exhibited in his commentary all the store of his knowledge derived from the Vedas, and Upanishads, and Itihasas and Puranas &c: and the book is as such much more valuable to us for tracing the growth and history of Religion from the earlier Vedic books to the later Puranas and Itihasas &c. And he quotations from the latter set of books are enormous, which will show that these books are not such trash as are ordinarily supposed. In many of these mantras, as explained by the commentator, we can trace easily also the history of the religion and the philosophy from the earliest times downwards, besides an uncommonly large store of mystic knowledge connected with these mantras. The book has also a special value to our readers as it unfolds the nature of the Supreme almost on Siddhanta lines and the references to the Saiva scriptures and philosophy are also very many. The Highest Ideal conceived of Lalita in this book is as that of the Highest Power and Knowledge and Love, and as the Supreme Consort of Supreme Siva and as one with Him and transcending by far far above the Trinity and Maheshwara and Sadasiva and that in as much as this supreme Sakti permeates and illumines matter, She is also identified as one with Kundalini and Maya and Prakriti and as with Srikantacharya, who does not even recognize any such distinction even in essence this aspect of the Supreme Sakti is also much more prominent. As such also, Sakti is spoken of as the night, and Siva as the day; Sakti, as sound and Siva as meaning. The scheme of the 36 tatwas is noticed here and there, and unless this is thoroughly grasped, the references to Nada and Bindu, Kundalini and Vidya and Sadasiva and Maheshwara &c. will not be intelligible. The book is absolutely indispensable to every student of Saiva Siddhanta and we give one or two extracts below, which will tend to illustrate the subject and its importance more than any words of ours. We heartily congratulate Pandit R. Anantakrishna Sastri who, though not boasting of the possession of great literary abilities is yet continuing to do quietly a lot of useful and important work. We should add that the book would gain greatly if an index is added.

1. 1000. *Mother Lalita.*

"Thus by the first three names the Goddess is indicated as the creator, preserver, and destroyer of the Universe; by the next two names She is indicated as possessing two other functions, viz., annihilation and remanifestation which belong to no other deity, from the sixth name to the last the same deity who possesses these five functions was described in different ways and is indicated by the name Lalitâ which is her special name and belongs to no other deity.

"Lalitâmbikâ: Lalitâ as well as Mother. The meaning is given in the Padma Pr. Transcending all worlds She sports (Lalate) hence she is called Lalitâ." 'Worlds' means her surrounding lights or deities. 'Transcending' being above their abodes in the Bindu-place. 'Sports' shines brilliantly. The wise say, "The word Lalita has eight meanings, viz., brilliancy, manifestation, sweetness,

* With Bhaskararaya's Commentary, Translated into English, by. R. Ananta Krishna Sastri, Madras. Messrs Thompson &co 1899

depth, fixity, energy, grace, and generosity, there are the eight human qualities." The Kâma Sâstra says, Lalita means erotic actions and also tenderness, as she has all the above mentioned qualities, she is called Lalitâ. It is said also, "Thou art rightly called Lalitâ for thou hast nine divine attendants (in the Srichakra) and your bow is made of sugarcane, your arrows are flowers, and everything connected with you is lovely (Lalita)." The word Lalita according to Sabdârnava, means beautiful."

999. The Union, etc., (Sivasaktyaikyarûpinî).

Her nature is the equal essense of Siva and Sakti. The Vâyaviya Sam. says, "By the will of Siva, the Supreme Sakti becomes one with the Siva Tatva. Again she manifests at the beginning of creation like oil from the oily grain." Here 'Union' means the supreme equality, the being absolutely without difference. The Saura Sam. says, "The Sakti which is separate from Brahman is not different from Brahman itself. Such being the case it is only called Sakti (as separate) by the ignorant. It is impossible to distinguish the difference, O wise one, between the Sakti and the possessor of Sakti." The Va. Rama. also. "As there is only one movement of air, only one Audhyana Pitha, (in the world) and only one manifested Chit Sakti, also there is only one Union (of Siva and Sakti.)"

Or, Siva, the Siva chakras, Sakti, the Sakti chakras, Aikya Union. The Brahma. Pr. Says, "In the triangle Bindu must be united, the eight-angled one is to be united with the eight-petaled lotus . . He who knows the necessary relation between the parts belonging to Siva and the parts belonging to Sakti in the Srichakra is the real knower of the chakra."

Or this name means the Hamsa mantra, for in this mantra is declared the Union of Siva and Sakti. The Su. Sam. (4-7-2) "Sakti of Him, (Siva) is said to be the end of the syllable S'a (i.e., Sa) and end of that (i.e., Ha) is called Bija. The Bija is the Vidyâs'akti. That itself is Siva. Therefore this supreme mantra is said to signify Siva as well as Sakti."

Or, Siva Sakti the five Saktis of Siva viz., Dhumâvati. etc., and Aikya, their collective form which is Devi. The Virupâksha Panchâsika says, "Dhumâvati veils. Bhâsvati reveals, the Spanda stimulates, the Vibhvi pervades, the Hlâdasakti nourishes. The Dhumavati Sakti belongs to earth, Hlada to water, Bhâsvati to fire, Spanda to air, the Vinavi to ether, thus the world is pervaded by these."

53. The beneficial (Sivâ).

"From the root *Vasi*, desire, Siva is derived." That is, she is the desire itself (Icchâ) of the supreme Siva. For this energy is worshipped by Siva. The meaning of Siva is given in the Saivâgamas. "Who is as a witness to the modifications (of the mind), who is before the arising of such modifications, who is in the modifications about to rise, who is the cause of sensation, who is the support of all false and inert matter, who is consciousness itself, who is beloved of all, who is bliss itself, who is the means of obtaining all, who is connected with all, the Omnipresent is called Siva. The self-shining, pure being who is devoid of the distinction of Jiva, Isa, etc., is Siva."

Or as she does good (Siva), she is called Siva; or that in which everything rests (Sete); or, who possesses excellent (Siva) qualities; or that which makes calm (Samyati); as the Bharata says, "Because he fulfils all the actions (of men) intending their good (Siva) he is known as Siva. O gods, the Danavas, and the Devas are the same to me; I do good (Siva) to all beings. Hence I am known as Sva." The Sruti (Sve. Up. 4-11) says "The one who is the origin (of all) dwells in every womb, in whom all this is involved." The Kaivalya Up. says "three eyed, blue throated, and peaceful." All this has been brought together, by us in the commentary on the Sivashtottarasata (a work enumerating one hundred and eight names of Siva). "By natural purity, by possessing stainless qualities, by superiority, by supporting the Universe, by conferring immortality (on worshippers), by the strength of Icchâsakti, O Paramasiva, thou art known by the special name as S'iva in the scriptures;" or, she is identical with S'iva. The Linga Pr. says "As is S'iva, so is Devi, as is Devi, so is S'ivâ, hence, as the notions are the same Devi is called S'ivâ. In another place in the same book, "In reality there is no difference between Umâ and S'ankara; the one has assumed the two forms. There is no doubt in this. The Paramâtman is called S'iva as well as S'ivâ." The Sûtasamhitâ (IV. 13—2 to 41.) also says "O best of twice born ones, she who has assumed the energising aspect of that Máyá which is connected with one consciousness (chinmâtrâ), who is intellect, without attributes, self-shining, unchangeable, supreme bliss, and the cause of the destruction of Samsâra. She is S'iva, she is the supreme Devî, one with S'iva, and doer of good.....he who worships this S'ankarî, the ocean of mercy, what does he not obtain by her grace?" Or Siva may mean the wife of Vâyu. The Linga Pr. says "The great God *Isâna*, who pervades the whole universe, the supporter of all beings is called vâyu, in his aspect of wind God. His wife is called S'ivâ and his son Manojava." Again, "He who has the cresent moon as a crest is Vâyu and his wife is S'iva.', In the Vâyu Pr. also we read "Vâyu is the fourth body of Is'âna and his wife is S'iva and his son is Manojava."

Or, she who bestows Salvation is S'ivâ. It is said in the Devi Pr. "S'iva is salvation and she bestows salvation to Yogins; she works for good (S'iva); hence she is known by men as S'iva;" or men worship Devi to reach

S'iva, hence she is S'ivâ. In the Agamas we read "As heat is to fire, as light to the Sun, and moonlight to the Moon, so is S'ivâ to S'iva."

883. Sacrificer (Yajamânasvarûpini).

One form of S'iva is Dikshita (Sacrificer) and his spouse is called Dikshâ and the mother of Santâna. The Linga and Vâyu Prs. say, "The seventh terrible form is the form of the Brâhmanas, the sacrificer and his wife is called Dikshâ, and his son Santâna." Of S'iva's eight forms the last is sometimes called the sacrificer and sometimes Atman. This name in that case may be explained to mean the both thus:—Yajamana, the sacrificer Sva, the self, rupa, both are her forms. The Linga Pr. says, "The five elements, moon, Sun, and *Self*, (atman) the best of Munis say, are the eight forms of the Lord of Devas. The eighth form of him is *self* (atman) and also the sacrificer."

CORRESPONDENCE.

SIR,

I should thank you very much if you would induce any of the Sanskrit scholars or pundits with whom you are in touch, to be so good as to express in the Deepika their opinion as to the derivation of the Sanskrit word *Karpura* (camphor) which Colonel Yule and Prof. Skeat think is not real Sanscrit but borrowed from Malay *kapur* which means chalk as well as camphor.

On reference to the word "camphor" (which is closely connected with *Karpura*) in Dr. Ogilvie's English Dictionary, one finds that it is derived from *kapura* the name of a tree in Borneo, from which the substance is said to be obtained.

A pundit of this place told me that the root idea of the Sanscrit word is (*sukha*) சமர்த்தியம் 'samardhya' or efficacy, on account of its medicinal and sacrificial uses and that the root is *Krip*; but Prof. Skeat disbelieves this account, and says in a private letter that this derivation is as imaginary as that of the Portuguese 'Varandah' from a Sans. root *Vri.*=to cover.

Rev. Dr. S. W. Howland formerly of Jaffna, but now in America, derived the word *Karpura* from *Karuva* or root *Karp*, the cinnamon, and *ural*=distillation, because the substance is sometimes obtained by distilling cinnamon roots.

Which of these accounts is correct I am at a loss to understand, but I think it is highly improbable that to Malay almost all the Indian languages, which possess the word *Karpura* with but very slight difference in form or sound, should be indebted. If Sanskrit fails to account satisfactorily for its origin, it might be a Tamil word cognate with the Malay and might have been the original of the Sanskrit word.

William Marsden, however, in his Malay dictionary seems to hint that *Kapur*='camphor' is derived from Sanskrit, for he shews the Hindi word to be the older form, and indicates a difference in pronunciation between this word and that for chalk, besides treating them separately.

In Malay, Kapur *Barus* when used for camphor is merely to distinguish it from Kapur *Totohori* or camphor of Japan.

If the Tamil *Karpuram* is proved to be borrowed, I should be much obliged if anybody would let me know the pure Tamil word for it.

Trincomali, Ceylon,
May 17, 1899.

Faithfully yours,
S. W. Coomaraswamy.

[We are sorry we were not able to publish Mr. Coomaraswamy's interesting communication earlier for want of space. We shall send copies of this to some of the prominent Sanscrit scholars in India and publish here any replies we may receive.—Ed.]

REVIEWS.

The Bhagavad-Gita with Ramanuja's Visishtadvaita commentary. Translated into English by A. Govindachurya, the disciple of Yogi S. Parthasarathi Iyangar. Madras. 1898.

Schopenhauer when speaking about the Vedanta means the interpretation of the Upanishads by Sankara and in the European world it is Sankara's Absolute Monism that is so often held up and admired, or meets with such unqualified condemnation as a godless and lawless religion (for religion it is in spite of its intellectuality) at the hands of Christian Missionaries. And well it was that this system happened to be so prominently before the eyes of the western world. For reaching its conclusions by a rigorous and unflinching logic put in the clearest and the most well-defined terms possible, it was well-fitted, notwithstanding its theological method, to appeal to the regnant intellect of the West, already familiar with the philosophies of Kant and Schopenhauer, which presented startling similarities in conclusions and modes of thought to the Vedanta. Only when such sympathetic hearing had been secured for one system, would it have been possible to make known the infinite variety and wealth of the philosophical speculations of India and to have their respective merits well appreciated We must all feel glad that our people begin to be alive to the necessity of spreading a knowledge of our philosophies and that a great part of this work is borne by native Indian scholars. On Sankara's side we have the magnificent Anandhasrama Series begun by the late Mr. M. C. Apte of Poona and the Mysore Sanskrit Series under the guidance of Mr. Mahadeva Sastri. It is a great pleasure to us to note that the Ramanuja School which till now had lain dormant is now stirring itself and it is a pleasing feature

that the pioneer work in that way, Mr. Govindacharya's Translation of the Gita Bhashya, should issue from South India, the country where Ramanuja was born and where all his activities lay.

The dominant characteristic of Ramanuja's system is the importance attached to Bhakti, Devotion or Love, as a means of obtaining final release and the prominence given to Karma Yoga. Sankara, on the other hand, places Jnana as the only requisite, all other things being only ancillary or leading up to it. To him Bhakti is only a means of purifying the Antahkarana, which will in the end lead up to knowledge which alone will bring about Moksha. Ramanuja does not attach this high significance to Jnana. He makes the path of discrimination only a way of attaining the highest Bhakti, which by itself leads to true realisation. Or as Swapneswara says "knowledge of his beauty causes affection for a young man in a girl's mind, but affection does not cause knowledge; hence we conclude that knowledge is subsidiary"[1] This doctrine of Bhakti has been a startling discovery for the Christians and the theory was at once started that here was one of the manifest proofs of Christian influence. There are some even now who take a sort of middle course, saying that it cannot be quite settled whether there really was Christian influence in this conception and that like so many other things it may be a product of the Hindu mind. The difficulty in the way of their accepting that the conception was a purely native one is that in the older literature we meet with the word *S'raddhâ* and not with Bhakti. We can see how this position even is untenable when we find the word Bhakti used not only in the Bhagavata, but also in the Gita and towards the close of the Swetasvatara Upanishad with the same meaning. If we take the Gita as anterior to the Christian era, for which we have ample reasons and when we also find the same idea in the older Upanishads but only under the name *S'raddha*, we cannot hesitate to say that Christianity can have had nothing to do with it. In the Sandilya Sutras also, that book about which we cannot say by whom it was written, when, or where, we find the same doctrine most emphatically laid down. This book is a curiosity in a way. While at one with Ramanuja in accepting this doctrine,[3] it totally differs from him in rejecting the multiplicity of souls; and differs from Sankara in defining Maya as "the Divine power of the Lord, called Maya on account of the marvellousness of its effects, not from their unreality." Its doctrine is that the apparent diversity presenting itself to consciousness, really belongs to the Antahkarana as the disguiser and is produced by it in the soul, realization consisting in the destruction of the Antahkarana which thus veils the unity of the Brahman. But all the same it also accepts the *Nityatva* or reality of Achit, thus the two realities being *Chit*, the Brahman, and *Achit*, the unintelligent or matter. This doctrine seems to stand midway between Sankara and Ramanuja, and when we consider that curiously enough, it is often quoted by Ramanuja's followers, we come to see that it *may* be anterior in time to Ramanuja and that the doctrine of Bhakti has had a continuous history. It is also extremely interesting to note that while Ramanuja was preaching in dry metaphysical language the doctrine of absolute devotion to God, at the same time in some far-off cloister in the West, a monk wrote the Imitation of Christ, the chronicle of a hidden, solitary anguish, devotion and success, which was to be the consolation of many a suffering soul, soothing it like a strain of solemn music heard at midnight. Here is the contrast between the Hindu and the Christian spirit, the one expressing its deepest convictions and emotions in hard dialectic language, intended to pound down opponents, while the other pours forth its sufferings, sorrows, and failures to its Divine Master and surrenders its whole being into His hands, "to be led whithersoever He liketh."

But we move in a far higher region than in either of the above when we read the Tamil Tiru Murai. Here we find a splendid galaxy of poets, rivalling in beauty of expression the finest religious poets of Europe, but overtopping them in the vigour and depth of their philosophy, now surging forth in one great outpouring of their love, now pleading in tender tones to its Lord its inability to reach to Him without His pitying help. It is indeed a strange fact that Ramanuja's followers, in spite of this doctrine of overflowing Love to God, have not produced any poetry at all comparable to that of the Saiva Siddhantis; it becomes stranger still when we remember that both were essentially Dravidian systems catholic enough to include men of all castes and professions among their saints. To this, I think, we may attribute the strong vitality of the Saivite system. It has produced and is producing many a famous sanyasi whose works have become household words among all classes, and thus exert their influence even in the smallest acts of life. It is not the Prabhandham, but Thâyumânavar with whose words every musician finishes his songs.

Both systems place Bhakti higher than Jnana. Jnana may indeed release the soul from the bondage of the material world and enable it to realise its own nature, but it is only the highest Devotion, the entire throwing oneself into the hands of the Lord that will make Him take it up in tender pity and merge it in Him. In both we meet with the infinitude of Atmas, the eternal existence and reality of both Atmas and Maya (by which is meant the objective and material side of the universe),

1 Swapneswara's commentary on the Sandilya Sutras. Sutra. 13.

2 See Telang's Gita. *Sacred Books of the East*. Introduction. p. 8.

3 Vide Sutra 94.

forming as it were the vesture, attribute (Viseshana) of Isvara, or of the Sivam, as the Saivites would have it. Though at one in postulating the reality of the Padarthatritaya, the Saiva system differs from Ramanuja's in bringing in another factor, the Anava Mala (the Primitive ignorance or imperfection of the soul) and making it together with Maya and Karma, the Bandha or the fetters of the soul. If we ask the Ramanujas why there should be ignorance, they say because the soul is joined to Maya (or matter as we may roughly call it) in order to wipe out its Karma. But then comes the further question why there should be any Karma at all, since, Karma being only the law of cause and effect, it must be eternal before and after, and thus no room at all will be left for Moksha. Here the Saivite shows himself more philosophic and says that the soul was eternally coexisting with Anava Mala, the primitive imperfection which prevented it from cognising, and it was out of pity for its condition that the Lord induced Karma and the evolution of Maya in order that that intense darkness might be lightened a little; and when the soul has been purified by enjoying the fruits of Karma, He out of infinite grace removes the remaining Mala from it and takes it into Him. The Saivite will feel it a sacrilege to say, as Ramanuja does, that He induced all the marvellous manifold effects of Maya solely out of pastime. A pastime this to involve countless souls in unspeakable misery! Better far the primitive ignorance and inertness compared with this "manifestation out of mercy." Again Ramanuja in his "prastávaná" to his Bhashya on the Gita speaks of the "auspicious qualities, the transcendent ornaments, and the countless illuminated angels singing hallelujahs around him." Sankara or the Saivite will never dare to use this material language about God even though allegorically. To them He is inaccessible to human thoughts and words and they would not ever use words that would convey any material image. In this and in the postulating of the Bhedábheda relation, the superior philosophic spirit of the Saivite is evident.

Such points as these we expected to be treated of fully by Mr. Govindacharya, but unfortunately it is this very thing which is omitted in his book. It is a mere literal translation of Ramanuja's words. It is only the comparative study of doctrines and the history of their origin and development and the influence of one upon the other which is of any value. Any amount of translation can be done but the really difficult part of the work is this. Too often in India authors who begin with such a programme end with the translation only. We hope that Mr. Govindacharya's work will not meet with the same fate. Mr. Mahadeva Sastri also promised to trace out the history of the later Vedanta in the preface to his translation of Sankara's Bhashya on the Gita, but so far as known, the promise is yet to be fulfilled.

It is evident at the first glance that a great amount of thought and labour has been spent by the translator on his work. The translation is fairly accurate and readable. But we are sorry to find a good many instances of inelegancies of language, sometimes of positively bad English, scattered through the work. A certain air of pedantry is given to the book by what strikes one as the studied use of unusual or high-sounding words for ordinary simple ones. Theocracy, psychocracy, in the sense of communion with God and the soul respectively, and theophilosophy are specially prominent. Dementation we have seen used for the state of sheer lunacy, but never for loss of memory. It is needless to multiply instances; the reader who turns up any page casually will meet with one. It is sometimes so provoking, as to make us think that our translator has made a good but not a judicious use of Roget's Thesaurus. We hope Mr. Govindacharya will, in a second edition which we sincerely wish his book will soon reach, correct these errors. It is from no wish to detract from his merit that we speak thus openly. Our only wish is that a valuable and conscientious piece of work should be perfect in all ways.

One other important thing has been omitted. We do not get a hint even with what critical apparatus our friend has worked. As far as we know there is no reliable edition of the Bhashya yet published. Under these circumstances it is of the utmost importance to get really good readings. We hope this defect will be supplied in his promised second volume.[4] One little thing we would ask our friend to do; it is to take away all the verse translations of Yamunacharya's slokas, summing up in one couplet, the subject-matter of every Adhyaya, and to put plain prose in their place. They sound very like doggrel and very much mar the beauty and dignity of the Gita.

Enough of this unpleasant task of fault-finding. We congratulate Mr. Govindacharya on the exceedingly good and accurate translation he has produced of this important work. The footnotes especially are a model of their kind, evincing a great amount of thought, and with their aid, the reader can have no difficulty in reading Ramanuja in the original. We hope our friend will continue his labours in this field and produce translations of the important philosophical works of this school yet remaining unpublished.

M. N.

[4] As an instance we may take XII, 12, the interpretations thereon by Sankara and Ramanuja being so diametrically opposed as to suggest that there must be some variation in the text. Here a really good critical apparatus would have been of immense value.

Minor Upanishads, Vol. II—The Vedanta doctrine of Sri Sankaracharya, by A. Mahadeva Sastri, B A.—Thompson & Co., Madras, 1899.

In this neat little volume are comprised English translations of Sankarâchârya's Dakshinâmurti Stotra, the Mânasollasa (the Vartika on it by Sureswara) Sureswara's Pranava Vartika, and the Dakshinamurti Upanishad. It also includes the Sanskrit texts of the Stotra and the Upanishad. The translation is beautifully done into good and readable English without in any way losing sight of accuracy. The book is prefaced with a good introduction giving an account of all the systems of philosophy referred to by Sureswara in his Vartika and following every sloka is a lucid explanation of any difficulties that may occur. With these aids one may very well dispense with the reading of the text itself. But we cannot commend the printing of the Sanskrit texts. The signs for the long and the short *i* are so indiscriminately used for both the sounds that the reader has to stumble twice at least in every line.

We cannot very well see how Sankara's Dakshinamurti Stotra and the Pranava Vartika come to be included among the minor Upanishads, unless we accept the opinions of Max Muller that most of the smaller Upanishads were composed by Gaudapada, Sankara and other recent philosophers [1]. Weber also mentions that two Upanishads, Tripuri and Âptavâjrasûchi,[2] were composed by Sankara and quotes Rajendra Lal Mitra to support him; and we know how the Allopanishad was composed at Akbar's instance to embody his new creed. But we cannot on that account put all except the thirteen or fourteen generally quoted by Sankara as modern. We have yet to acquire safer criterions than the sectarianism of the Upanishads to judge their dates by. But if it is true that what Mahidhara [3] is said to maintain, viz., that some parts of the Brihad Aranyaka were meant as attacks on the Buddhists, is based on fact, the Upanishads come alarmingly near to us. We wish that Mr. Sastriar who is so well fitted for it by his scholarship will sooner or later enter into this question, and treat it with the fulness and thoroughness it deserves. But apart from any such scientific value, these translations will be of great use to those who are devotionally minded as exhibiting what is called the "practical" side of the Vedanta.

Sureswara, as the translator himself tells us, was a contemporary of Sankara, whose chief aim in his journey north was the conversion to his philosophy of this famous Mimamsaka. His Vartikas on Sankara's Bhashyas on the Brihadaranyaka and the Taittiriya Upanishads, together with his Naishkarmasidhi are monumental works and referred to with great respect by the later Vedantins. We are glad to see that a translation of his Vartika on the latter Upanishad together with Vidyaranya's Tika on the same is announced to be begun by Mr. Sastri. We hope he will also give us in due time a translation of the collosal Vartika on the Brihad Aranyaka.

M. N

1 Max Muller, Ancient Sanskrit Literature, p. 327.

2 Weber Indian Literature, p. 161.

3 Ancient Sanskrit Literature, p. 318.

NOTES AND COMMENTS.

CANON Wilberforce's denunciations of Prof. Huxley in the sixties after damping for a while the interests of Evolutionists paved the way only for more vigorous and trenchant combats between the theologian and the man of science. And the hold of Darwinism on the popular mind at the present day needs no better illustration than the attempt of the clergy of late to interpret the Bible as consistent with the doctrine of Evolution. The leader of German zoologists, Prof. Haeckel, in the fourth international Congress of Zoology held at Cambridge on August 26, 1898, thus sums up the attitude of the world of science towards the descent of man.

***

"IF we look at the results of modern anthropogeny from the highest point of view, and compare all its empirical arguments, we are justified in affirming that *the descent of man from an extinct tertiary series of primates is not a vague hypothesis, but an historical fact*". But even in our own day, the republic of science has its inconsolable malcontents, although they are dwindling down year by year to a rightly deserved minimum. Virchows and St. George Mivarts are not yet extinguished.

***

ON those whose conceptions of religion are coloured completely by the creed of science, Dr. Paul Carus, of *the Monist* is a staunch defender. He writes in reply to Mr. Amos Waters—"There is nothing incomprehensible in infinitude: but we cannot apprehend infinite space. In other words it is impossible to make anything infinite (i. e., infinite space or eternity, i. e., infinite time) an object of immediate apperception to perceive it by the senses; but we can understand it to perfection and there is nothing mysterious about it. That we cannot apprehend any infinitude is as much a matter of course as that in counting we can never count up to infinity, or that we cannot bodily be in several places at the same time. It is a physical impossibility but there is nothing mysterious about it: Nothing that might cause us to turn an agnostic.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.,

Commenced on the Queen's Commemoration Day, 1897

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TRANSLATIONS.

THE VEDA'NTA SU'TRAS WITH S'RI'KANTHA BHA'SHYA

(*To be continued form page* 88)

(*Pûrvapaksha*):—When departing from the body, the jîva does not carry with him any subtle elements of matter which may form the seeds of the future body, inasmuch as all the trouble goes in vain, the elements of matter being easily found everywhere.

(*Siddhânta*):—As against the foregoing we hold as follows: That the jîva leaves this world embraced by the subtle elements of matter whereby to obtain another body is shewn by the question and the answer occurring in the *Panchâgni-Vidyâ*, the contemplation of the five fires.—How?—There the question was, "Do you know how in the fifth oblation, the waters come to be spoken of as Purusha?" The answer was, "Thus verily in the fifth oblation the waters come to be spoken of as Purusha." Their meaning may be briefly explained thus: the jîva dwelling in the body of a brâhmana or the like offers oblations and does other acts. Leaving this body with a view to enjoy their fruits, he departs, embraced by the subtle element of water combined with other elements existing in the present body, and reaches heaven represented as a fire. Embraced by the same waters which become transformed into a body full of nectar, he becomes subservient to the Gods (Devas), and in their company he enjoys the peculiar pleasures of the region. With the residual Karma which will give him the body of a brâhmana or the like, he again comes to this world to do works, and embraced by the same waters he reaches the clouds which are represented as a fire. Then, with the rain drops, he descends to the earth also represented as a fire. Thence, with paddy and other grains, attaining the form of food, he reaches the body of a man who is represented as another fire. Then, embraced by the same waters converted into the semen in man, he reaches a woman represented as yet another fire. Embraced by the waters converted there into a body which may be called a human being, he is born with the body of a brâhmana or the like according to karma. All this will become clear later on. Wherefore when jîva has to attain to the next body, he goes embraced by the subtle elements.

(Water includes other elements) because of the triple character (of everything), (but they are referred to by water) because of its predominance. (III. i. 2.)

Everything is of a threefold nature, because everything was tripled; and therefore it is only water combined with other elements that is referred to by the word "waters." They are so designated because of the predominance of water among them. There is, therefore, nothing wrong in speaking of water alone in the passage "In the fifth oblation, waters come to be spoken of as man."*

And because of the departure of the senses. (III. i. 3.)

"When prâna departs, all the senses depart after it."† This passage speaks of the departure of the senses along with the jîva, and we are therefore to understand that the body also, which is the seat of the sense-organs, departs. Wherefore, when the jîva departs, he is certainly embraced by the body of the body of the subtle elements.

The Sûtrakâra raises an objection and answers:

(If you say that it is not so) because of the S'ruti speaking of them as going to Agni and so on, (we say) no, because it is a figurative language (III i-4).

(*Objection*):—The S'ruti says:

"Whe the speech of this dying man goes to Agni, his vital breath goes to the air, the eye to the sun,"‡ and so on.

In this passage the S'ruti speaks of the senses going to Agni and so on. Therefore the senses do not go with the jîva.

(*Answer*):—No, because of the words 'speech' and the like being figuratively applied to the Gods who identify themselves with the sense of speech &c. They are indeed spoken of along with the hair &c. which do not certainly go to the Gods who identify themselves with them. The S'ruti says. "The small hairs go to the plants the big hairs to the trees."

(If you object to this) because of the absence of their mention in the first, (we answer) no, for they alone (are referred to) as may be explained.. (III. i-5).

(*Objection*):—**In the first, *i. e.*, when speaking of the first fire, namely, the region of heaven, waters are not mentioned and therefore they do not depart. There the S'ruti says "In this fire, the gods pour the oblation of faith,"§ speaks only of faith (S'raddhâ).**

(*Answer*):—No; it is only waters that are spoken of as 'faith.' Why? For, what follows can be explained only when the oblation of S'raddhâ means that of waters. And the word 'faith' may be used to denote waters, because the S'ruti says "faith, verily, is the waters."*

The Sûtrakâra again raises an objection and answers:

(If you say that Jiva is not meant) because he is not mentioned, (we say) no, because of the doers of sacrificial rites and the like being referred to. (III. i. 6.)

(*Objection*):—Here, in the question and in the answer, waters alone are mentioned, not the jîva embraced by them.

(*Answer*):—No, for, in the sequel the S'ruti says: "But they who living in a village practise (a life of) sacrifices, works of public utility and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year. From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the King. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them. Having dwelt there till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist, having become mist he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food and beget offspring, he henceforth becomes like unto them"†

This passage speaks of the performers of sacrifices who enjoy the fruits of their good Karma in heaven with the body of nectar here spoken of as the King Soma, and who, on the exhaustion of their good Karma, again come here and enter into the womb; and the same individuals are again referred to as king Soma, in the following passage.

"On that alter the Devas offer the S'raddhâ libation. From that oblation rises Soma, the King."‡

Therefore, even in the question and the answer, it is found that it is jîva, embraced by waters and

* Chhâ. 5-9
† Bri. 6-4-2
‡ Bri. 5-2-13.
§ Ibid.
‖ Chhâ. 5-4.

* Taitt. Brâh. 3-2-4.
† Chha. 5-10.
‡ Ibid. 5-4.

having those waters for his body, that is spoken of as waters. Hence no contradiction.

It is only a figure of speech, because of his ignorance of Atman; so indeed the Sruti shows (III. 1-7).

(*Objection*):—The water cannot stand for jîva, because it is spoken of as being eaten by the Devas when it attains to the state of Soma, the king, in the words, "That is Soma, the King. Here they are eaten by the Devas, yes the Devas eat them."*

(*Answer*).—It is only by a figure of speech that they are said to be eaten; and it simply means that they, as not knowing Atman, are mere instruments of enjoyment for the Devas. Accordingly, indeed, does the S'ruti declare that those who do not know Atman are like cattle—mere instruments of enjoyment for the Devas, in the words "Like an animal, he is to the Devas."† It should therefore be understood that as the knowers of A'tman are the instruments of Parame'svara, so are those who are ignorant of Atman the instruments of the Devas. It may thus be concluded that when jîva departs from here to take another body, he goes there embraced by subtle elements.

Adhikarana 2.

On the exhaustion of works (the soul returns) with a residual karma—as the Sruti and the Smriti says,—as he had gone and otherwise. (III. 1-8).

In the preceding section, it has been shown how Jîva is endued with a body of subtle elements of matter, when he goes to svarga and other regions and there enjoys fruits consonant with his own karma in the body of a Deva and so on. Now, then, a doubt arises as to whether, when that jîva descends to this world again after enjoyment, he is accompanied with any residual portion of karma, or he returns to the earth after having enjoyed the whole of his karma.

(*Pûrvapaksha*:)—Now it is but proper to maintain that the soul descends to this world from svarga without *anus'aya*, without any residual karma at all. *Anus'aya* means residual karma, so called because it remains (*s'ete*) with (*anu*) jîva. No residual karma can exist in him who descends from svarga, the fruits of that karma having been enjoyed in svarga. Accordingly on this subject the sruti says: "Having dwelt there till their karma (*sampâta*) is consumed, they return again that way as they came"‡ Here *sampâta* means the aggregate karma. They remain there in svarga till their whole karma is exhausted. Wherefore, after enjoying all the fruits of their karma, the jîva descends from svarga without any karma at all.

(*Siddhânta*:)—When, on the exhaustion of good works, the jîva descends again to this world, he comes accompanied with a residual Karma.—Where is it so said?—Of course, in the s'ruti and in the Smriti. The S'ruti says:

"Those whose conduct has been good, will quickly attain some good birth, the birth of a Brâhmana, or a Kshatriya, or a Vais'ya. But those whose conduct has been evil will quickly attain an evil birth, the birth of a dog, or a hog, or a chandâla."*

The Smriti says "they are born so and so by good karma." Otherwise, there can be no enjoyment of pleasure and pain for an infant just born, in the absence of Dharma and Adharma, etc. Therefore, when returning the way he went up and otherwise also, the soul is certainly accompanied with a residual karma. To explain: on his return he descends to the âkâs'a on his way to the air, and so far follows the way he went up; but he does not pass through the region of the Pitris and so on, and so far the order of ascent is violated.

Again the Sûtrakâra raises an objection and refutre it first according to another's view

If you say (that the existence of residual Karma cannot be proved) because of the word 'conduct,' Karsnajini replies that the word indirectly points to it (III. 1-9.)

(*Objection*:)—It is the word 'conduct (charana)' which occurs in the Sruti quoted above. That does not prove the existence of residual karma. The word 'charana' denotes the moral conduct spoken of in the Smritis.

(*Answer*:)—No. Here, the word 'conduct (charana), stands indeed for residual karma (anus'aya), inasmuch as the latter alone can produce happiness and the like.

If you say that conduct would (then) be of no use, (we say) no because the other stands in need of it (III. 1. 10)

(*Objection*:)—If so, the moral conduct inculcated in the religious institutes (Smritis) would be of no purpose and therefore taught in vain.

(*Answer*:)—No, merely because all good work stands in need of it, as said in the scriptural passages like the following "Whoso is without Sandhyâ (morning and evening devotion); is impure, and, as

* Chhâ. 5-10.
† Bri 3-4-10.
‡ Chhâ up. 5-10-5.

* Ibid 5-10-7.

such, is unfit for all works, whatever other work he does, he attains not its fruit." Such is the view of Kârshnâjini.

But Badari holds that the word means good deed and evil deeds. (III. i. 11)

But Bâdari maintains that the word 'conduct (charana)' in the Sruti quoted above denotes the good and evil deeds themselves, as the common usage shows. This is also the view of the Sûtrakâra. If Bâdari holds that the word 'conduct' denotes the good and evil deeds primarily, but not by a mere figure, then it is tantamount to his admitting that karma (work), to be effective, stands in need of moral conduct inculcated in the smriti.

Wherefore it may be concluded that, when jiva descends from svarga, he comes accompanied with the residual traces of good and evil works he had done.

Adhikarana 3.

It is declared even for those who have done no works of utility and the like. (III. i-12).

Here a doubt arises as to whether, just as those who do works of public utility and sacrificial acts go to the moon, others also go to the moon or not.

(*Pûrvapaksha*:)—Certainly, even those who have not done any acts of public utility or sacrificial acts go to the moon. The Sruti declares that all alike go to the moon in the words "Whoever depart from this world, all of them go to the moon."*

No doubt the sinners have no enjoyment there; still, it must be admitted that they do go to the svarga, so that the fifth oblation is accomplished and the body formed which is assumed on return to the earth. It therefore stands to reason that even those who have not done acts of public utility and sacrificial acts go to the moon.

(*Siddhânta*:)—As against the foregoing we hold as follows:

But others ascend and descend by experiencing in Samyamana, as the Sruti shows their passages. (III. i-13).

Those who have done no acts of public utility and sacrificial acts or the like do not go to the moon. On the other hand they enjoy the fruits of their karma in the world of Yama and then return to earth. Such only are their ascent and descent as declared in the Sruti. "The son of Vivasvat is the goal of the born creatures."†

One goes to svarga to enjoy, but not to make up the fifth oblation, because in the case of Drona and the like, the principle of five oblations fails, the oblation of woman being absent. Wherefore it is but right to maintain that sinners go to the world of Yama.

And the Smriti says so (III. i-14).

This thing is declared in the smriti as follows: "All these, O Lord, verily come under the control of Yama."*

And also seven (narakas). (III. i-15.)

The Smriti speaks of sinners going to the seven great hells (narakas) such as Raurava.

And because of his influence even there, there is no contradiction. (III. i-16).

Even there in the hells which are ruled by Chitragupta and others, Yama their leader is active by way of guiding them. It does not therefore contradict the statement that they are under the control of Yama.

Vidya' and Karma being verily the things spoken of (III. i. 17.)

One goes to Brahman or to the moon for the enjoyment of the fruits of Vidyâ (Upâsana) and Karma respectively. It is Vidyâ and Karma that are spoken of as leading to Brahman and to the moon in the following passage:

"Those who know this, and those who in the forest follow faith and austerities go to light But they who living in a village practise sacrifices, works of public utility and alms, they go to the smoke."†

Wherefore it can never be made out that sinners go to them.

(There is no necessity for going to svarga) in the third, because of the s'ruti so declaring. (III. i. 18.)

Neither can it be maintained that even the sinners must go to svarga, on the ground that even in their case the body can be formed only on passing through five oblations. For the s'ruti expressly declares that they do not go to svarga, in the following words:

"On neither of these two ways those small creatures (flies, worms, etc.,) are continually returning of whom it may be said, Live and die. Their's is a third place. Therefore that world never becomes full"‡

The "third place" means men of sinful deeds Wherefore sinners do not go to heaven.

A. MAHA'DEVA SASTRY, B.A.

(*To be continued.*)

* Kaushitaki Upanishad 1-2.
† Taittiriya-Aranyaka 4-1.

* Vishnupurana.
† Chhândogya Upanishad 5-10.
‡ *Ibid.*

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR,

SUPAKSHAM,—SUTRA I

Adhikarana.—3

(*Continued from page 93.*)

60. If it be asked how the gods Brahma and the rest are also Forms of Hara, it is so, because it is by the Power of His Sakti that these gods perform their functions. The objection that if these gods perform these functions, no other God as Hara is necessary is met by the fact that these Gods can only perform one and only function each.

NOTE:—The power of these Gods is confined to and by the respective Material planes in which they exercise these function. Gods 'Brahma and Vishnu, cannot rise above the Prakriti plane of the Universe, Rudra and Maheswara above the Asuddha maya plane and so on. So that, an All-seer and All-worker is essentially necessary.

61. The Sakti is not many but only one. It appears as Various by its manifestation in various functions. Just as the one Supreme Law and Power vested in the person of our August Sovereign appears as various when executed by Her Majesty's ministers of state, Hara actuates all Gods and grants boons and salvation according to His own Supreme Will.

NOTE:—One minister of State works for peace, another for war. One Educates another Punishes. One is engaged in collecting Revenue, another in spending. One attends to Home affairs and another to Foreign affairs. And all these derive power from one and the same source. The commentators mention the incidents of the Daksha's Sacrifice, Markandeya's salvation, the churning of the Ocean etc., as illustrating that none of the Lower Gods can act independently of the sweet will of the Supreme Paramasiva.

62. சத்திதன் வடி வேதன்னிற் றடையிலை ஞானமாகும்,
முய்த்திடு மிச்சைசெய்தி லிலைஞானத்தளவே வென்
றெத்திற ஞானமுள்ள தத்திறமிச்சைசெய்தல் [னில்
லைத்திடு மறைபின்ஞானன் மருவிலிவ் வினையெல் [லாம்

62. The form of this Sakti is Pure Intelligence If asked whether Supreme Will and Power are also found in this Supreme Intelligence, yes. Wherever there is intelligence there is will and power. As such the Power and Will will be manifested also by the Supreme Chit Sakti.

NOTE.—The saying "Knowledge is Power" explains the statement above. The phrases தடையிலை, மறைபின் that cannot be obstructed or hidden applied to the Supreme Intelligence, have to be remembered particularly. The Siddhanta does not contemplate any power or Intelligence which can even temporarily undergo obscuration or change or become impure. In the presence of this Supreme Sat Chit, there can be no darkness, no ignorance and no sorrow at any time. Darkness, ignorance and sorrow cannot be postulated by attributing any veiling or obscuration to this Supreme light. The Supreme light unlike the Earthly suns, shines everywhere and at all times and in all splendeur, undiminished and unobscured, though the poor mortals as we are cannot and will not perceive this light, owing to the veil or covering over our eyes (and not over God, mind), just as the blind man fails to perceive light on even a bright noon day. The little covering is over the blind man's little man's little eyes and not over the sun, (try to compare the dimensions of man's eye and that of the sun), though the poet sings that even a small umbrella can hide the sun. The poet forgets that it is not the great sun, the umbrella hides but his little head. There are many similar fallacies in popular speech, and this one particular fallacy is a fruitful source of error.

63. This one Parasakti becomes three as Ichcha, Gnana and Kriya Saktis. Ichcha Sakti may be defined as the Supreme Love, desiring the welfare of all living creatures. As Gnana Sakti, God knows all, and the wants of each and every one, and grants their deserts. By His Gracious Kriya Sakti, the Lord creates all these worlds.

NOTE.—At the sight of the jivas weltering in sin and suffering, God's Love is excited, and He *wills* to save the souls, and intelligently sets about adjusting *means* to this end, and the special *means* adopted for their salvation is by creating these worlds for gaining experience and wisdom. At page 98 of this volume is quoted a verse from Mahabarat showing the worlds are created for the enjoyment of jiva, for his eating the fruits of Karma; and the following line from Emerson shows also what the best Christian opinion is. "Everything is prospective, and man is to live hereafter That the world is for his eduction is the only sane solution of the enigma."

64. Can the Jiva by possession of his will, intelligence and power can be said to be equal to God? No. These powers of the Jiva are veiled by the eternal mala or impurity. The soul knows by the Grace of God, according to karma performed by him. The soul is not self-dependent enough to secure the fruits of his works or salvation, himself.

65. When pure *Gnana*, He is called *Sivam*, When Pure *Kriya*, He is called Sakti. When Gnana and Kriya are equally balanced, He is called Sadasiva. If kriya predominates, He is called Maheshwara. If gnana predominates He is called Viddei. In these Forms or Bodies, He performs the various functions, constituting, Reabsorption (Laya), Enjoyment (Bhoga) and Creation (Adhikara).

NOTE.—The first two forms, Sivam and Sakti constitute the Kayi or Nishkala Body. Sadasiva is the Bhogi-Form or Nishkala-Sakala body. Maheshwara and Viddhei are the creators and constitute the Sakala-Form.

66. These five Forms of Sivam, Sakti &c., form His Five-self-luminous Bodies. As these Siva-Tatwas are in existence before the generation of Time itself, these may be said to be *eternal* (Nitya) The order is not order in Time, therefore, but order in manifestation of Gnana and Kriya Saktis

NOTE.—We will have to note that there are forms of Matter which lie beyond Time and Space too.

67. As one actor plays the part of many characters such as Ravana, Rama &c., so, the Supreme One works in all these Forms and yet remains one and unchanged. All these Forms are His Sakti. He and His Sakti are related as the tree and its inner solid core (உறைப்).

68. Just as the crystal appears as the various colours reflected on it, yet remains unchanged, so God manifests Himself as variously as His Sakti Forms, and remains Pure and one. And He cannot be perceived except when He manifests Himself in His Arul Sakti.

69. All this Universe is of the Form of Sivam and His Sakti. Of their form, are all males and females possessing marks and qualities agreeing and differing from each other. By the Power of Sakti, are all our welfare secured. People do not understand the secret meaning of the Sivalinga and Pîta.

NOTE.—Compare Mahabharat, page 74 (Anuca Parva). "This universe of mobile and immobile creatures is pervaded by two kinds of forms (male and female). Every being with the mark of the masculine sex should be known to be of Isana; while every being with the mark of the feminine sex should be known to be of Uma."

70. சிவனுரு வருவுமல்லன் சித்தனே டகித்தமல்லன்
பவமுதற் றொழில்களொன்றும் பண்ணிடுவானு மல்லன்
தவமுதல் யோகபோகம் தரிப்பவ னல்லனருளே
யிவைபெற வியைத்தமொன்று மியைந்திடா வியல்பி
[னனே.

Siva is neither a Rupi nor an Arupi. He is neither chit nor Achit. He does not create nor sustain nor perform other functions. He was never a Yogi nor a Bhogi. Though present in and pervading all these inseparably, yet he is of a nature different from all these.

J. M. N.

END OF 1ST SUTRA.

(*To be continued.*)

TIRUMULAR'S TIRUMAN'TRA.

(*To be continued form page* 88.)

அவையடக்கம்.

1. ஆரறிவா ரெங்க ணண்ணல் பெருமையை,
யாரறிவா ரிந்த வகலமு நீளமும்
போறி யாத பெருஞ்சுட ரொன்றதின்
வேரறி யாமை விளம்புகின் றேனே.

SOME FORE-WORDS.

Who knows the greatness of our Lord ?
Who knows His length and breadth ?
Of this vast shining nameless One
The root not knowing, I dare speak.

2. பாடவல் லார்நெறி பாட வறிகிலே
னாடவல் லார்நெறி யாட வறிகிலே
னுடவல் லார்நெறி ஞான மறிகிலேன்
றேடவல் லார்நெறி தேடுகில் லேனே.

I cannot sing as God's true Bhaktas can,
I cannot dance as they alone can dance
Nor do I know the path of Gnani's true
Nor seek the path of seekers after God.

3. மன்னிய வாய்மொழி யாலு மதித்தல
நின்னிலை யுள்ளே யெழுகின்ற வீசனைப்
பின்னை யுலகம் படைத்த பிரமனு
முன்னி யவனை யுணரலு மாமே.

In the words of praise of God's Bhaktas
In their sweet music rises He.
Can even the world's creator Brahm
Of Isa, think and understand.

4. தத்துவ ஞான முரைத்துத் தாழ்வரை
முத்திக் கிருந்த முனிவருந் தேவரு
மொத்துடன் வேறு பிரிந்து தரிசெய்யும்
பத்திம யானிப் பயனறி யாரே.

The knowers of Tatwas, on Kailas
The dwellers, the munis and gods,
They together and alone pour forth His praise
They alone by their love can know my meaning.

திருமந்திரத் தொகைச் சிறப்பு.

1. மூல னுரைசெய்த மூவாயிரந் தமிழ்
ஞால மறியவே நந்தி யருளது
காலி லெழுந்து கருத்தறிந் தோதிடின்
ஞாலத் தவரினு நண்ணுவ ரன்றே.

IN PRAISE OF TIRUMANTRA.

The three thousand verses in Tamil, by Mula
Were composed for the world, by Nandis will
If rising at morn, one recites with sense
The Lord of the worlds, he will reach.

2. வைத்த பரிசே வகைவரை நன்னூலின்
முத்தி முடிவிது மூவா யிரத்திலே
புதத்திசெய் பூர்வத்து மூவாயிரமொது
வைத்த சிறபபு தருமிவை தானே.

In this good book
Whose end is Mukti
The division is
Into general and special.

NOTE.—To the end of the 5th Tantra is the general portion. The rest is special.

குருமடவரலாறு.

1. வந்த மடமேழு மன்னுஞ்சன் மார்கத்தின்
முந்தி யுதிக்கின்ற மூலன் மடவன்ரை
தந்திர மொன்பது சார்வுமூ வாயிரஞ்
சுந்தர வாகமச் சொன்மொழிந் தானே.

HISTORY OF THE GURU MATAM.

Of the seven Mutts, established in Sanmarga,
Mulan's is the first,
In tantras nine, of verses three thousand.
The beautiful Agamas were explained.

2. கலந்தருள் காலாங்கர் தாபபாற் தோரர்
கலந்தரு மன்னிய தேவர்கா தாந்தர்
புலநுகொள் பரமா னந்தர் போகதேவர்
நிலந்திகழ் மூலர் நிராமயத் தோரே.

The atoned Kalankar and Gorar
The beneficent Devar and Nadhandar
The wise Paramanandar and Boga Devar
The world famed Mular, these were the purified ones.

திருமூர்த்திகளின் சேட்டகளிட்ட முறைமை.

1. அளவி லினமையு மந்தரு மீறு
மளவியல் காலமு நாஞ முணரிற்
றளர்விலன் சங்கரன் மன்னடியார் சொல்
லளவில் பெருமை யரியயம் காமே.

THE TRIMURTIS.

Eternal youth, limitless life and beauty
If pondered long to whom they belong
To Him alone, to the changeless Sankara.
The great praise of the devout cannot reach Ayan or Hari.

2. ஆதிப் பிரானு மணிமணி வண்ணனு
மாதிக் கமலத் தலர்மிசை யாயனுஞ்
சோதிருந்தில மூன்றுந் தொடர்ச்சியி லொன்றெ
பேதித் துலகம் பிணங்குகின் றார்களே. [னர்

The First God, and the beautiful coloured One
The God resting on the lotus flower
When examined can't be One
The world speak variously and wrangle.

3. ஈசனிருக்கு மிருவினைக் கப்புறம
பீச முலகிற் பெருந்தெய்வ மானது
வீச னதுவிது வென்பார் நினைபபிலர்
தூசு பிடித்தவர் தூரிற் தார்களே.

Isa is beyond the taint of good and evil
The seed of these actions is the God of the worldly
The unthinking speak of Isa as this or that.
They know the Root who are clothed in Wisdom.

4. சிவமுதல் மூவரோ டைவர் சிறந்த
வலைமுத லாயிரண் டொன்றோடொன் றாகு
மலைமுதல் விந்துவு நாதமு மோங்கச்
சலைமுதற் சங்கர னன்பெயர் தாமே.

The Three and Five from Siva,
The six plus two from the same;
The same to Nadam and Vindu
And from Sarva and the rest
All these are names of Sankara.

NOTE.—The first three are Rudra, Vishnu and Brahma.
The five are these three and Maheshwara and Sadasiva.
The eight are Siva, Maheswara; Rudra, Vishnu, Pitamaha, Samsara Vaidyar, Sarvagnar, and Paramatma.

The nine are Brahma, Vishnu, Rudra, Maheshwara, Sadasiva Sivam, Sakti, Nadam, and Vindu. From Sarva i.e., are Sarva, Bhava, Rudra, Ugra, Bhima, Pasupati, Isana, Mahadeva.

5 பயனறிந் தவ்வழி யெண்ணு ளளவி
லயலெடு மானமக் கன்னிய மில்லை
கயனகள் மூன்றுடை கங்கைத் தமராம்
வயனபெறு விரவ் வானவ ராலே.

When we understand the path of securing good,
Brahma and Vishnu are not alien.
They are intimately connected with the three-eyed Nandi
Seek from these Devas every good.

6. ஒலகஙகள் சூழ்ந்த வுலப்பிலி தேவர்கள்
பாலொத்த மேனிப் பணிந்தடி யேன்றொழ
மாலுக்கு மாதிப் பிரமற்கு மொப்புநீ
ஞாலத்து நம்மடி நல்கிடென் றாயே.

The Lord surrounded by countless gods,
The Lord of milk white body, when I bowed before
"Thou art equal to Brahma and Vishnu" He said
"Go and preach my Truth to the world.

7. வானவ ரென்று மனிதரிவரென்றுந்
தேனமர் கொன்றைச சிவனரு ளல்லது
தானமர்ந் தோருந் தனித்தெய்வ மற்றில்லை
யூனமர்ந் தோரை யுணர்வது தானே

To either gods or men
Except the gracious cassia-crowned Siva
There is no other self-intelligent God
Know therefore Him who is in us.

8. சோதித்த பேரொளி மூன்றைந் தெனநின்ற
வாதிகட ளாவ தறிகிலா தார்க
ணீதிக்க ணீச னெடுமா லயனென்று
பேதித்தவரைப் பிதற்றுகின் றாரே.

The effulgent Lords three and five.
These the supreme transcend; they know not.
The gods Brahma, Vishnu, Rudra these alone,
They distinguish and wrangle about

9. பரத்திலே யொன்று புள்ளாய்ப் புறமாகி
வரத்தினுண் மாயவ னாயனுகித்
தரத்தினுட் டான்பல தன்மையனுகிக்
கரத்தினு ணின்று கழிவுசெய்தானே.

Both in and out of this universe and one
And functioning as Brahma and Vishnu,
And becoming various in union with the world
And entering me too, He removed my sins.

10. தானொரு கூறு சதாசிவ னெம்பிரை
வானொரு கூறு மருவியு மங்குளன்
தோலொரு கூறுட னுண்ணின் றுயிர்கின்ற
தானொரு கூறு சலமய னாமே.

A portion of my Lord is Sadasiva
A further portion is manifested in Mahesvara
In another manifestation, He dwells in us
Narayana too is another manifestation of His.

J. M. N.

(*To be Continued.*)

LEAVES FROM AN OLD INDIAN'S NOTE-BOOK.

By Rev. G. U. Pope, M A., D.D, Balliol College, Oxford.

Purra-nannuru; the 400 ancient Tamil Lyrics. The Minor Bards, Perun-Talai-Sáttanár and Perum-Cittiranár.

These wandering minstrels, though quite willing to praise their patrons in the most lavish way, were exceedingly sensitive, and, no doubt ofttimes severely tried. The petty hill chieftains and their retainers were not always models of courtesy and refinement, and occasionally kept their suppliants waiting long in suspense, even when they eventually sent them forth laden with rich presents. Sometimes the present was sent, but no personal interview accorded to the slighted poet, who considered himself more than the equal of any mountain chieftain. The warders at the gates of the palaces often refused admission, or only allowed it on the promise of a substantial share of the present obtained. Thus the way of these wanderers was sometimes rough, and in their poems they were not slow in giving very decided expression to their feelings.*

* Those that are acquainted with Mr. Lowell's exquisite poem of Sir Launfal will be surprised at the resemblance it bears in parts to various Tamil lyrics.

This poem turns on the idea that the value of the gift depends upon the disposition of the giver. Sir Launfal tossed a piece of gold in scorn to the leper as his alms.

"The leper raised not the gold from the dust:
'Better to me the poor man's crust,
Better the blessing of the poor,
Though I turn me empty from his door;
That is no true alms which the hand can hold;
He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining Beauty
Which runs through all and doth all unite,—
The hand cannot clasp the whole of his alms,
The hand outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before.'

Afterwards, Sir Launfal, having learnt the lesson, shared his crust with the same leper, and gave him water in his own cup from the stream. And the moral is:—

'*Not what we give, but what we share,—*
For the gift without the giver is bare.'

We venture to suggest to the educated youth of South India this poem of Sir Launfal as an exceedingly fitting one for translation, or transfusion, into Tamil.

There were two minor poets of somewhat similar characters and fortunes in whose verses there is naturally considerable resemblance, both of whom were exceedingly sensitive, and expressed their disgust at the unfeeling and uncourteous way in which they were treated.

It may be said, by the way, that, on the other hand these ancient chieftains must very often have been sorely tried by their numerous, arrogant and very pertinacious suitors.

The following is by the first of these bards, *Perum-Talai-Sättanär*. He is addressing a chieftain, a wild huntsman of whom nothing more is known, who delayed his gift, and was utterly wanting in cordiality :—

A somewhat defient Plea for kindly Charity. (205)

'Though the three monarchs rich in amplest wealth
gave loveless gifts, we'd scorn the pelf!
O Lord of Kovai, round whose heights'
the jasmine twines its wreaths all glittering white,
whose sword victorious quenches ardour of thy foes,
whilst thou to needy suppliants that flee
to thee from face of conquering foes, art refuge sure!
O huntsman searching out from rocky cave,
and den all creatures great and small, with hounds
swift-footed, bearing still thy mighty bow!
May thy blest days in joyous comfort pass!
The clouds that go to graze on Ocean's plain
drink from its plenteous store, nor ever back
come they without the gift they seek ;—
so suppliants, from thee, or from some other, gain
Due gift of car and tusked elephants. !

[*I. e., 'Farewell, if you give not, some other will be more kind*]

The following song of Perum-Cittiranär, who had obtained a handsome gift from Kumanan, shows him in an amiable light. It is addressed by the bard to his wife :—

Let all share! (163).

All those who loved thee,—all whom thou dost love,—
thy kindred all, with seemly virtues crowned,
all who in times gone by thy wants relieved,—
call them together now ; bid all the world!
Nor counsel nor direction ask of me!
Thus will we live, ponder no more,
give thou to all, my housewife dear!
The lord of Muthiran's fruitful hill,
Kumaran, Lord of the mighty spear
hath given this wealth, which ALL SHALL SHARE!

Although Perum-Cittiranar was a great favourite with various kings, he seems to have had difficulty at times in eking out a scanty subsistence for himself and family, and the most telling lyrics exhibiting the pains and privations of poverty that we have ever met with, are in this collection under his name. The following may serve as a specimen :—

(159)

'When will my life expend itself? The years
unceasingly flow on'!—Thus she complains,
groping her feeble way with staff in hand.
Her cheeks are thin, wrinkled like skeins of thread.
She in the courtyard sleeps. Thus is it with my
mother old! *
My tenderly beloved wife is wan and worn.
Her starving infants cling around her empty breasts
and wail.
Our food is bitter herbs. We heard thy praise,—
our hearts leaped up, were glad as thirsty soil when
clouds
big with the rain o'ershadow them ; and so we came
singing thy praise,—I and my kin with wasted forms.
Yet though I were to gain a mighty elephant
with shining tusks, I take not gift thrown me in
scorn.
Shouldst thou with pleasure give a courteous boon,
though small as *Kundrit* berry, grateful I receive.
O Kumaran, whose spear is keen. This is the boon
that, praising thee, I wait.

In some of the famine camps this picture has been a myriad times beheld, and it vividly brings back scenes with which the writer was but too familiar in days by gone.

Another mountain chief of the same period, if indeed we can form any opinion about the where and when of many of these personages, was *Velimán*, who was very liberal, and who had at least one faithful friend, the poet Perum-Cittiranär.

Of Velimän himself nothing is known. The minstrel came to his court to find his patron dead, and the successor seems to have treated him with contempt ; probably as the heir he had felt grieved at the manifold largesses of the chief, which had diminished his inheritance. The poet's dirge is a song of despair.

* Naladiyar 14, 17.
† Kuraal, 965.

The patron Velimán is dead ! (238).

He has gone to wilderness where ruddy urns
are filled with bodies of the dead,--to wilds
where red-eared vultures, owls and fearsome ravens,
birds obscene of every name, and goblins dwell
and wander as they list. He loved the palm-wine jar!
The beauty of the fair whose arms bright jewels
lack, has faded;
the minstrel band in tarnished glory past away.
the drums that erst spake out are rent;
the hill-like elephants, tusks lost, their riders lack
Cruel strong death hath thee destroyed,
my father, what shall happen next I know not, I—
object of pity am I come, What will befal my kin?
In darksome night tempestuous sinks my bark
amid the waves; and like one blind and dumb,
with mind o'erwhelmed in sore distress I see the
billows
none may mete or count. In deep of dark despair
I sink.
by whirling eddies drawn below. Death is the boon
I crave!

(Comp. Naladiyar 12)

The following (208) is by Perum-Cittiranar, to whom a gift had been offered by Avvai's friend and patron, Athiyamán Nedumán Añji, but an interview with the king was not allowed, and in fact no civility was shown the perhaps over sensitive poet:—

'O'er many a mountain, many a hill I have come
thinking to get my gift and go. I deemed
that he with gracious speech would come
confer his gift, and bid me go in peace.
But he, resistless in the fight, my worth
how did he estimate? I am no mercenary mendicant
that he should give me gifts, yet never see my face!
He should have cherished me, and though his gifts
were small as millet seed, if given with pleasant
glance
and words of kindly courtesy, the gift were sweet.'

After our poet had been treated discourteously by *Velimán's* successor, who offered him a paltry gift which he rejected with scorn, he made his way to Kumanan's court, who on this occasion treated him with the utmost cordiality, and presented him with a lordly elephant. With his he made his way back to the palace erewhile belonging to his faithful patron Velimán, but now tenanted by his churlish successor, and tethered his elephant under the trees close to the fort gate. He then revenged himself upon the younger brother, who had occupied the deceased chieftain's seat, by singing the following song. To realise the situation fully we must remember that the bard was considered sacred, and his words of reproach and theratening would surely have effect; while for the present the song was sure to pass from mouth to mouth, and would render the new ruler an object of contempt to some, and of utter detestation to others.

Reproaches (162).

'Thou'rt no protector of the suppliant poor.
Yet to the suppliant kindly friends are ever found.
See here the state of worthy suppliants!
See here the worth of kindly friends!
Behold I tether 'neath the shadow of thy fort
this elephant, another's gift ; and so, farewell,
thou chieftain of the swiftly running steed !'

This does not seem to be a very clever bit of spite; but the reference to the horse here implies an imputation of cowardice, and the tethering his elephant there was a prophecy that the elephants of hostile kings would soon be found in the same spot.

This ever generous *Kumanan* was at one period dispossessed of his kingdom by his younger brother and fled to the desert, where he was in great poverty. To him our bard found his way, and sought a gift from the utterly impoverished king. The generous-hearted prince drew his sword and presented it to the suppliant, saying, 'I've nothing to give thee but my head. Cut it off and bear it away!'

The poet took the sword, and made his way back to the court of the usurping brother, where he sang the following song.—

n this fleeting earth some wish to live by fame's
report,
and so have striven to make their glory last; and they
who still in utmost poverty retain the will to give
to those that ask, are glorious in their woe.
I went to him who all has lost but deathless fame!
He said:
'I've lost my lands, to bid thee empty go were
greater loss.
Here is my sword, Take thou my head.' Thus come I
from thy kinsman's presence glad, bearing his
sword, sign of his love.'

It is pleasant to know that the issue of this was that the usurper was touched with compunction for having wronged his noble-hearted brother, and restored him his kingdom.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, NOVEMBER 1899.

SAINT APPAR.

I

கந்தை யிகையாம் கருத்துங்கை புழுவாரப் படையும்
கவின் வெண்ணீறும்
சிந்தை யிடையறு தன்பும் சிவஞானம்
பழுதொழுகச் செய்யவாயும்
தந்தையெடு தாயிலான் திருவடிதை வருமலமும்
தானைக் கண்ணும்
சிந்தையறமுழுத்தறவு முடையபிரா னடிபணிந்து
நீடி வாழ்வாம்."

"Even to his rags thoughtless, armed with the hoe,
with ashes alone adorned
With love ever welling forth in his breast, and
honeyed words flowing from his mouth,
With mind clasped round the Feet of the Unborn
God, and eyes streaming,
Who excelled in blameless sannyasa, Bowing to
Him, let us live long."

Such is the description given of the Saint by the greatest Master of Tamil Poetry of this century, and we hope to show in the following brief sketch of his life that the description is in no sense overdrawn. In fact, even if we eliminate from his history, all that savour of the miraculous, what remains of him, is an ideal life, a life of the Sannyasin of the Highest order who seeing God in everything, and everything in God, abandons all thought of his lower self, disdains not to engage in the meanest occupations in the service of the Lord, and ever revels in the bliss born of his entire devotion to the Lord. His complete resignation, and humility are special traits in his character. And not an incident can be pointed to, which cast the slightest slur on his fair name. And need we wonder, why to the Tamil man, he appeals as the Ideal of the Dasa Margi, or the *Sariyavan*, one who follows the path of devotion and love to God. He lived this humble life of the devotee, but in his sacred utterences are the highest words of wisdom, words flowing from his highest spiritual experiences, and so redolent of the Highest Vedic lore, that our saint was called by God himself "King of Speech or Vach (திருவாக்கர்), and our sacred historian Sekkilar describes his utterance as the எழுமறை (written Veda), as distinguished from the unwritten Veda. Another point of interest in his life is his first adherence to Jainism and his subsequent conversion and persecution at the hands of his old associates. And it may be that it was he, and his youthful contemporary Saint Gnana Sambantha who dealt the death blow to the ascendancy of Jainism and Buddhism in the south. And after the 6th and 7th centuries, the people and princes of India tolerated more these dying religions, and rather than hasten their decline by any persecution, they helped to keep them up even by their munificent donations.

To begin the sketch, our Saint was born in a prosperous Vellalah family in the town of Tiruvamur of Tirumunai-Nadu, corresponding to the modern division of South Arcot. The country was then under the rule of the Pallava Sovereigns, a fact which will be of greatest importance in determining his age, as well as that of Saint GnanaSambantha. The ruler of the Province at that time was known by the name of Kädavan. Our Saint's father's name is given as புகழனர், Pugalanar, meaning, "the Man of Fame," and his mother was *Mathiniar*, மதினியார் 'sweet among woman.' The firstborn was a female named திலகவதியார் Tilatha Vadiar, and it was to this loving sister of his, our Saint owed his salvation. Both children grew up in love and knowledge; and when Tilatavadiar was about 12 yearsof age, she was betrothed to one *Kalippagaiyar* who happened to hold to the post of a general in the Pallava King's army. Before the marriage however, war broke out in the extreme north of the Pallava's dominions, and our Kalippagaiyar was deputed to go to the frontier, and the war seemed a long and harrassing one. Before any news reached from the frontier, of our Kalippagaiyar, our saint's father sickened and died, and his beloved wife followed him to the funeral pyre. The orphans were left disconsolate and before even their wounds could heal, news came that the betrothed died on the battle-field. This was a great blow to them, and to Tilatavadiar, in special, and she resolved to follow her love. However, at the earnest prayer of her brother, in particular, she yielded to live,

but to a life consecrated to the service of God. and to loving care over her brother. The boy grew and advanced in knowledge, and engaged himself in doing acts of charity, by constructing chuttrams and water pandals, by digging tanks and rearing public gardens, and by giving to the needy and the deserving. With the advancement of his knowledge however, his adhesion to the Jains grew apace, and he finally went over to the seat of Jainism, in Pataliputra, and joined their saṅgha. Evidently the Jains were in ascendency near the seat of our Saint, and as is well-known they monopolised all learning at the time. The young boy with the love of knowledge strong in him, and no elder parents to guide him, was soon attracted to the place of the Jains and imbibing all instructions from them, it is no wonder the boy when he grew into manhood easily joined hands with Jains. He soon became a great figure among them, and they named him *Dharma Sena*.

This secession from the ancient faith troubled one heart most sorely, and this was his loving sister Tilatavadiar. After her brother left her, she repaired to the famous shrine of *Tiruvadigai Veerattánam* near Cuddalore, and engaged herself in doing services in the Temple of our Lord there, such as sweeping, washing, gathering flowers, making garlands &c. for God. With her daily devotion to God, she sent up earnest prayers for the conversion of her beloved brother, and this was soon answered. She learnt in a dream that her brother will soon come back afflicted with சூல colics and that this will be the means of his conversion. Soon enough, Dharmasena was afflicted with this foul disease, and it did not yield to all the skill and mantras of the Jaina physicians, and it only increased rather than decrease whenever they treated him. All these gave him up soon for lost, and none remained with him except his cooks, and then did thoughts of home, and of a loving heart which he left behind fill his breast and he then thought of sending his servant to carry word about him to his sister in Tiruvadigai Virattanam. The servant soon reached the place, and informed Tilatavadiar about her brother's condition, and waited for further orders. Although this grieved her heart very much, she felt she could not go to her brother's Mutt and sent word accordingly. This very much disappointed and grieved him, and he however made up his mind to quit his present quarters and go to his sister. And accordingly he left the Jain monastery secretly in a night after effecting a change in his clothes, a change which our Sekkilar says was symbolical of his leaving the dark delusion of the Jain faith, and entering the true path. He reached Tiruvadigai, and had an interview with his sister, who informed him that the grace of God alone would benefit both his body and mind, gave him the sacred ashes to wear, and took him into the Temple of God. He fell down there and worshipped God in a true contrite manner and the spirit coming on him, broke out in the praise of God, in the following lines of his first Hymn.

கூற்று யினவாறு விலக்கிலீர் கொடுமை
பல செய்தனன்நானறியேன்
ஏற்றுயடிக்கே யிரவும் பகலும் பிரியாது
வணங்குவ னெப்பொழுதும்
தோற்று தென்வயிற் றினகம்படி யேகுடரோடு
தடக்கி முடக்கியிட
வாற்று நேனடி யேனிகைக் கெடிலவீரட்டனைத்
தறையம்மானே

In his very opening lines, he appeals to the Supreme Power and grace of God, who could condone many faults of his, done unwittingly enough, though he was always trying and hoping to reach the truth and truth alone, and that he yet felt the bondage of his body and senses very sorely troubling him, and that he felt himself too weak and helpless to bear the thorns of the flesh, or to get himself released from such bonds, and so invokes His aid in the hour of his direst need. Such appeal could not long remain unanswered, and his bodily affliction left him at once, symbolical of the bonds of Mala parting from him, and a voice arose in the air that henceforth he will go forth to the world as திருநாவுக்கரசு, as "Master of Speech or *Vakisa* in sanscrit." Our saint recognized this Voice of God as calling him to his proper ministry and henceforth, he dedicated himself to Godand to the glorification of His name, and to do His Will and His service, and recognize no other duty or call.

His reversion to his ancestral faith could not remain long a secret, and the news spread to the jain monastery, and it galled them to the quick; and they apprehended that the cure and reversion of our saint would strike a death blow to their own power and influence. Filled with hate and such misgivings, they fled to their Pallava king and prayed to him to bring Tirunavukkarasu to justice. He became greatly incensed, at this act of treachery on Dharmasena's part, as it was represented to him, and he sent his ministers at once to fetch him. When the ministers appeared and asked our saint to follow them to the presence of the king,

our saint replied, with a boldness born of true love alone,

சமரக்குங் குடியல்லோ சமயமுஞ்சோ
சாததி கிடர்ப்படோ டடியேனில்லேம்
ஏமாப்போம் பிணியறிவோம் பணியலோ
மல்லோ மிற்பமே யெல்லீரும் தஞ்மிலே
தமரக்குங் குடியல்லாத் தன்மையான
சங்கரனச் சங்கவெண் குழையோர்காதிற்
கோமற்கே நாமென்று மீளாவாளாய்க் கொய்ம்
மலர்ச் சேவடியினையே குறுகினேமே.

That he owed allegiance to no one on earth, and that he feared not death itself. and incurred not sin to deserve the torments of hell, and that he knew no earthly lord and no sickness, once he became a vassal of the Supreme King of kings.

He yielded however to the entreaties of the ministers and decided to follow them to the presence of the king, resigning himself completely into the hands of his Supreme Maker. Entering the king's presence, he was ordered by the king, acting under the evil advice of the Jain monks, to be confined in a burning kiln for seven days. He entered it and felt not the pangs of the flesh, his soul finding its resting place in the cool and refreshing Feet of the Supreme Lord, and he sung his famous hymn, translated at p. 224 of this Volume II and we reproduce here only the first and last of these verses.

மாசில்வீணையும் மாலைமதியமும்
வீசுதென்றலும் வீங்கிளவேனிலும்
மூசுவண்டறை பொய்கையும்போன்றதே
யீசனெந்தை யிணையடிநீழலே.

The faultless harp, the evening moon
The fanning breeze the South bestows,
The early summer's swelling time,
The pond where bees do humming swarm,
—As soothing is the shelter sweet
Of God my father's holy feet

விறகிற் றீயினன் பாலிற்பெ நெய்போன்
மறைய நின்றுளன் மாமணிச் சோதியான்
உறவு கோனட் டுணர்வு கயிற்றினுன்
முறுக வாங்கிக் கடைய முன்னிற்குமே.

As fire in wood, as ghee in milk,
The Lum'nous one lies hid within.
First fix the churning-stick of Love,
Pass round the cord, Intelligence,
Then twirl,—and God will bless thy sight.

And we need here only draw attention to the fact, how this last reproduces in happy language the Vedic text in the Swetaswatara and Kaivalya Upanishads, as also in the Uttara Gita, and to the discussion of their bearings in the article at p. 109 of the Vol. I.

Vedantins of the Mayavada school read in all Upanishad texts which merely say, "*the soul sees or beholds God, knows God, or realises God, and becomes freed from pasa or bonds,* an additional phrase *as himself,*" a reading not warranted by the text itself. One might as well say when at the Rising of the Sun, man beholds its supreme splendor, dispelling all the long night's darkness behind it, he beholds the sun, *as himself.* That in all such passages, the Vedic seer's conception of God himself is as the Sun or Light, self-luminous and illuminating everything else, the absurdity of the interpretation adopted by Mayavadins is evident enough. "I *know* the great Purusha, *Sunlike beyond darkness,* Him and Him only, *knowing,* one crosseth over death. There is no other path at all to go." (Swetas, Mantra 8 part iii).

Pursuing the thread of our narrative, our Saint emerged from this death house with renewed life and beauty, which only spurred the hateful Jains to further deeds of sin. He was made to drink poison, and Sekkilar remarks 'how can this poison affect him who was devoted to the Great God who drank the fearful poison which arose out of the greed of the Devas and remain unscathed.' The king's elephant was further sent to destroy him, and the mad elephant, which is symbolical of one's hateful passions also, how could it affect him who had reached the knowledge of good and evil and the Feet of the Supreme Lord, who tore open, on another occasion a similar Demon in an elephant's body (Gajamukasuran).

"இருள்சேர்இருவினையும் சேராஇறைவன்
பொருள்சேர்புகழ் புரிந்தார்மாட்டு." (Tirukural)

Our Saint uttered a most beautiful and musical hymn on this occasion beginning with.

சுண்ணவெண்சந்தனச்சாந்தும் சுடர்திவகட் சூடாமணியும்
வண்ணவரிவையுடையும் வளரும்பவளநிறமும்
அண்ணலரண்முரனே மகலம்வளாயவரவும்
நின்னன்கெடிலப்புனலு முடையாரொருவர்தமர்நாம்
அஞ்சுவதியாதொன்றுமில்லை அஞ்சுவருவதுமில்லை.

The last act of the treacherous Jains, was to induce the king to throw our saint into the broad sea tied to a stone, which was accordingly done, and our saint who had so easily braved the storms of life and crossed the ocean of *samsara,* and reached the haven of God's peace, how could he be foundered in this ordinary

material sea? To the confusion of all deluded people and the joy of the truly loving, he reached the shore near the town of Tirupadripuliur (New Town-Cuddalore) and he sang his famous hymn of Namachivayappadigum, to the Unseen Helper of all (the name of Ishvara in this temple is தோன்றாத்துணை The unseen Helper). (A beautiful name).

சொற்றுணைவேதியன் சோதிவானவன்
பொற்றுணைதிருத்தி போற்றிக்கைதொழக்
கற்றுணைபூட்டியோர் கடலிற்பாய்ச்சினும்
எற்றுணையாவது மஞ்சிலையமே.

Oh! Could we only recognize in all our daily acts and life that there is this Power behind us, in front of us, and all around, unseen and unnoticed, always working for our own good and salvation, and could we but place ourselves in His hands completely to lead us as He best Willed, instead of opposing and thwarting Him and His Good purposes, almost at every step, by our innate pride and wilfulness; Oh, how best could we also reach that Place of Peace and Rest and Eternal Happiness!

LORD SAMBANDHA AND AN UNKNOWN DRAVIDIAN PROSODY.

—Final ஃ has no usual sandhi in Telugu and Sambandha —

(Final ஃ has generally Sandhi in Dravadian Languages.)

Before proceeding further in our examination of Dravidian metres, we wish to diverge for a while to draw attention to one remarkable Dravidian grammatical peculiarity existing curiously enough in Telugu and ancient Tamil. Every Tamil boy knows the well-known rule of Tamil grammar that the final ஃ of a word or குற்றியலகரம் as it may be generally called, is dropped before the succeeding initial vowel of the next word. Perhaps no rule of Tamil grammar is more uniformly observed and admits of fewer exceptions. The rule is not peculiar to Tamil but seems to be common to the Dravidian languages. It is observed with equal uniformity even by the poets of the other Dravidian languages; only the distinction between குற்றியலகரம் and முற்றியலகரம் that obtains in Tamil is not observed in those languages. We may therefore generally lay down as a rule of Dravidian grammar that final ஃ is almost invariably elided before succeeding initial vowels.

(Exceptions in Telugu and Sambandha.)

But this rule has exceptions in Telugu and in Sambandha's poetry and there are numerous instances there in which குற்றியலகரம் does not give way before the succeeding vowel. These exceptional instances as in Sambandha's poetry are exceedingly interesting to us inasmuch as they do not seem to occur anywhere in modern poetry. So far as our recollection goes, we do not remember having met with a single instance of this grammatical peculiarity in modern times. We are aware of certain instances of noncoalescence of final ஃ contemplated by the Tamil grammarians and numerously illustrated in modern poetry. But the non-elision of final ஃ as occurring in Sambandha is of a unique kind neither contemplated by the Tamil grammarians nor illustrated in modern poets. The unfortunate ignorance on the part of editors, of this simple grammatical peculiarity of Sambandha has been one of the most fruitful sources of misreadings and consequent metrical irregularities in our Lord's poetry. Editors and writers of manuscripts know the common rule of coalescence of final ஃ too well and they therefore found it impossible to resist the temptation of using Sandhi in the ignorant belief that the non-sandhi of ஃ wherever they found it in Sambandha was a grammatical error.

Exceptions interesting.

(Sambandha's Peculiarity supported in Telugu Grammar)

It is wonderfully remarkable that this unique grammatical peculiarity of Sambandha unnoticed by Tamil grammarians and unillustrated by modern poets should find support in Telugu grammar and Telugu literature. Sambandha's peculiarity is accurately defined and provided for in Telugu grammar and nowhere else and illustrated in Telugu literature. This support we derive for it from Telugu, we hail with great delight for without it, it would be a very difficult task to convince the modern student, of the operation of the exceptional rule in Sambandha. If the exception occurred in a verse like Venba for instance which is well-known to the modern student we could easily prove the rule by a simple reference to the metre by shewing that nonelision alone makes the line metrical. But the verses in Sambandha being unknown to us, it will not be so easy to detect the operation of the exceptional rule by a reference to his metres which are unintelligible on account of the so many aberrations which abound in his metres by the license

Metre must be known to detect peculiarity of non-Sandhi.

Sambandha's verses unknown to us.

of his times and which appear to us as marring the harmony of the verses.

(THE PECULIARITY DEFINED.)

Examine Sambandha first and then justify him from Telugu Grammar.

Without further remarks we proceed to point out the exceptional instances in Sambandha and the conditions under which they occur. We shall then examine Telugu grammar and quote from it the rule which would be found exactly to explain Sambandha's poetry.

We quote the following verses from திருத்தப்பதிகம் where the instances in question abound and draw the readers' attention to the portions underlined.

திருவாலவாய்.

திருத்தப்பதிகம்.

(1) வேதத்தி னுள்ளது கீறு
வெள்ளநீர் நிப்பது கீறு

(2) போதந் தருவது கீறு
புண்மை தவிர்ப்பது கீறு

(3) ஓதந் தருவது கீறு
உண்மையி னுள்ளது கீறு

(4) சேற்புனல்வயல் சூழ்ந்த
திருவால வாயான் றிருநீறே. (2)

The above verse is, we are glad to state, in a very easy metre which every reader may hope easily to understand for, as we said before, without knowing the metre it will be impossible to establish any peculiarity of Sandhi occurring in it. The verse consists of four lines and each line consists of two equal halves and each half consists of two விளச்சீர் ending in a மாச்சீர் combining together in வெண்டளை. Generally the 1st is either கனிச்சீர் or கருவிளம், the 2nd கனிச்சீர் and the 3rd தேமா. If the 2nd however happens to be தேமா instead of கனிச்சீர் the defect is made up by the 3rd being புளிமா instead of தேமா so that the number of letters in each half may be constant viz., 9 if the line begins with நேர் syllable or 8 if it begins with நிரை syllable. So if the 1st foot is மாச்சீர் instead of விளச்சீர் it is made up by the 2nd beginning with நேர் instead of நிரை.

திருத்தப்பதிகம் metre explained.

Such being the metre of the verses we shall turn our attention to the portions underlined. Consider the last word of the 2nd line and the first word of the 3rd line. They are கீறு+ஓதந்தருவது. The final உ in கீறு and the initial vowel ஓ in ஓதம் do not coalesce according to the common rule and if they did undergo Sandhi rule, the 2nd line ending in கீறு would lose the metre and become unmetrical by being short of a syllable. The lines with Sandhi would be unmetrical and read as follows:

Instances of nonetision of உ in Sambandha.

போதந் தருவது கீறு
புண்மை தவிர்ப்பது றீ
ஓதத் தருவது றீ
தண்மையி னுள்ளது கீறு.

The 1st line ending in ற் on account of Sandhi instead of கீறு, is clearly short of one syllable and metrically defective.

Again we shall arrive at the same results if we consider the two halves of the 3rd line viz.,

ஓதந்தருவது கீறு
உண்மை யினுள்ளது கீறு

Here கீறு at the end of the 1st half and உண்மை beginning 2nd half do not combine in Sandhi and the உ in கீறு and the உ in உண்மை stand in stern opposition to each other without elision, but if Sandhi should operate here the line would be clearly unmetrical as follows:

ஓதந்தருவது றீ
தண்மையி னுள்ளதுகீறு.

Now we quote other verses in the same memorable திருத்தப்பதிகம் where such nonelision occurs. Note the underlined words,

Other instances in same பதிகம் quoted.

பூச விலியது கீறு
புண்ணிய மாவது கீறு
பேச விலியது கீறு
பெருந்தவத் தோர்களுக் கெல்லை
மாசை கெடுப்பது கீறு
அந்தம தாவது கீறு
தேசம் புகழ்வது கீறு
திருவால வாயான் றிருநீறே. (3)

அருந்தம தாவது கீறு
அவல மறுப்பது கீறு
வருந்தத் தணிப்பது கீறு
வான மளிப்பது கீறு
பொருந்தம தாவது கீறு
புண்ணியர் பூசனென் னீறு
திருந்திய மாலினை சூழ்ந்த
திருவால வாயான் றிருநீறே. (4)

எயிலது வட்டது நீறு
இருளைமக்கு முள்ளது நீறு
பயிலப் பலவது நீறு
பாவிய மாவது நீறு
தயிலைத் தடுப்பது நீறு
சுத்தம தாவது நீறு
அயிலைப் பொலிதரு சூலத்
தாலவா யான்றிரு நீறே. (எ)

இராவணன் மேலது நீறு
எண்ணத் தகுவது நீறு
பாவண மாவது நீறு
பாவ மறப்பது நீறு
தாவண மாவது நீறு
தத்துல மாவது நீறு
அராவணங் குந்திரு மேனி
ஆலவா யான்றிரு நீறே. (அ)

மாலை டயனறி யாத
வண்ணமு முள்ளது நீறு
மேலுரை தேவர்க டங்கண்
மெய்யது வெண்பொடி நீறு
ஏல வடம்பிடர் தீர்க்கு
மின்பந் தருவது நீறு
ஆலமு துண்ட மிடற்றெம்
மாலவா யான்றிரு நீறே. (க)

குண்டிகைக் கையர்க ளோடு
சாக்கியர் கூட்டமுங் கூடக்
கண்டிகைப் பிப்பது நீறு
கருத வினியது நீறு
எண்திசைப் பட்ட பொருளா
லேத்தத் தகையது நீறு
அண்டத் தவர்பணிந் தேத்த
மாலவா யான்றிரு நீறே. (கo)

We have quoted these verses from the same immortal திருநீற்றுப்பதிகம் because in no other பதிகம் do instances of the peculiarity occur in such large numbers. Further we are glad to note that the editors are all agreed as to the nonelision of final உ in these instances and there are no different readings or rather misreadings with elision such as we meet with elsewhere in other instances. The reason probably is that this பதிகம் is so well-known to every reader that no editor or writer of manuscript dared to alter the well-known lines so as to give effect to the rule of coalescence of final உ. In fact in these verses there can be no doubt whatever that there are clear instances of non-elision of final உ in contravention of the ordinary rule of grammar.

(CONDITIONS UNDER WHICH THE PECULIARITY OCCURS.)

In the instances above quoted and in others that we shall presently consider, the peculiarity in Sambandha is, when final உ occurs at the end of a line or half line, or any other complete integral part of a line where there is a pause, it does not coalesce with the succeeding initial vowel if any. This peculiarity has evidently got a reason. Each line is complete in itself and there is a pause in reading at the end of every line and there can therefore be no absolute necessity as in other places to combine the end of a line and the beginning of next line in Sandhi.

The peculiarily occurs at end of a line.

(PECULIARITY OBSOLETE IN MODERN POEMS AND ABSENT IN PRE DRAVIDIC VERSES)

Though therefore this peculiarity is supported by reason, yet it is surprising to note that the fastidious taste of the modern poets has discarded it altogether and we have no doubt that such a nonelision would now be looked upon as a grammatical inaccuracy. Even so old a poet as Sekkilar has not indulged in it, so far as we remember and evidently therefore the peculiarity has ceased in his days, nor does it occur in Pre Dravidic poems consisting of such verses as Venba, agaval &c.

Not found even in Sekkilar nor in Venba.

(IMPORTANCE OF THE PECULIARITY IN ANCIENT LITERATURE.)

The noncoalescence in question may appear at first sight to be of a trivial nature and hardly worth the notice of the modern reader. To those that may be content with modern literature and do not wish to taste deeper, it may be so. But in solving many metrical difficulties of ancient poets, we have found the principle to be of invaluable help. Lose sight of this simple principle and you will have numerous unmetrical lines in ancient poets perplexing you at every moment and the confusion has been rendered much worse, mostly we believe by the editors whose knowledge of grammar has rendered their edition dangerous.

(THE PECULIARITY IS A DRAVIDIAN PRINCIPLE.)

This peculiarity supported by so many undoubted instances in Sambandha seems to us to be a Dravidian principle and it is noteworthy that so many instances of this Dravidian peculiarity occur in திருநீற்றுப்பதிகம் verses which, as we shall shew elsewhere, are eminently Dravidian verses having parallels in other Dravidian

languages. Of course it will be vain to seek for it in Malayalam as it possesses no ancient literature. But we cannot understand why the peculiarity is not known to Canarese Pandits though we believe that a careful investigation of its ancient literature might lead to its detection in a few instances.

Canarese might afford instances.

To understand the importance of the rule in question in ancient literature, we shall here refer only to one instance. Take the following verse which is of the same metre as திருக்றப்பதிகம் above quoted.

திருக்கடம்பூர்.

அரவிசை டமையும் பூண்
டந்தில் வேல்கை யதளும்
விரவுந் திருமுடி தன்மேல்
வெண்டிங்கள் சூடி விரும்பிப்
பரவும் தணிக்கடம் பூரிற
பைங்கண்வெள் ளேற்றண்ணல் பாத
மிரவும் பகலும் பணிய
இன்பமெக்கதி வாமே. (உ)

A misreading in Sambandha pointed out.

Consider the first line with special reference to the underlined word. The reading as given here is taken from பண்முறை edition. The 1st half line on scansion is found defective for it is

அரவிசை—டமையும்—பூண்

We have here two விளம் with an extra syllable instead of two விளம் with a மாச்சீர். We have therefore little doubt the reading is wrong. The correct reading seems to be

அரவிசை டமையும் பூண்டு
அந்தில் வேல்கை யதளும்

where the உ in பூண்டு does not merge in அந்தில் and makes the metre correct with two விளச்சீர் ending in a மாச்சீர்.

In this view we are supported by the ஸதமுறை edition where the latter reading is given which we consider to be the correct one.

T. VIRABADRA MUDALIAR, B A., B L.

(To be continued.

TAMIL PHILOLOGY.

The July (99) number of the Siddhanta Deekika contains a criticism of Prof. M. Sheshagiri Sastri's Tamil Philology. Interesting as this criticism is, there are some suggestions which are even more improbable or imaginary than some of the statements of Prof. Sheshagiri Sastri.

Regarding the derivation of மெய்மை, கருமை, நிண்மை, வல்மை, வெண்மை, and பசுமை, Pundit Savariayan appears to be correct maintaining that these are pure Tamil words, and not *tadbhavas* as the learned professor calls them.

If one maintains that these are corrupted forms of sanskrit words, one must admit either, that before borrowing them the Tamils had not given articulate expression to these abstract notions, or that they preferred the sanskrit names to their Tamil equivalents and that in process of time the latter have become extinct. Of the alternatives the first may be dismissed for the simple reason that words to express these ideas are quite indispensable to human speech, and must therefore be coeval with the birth of a language.

Now if there had been pure tamil words for these abstrct ideas, and if they had been displaced by corresponding sankrit names, they would very naturally either, have been preserved in some of the oldest Tamil classics, or have left some traces at least in some other words in the formation of which these ideas were involved. In the absence of any evidence to warrant such conclusions, it is more probable than not, that there had been no pure Tamil words that were lost since the introduction of the alleged sanskrit words. Therefore we are driven to the conclusion that the words now in possesison of the Tamil are their own production.

The pure Tamil word for water is வெள்ளம், which still conveys that meaning in Malayalam. This comes from the root வெள் transparent or bright as in வெளி and வெளிச்சம். Therefore வெள்ளை which is evidently derived from வெள் ought also to be of pure Tamil origin. This root has been productive of several words as வெளு to grow pale or to white wash, வெட்கு to grow pale throw shame, and மின்னு to shine.

The identity in sound and meaning between மெய் and latin mollis or Greek Malocas might be accidental. In his lecture on the science of language Vol. II, Professor Max Müller has clearly shewn (p. 363) that the Latin Mollis is derived from the root *Mar* which in sanskrit appears in Mridu=soft.

It is however probable that மெது soft and மெத்தை, mattress may have their orig n in the sanskrit Mridu.

It is very difficult to draw a line of distinction between derivatives from கல், and sanskrit derivatives from Bala transplanted into the Tamil language.

வலம் right hand and வலி strength or convulsion are pure Tamil words whose genuineness cannot be contested. As the root வல் clearly shews itself here, it is very probable that the abstract ndun formed from this phonetic type ought also to be Tamil. பலம் strength may be either, the sanskrit Bala tamilised, or the Tamil வலம், வ and ப being interchangeable as in வகு and பகு.

Dr. Rottler in his Tamil-English Dictionary shews பாலன் to be a derivative of the sanskrit Balaka = child but the difference of meaning between the two words seems to sanction a derivation from வல் for the former word. In this connection we may also mention that this Doctor of Philosophy derives பாலன், child, from the same sanskrit word. If one can prove the age of this word by a reference to its use in any ancient Tamil work as the Chivaka Chintamani, can it not be more reasonably derived from the Tamil பால் milk? It is but natural to call a child a 'liver on milk' We are accustomed to such expressions as பால்குடி, பால்குடிக்குழந்தை and முலைகுடி. The last word as well as பாலன் are even borne as proper name, and appear to have originally conveyed the idea that the bearers of the names took a long time to be weaned.

Even if there be a sanskrit word as Bala, meaning a child and derived from a different root, it would only prove that different words may put on the same garb in different languages. The following words will best exemplify the truth of this statement.

(1) English Care—M. E. Care, A. S. Caru, Cearu-anxiety from Old Saxon Kara = sorrow, cognate with Icelandic koers-murmur, and Old High German Chara = a lament. Root. Gar = to cry.

Latin Cura has almost the same meaning but no connection whatever by birth. It comes probably from the root quaers = to seek, and means watchfulness as opposed to negligence.

(2) English Call is derived from the root Gar-to cry and is not allied to Greek Kalein, the root of which Kalor Kla is found in L. Clamor, momenclator, and calendae

Any attempt to connect the above two classical words with their English equivalents would be in breach of Grimm's Law.

Nor is there any connection between the Hawaian Kala = to proclaim and either call or kalein. Vide Prof. Max. Muller's science of language Vol II p. 314.

(3) Compare Kafir Beta (to beat) and English Beat which have accidentally assumed the same form: compare also Irish mac = son and tamil மகன்.

(4) Irish Bean as in Banshee resembles the tamil பெண், but this resemblance vanishes when we find that its original is that of the Greek Gyne, Pers. Zan and sans. jani = a woman? On the other hand பெண் is traceable to a tamil root பெள் in பெள்ளுதல் = to love, and of his root are பெடு (desire) பெட்டை and பெண்மை derivatives.

(5) The English àr as found in the river names as, aire, ayr, aar &c, is probably derived from Celt gar = violent, or perhaps connected with sanskrit ara = swift, flowing.

The Tamil ஆறு is another form of யாறு which represents சாறு = water from root சர் = to flow, suggested by the falling of water from a height. This root is also met with in the sanskrit salila = water, and is the same as the Latin root Ru in Rivus = river and Greek Rheo in Rheum. The falling of water may have called forth this expression from each nation independently of the other, or the root may have come down to us as remnant of a common stock in the far-distant ages.

(6) Compare Celtic Ban = white, found in the names of the rivers Ben, Bann, Banden and Banney, with Tamil வெண் from வெள் = white. Nor is there any relation between English Pale and Tamil வெள் or பகு.

(7) The Turkish language itself does not fail to furnish us with similar examples. Kara in Turkish means black as in Karakum (black sand) and Kara Hissar (black castle. கரு in Tamil has the same meaning. Ana in Turkish conveys the same idea that அன்னை in Tamil does. These sporadic cases of similarity in sound and meaning will not go to prove a common origin for these words as well as for the speakers of the languages concerned, but will only serve as a caution to the philologist against mistaking such identity at mark of cognation. The relationship between any two languages is tested by their names for the most on commobjects and attributes, by their numerals, their case-endings, their person-endings, their comparison of adjectives; their pronouns and their general structure. Every one of these tests should be satisfactorily passed before the sisterhood of the languages could be admitted. The remark of Professor Max Muller that sound etymology has

nothing to do with sound is the result of mature judgment, and therefore has a claim on our attention. Where there are identical roots as Val in Latin Valeo and in Tamil வல், the fact of this existe ce proves how far long in the history of mankind these two languages or their speakers have been separated; and when there are not several such radical identities, it may safely be presumed that the few cases are accidental, the human impulse in two different climes having given expression in a similar way.

Let us now examine the list of words which Pundit Savariroyan hopes will establish some relaison between Tamil and English. With regard to thit alleged kinship, so eminent a scholar as Prof. Skeat is of opinion "that there is no connection whatever of any sort or kind between English and the South Indian languages and that words in these languages can only be alike either when there is actual borrowing as in cash (a coin of low value) and coir, or else by mere accident which proves nothing at all." He further states that the resemblance would disappear if we could trace the words to their primitive or original forms. The history of words therefore is of immense usefulness for a philologist to find out for what thought every word is a vehicle. The following words clearly bear out the truth of the Reverend Professor's statement.

(1) அயல் comes from அயல் neighbourhood அயல் is probably a derivative of the root அல் or ஐ close or near as in ஐமை= loseness. We find 'asal' neighbourhood in sinhalese where it may either, be a remnant of Elu. which is supposed to be connected with Tamil, or have been borrowed from Tamil. ஐயன் comes from the same root and means a close relation; hence father, brother or priest.

Alien has a history of its own; M. E. aliene. O. F. alien. Lat. alienus=strange or stranger from alins= other cognate with Gr. allos=another and Goth. alis=other.

Where is the resemblance betwee alins and அயல் or their roots?

(2) அருவி comes from அரு=to flow in a streamlet. Probably the root is அரு=smallness; or சர or சற=toflow. cf. கசி=to ooze out.

River-M. E. Riner. O. F. Rivere which is the same as span. Ribera. Low Latin Riparia=(1) shore, bank (2) river. from riparius adjective of Ripa-bank. This word has no connection with Lat Rivus a stream, from root Ru-Gr. Rheo and sans. sru-to flow.

(3) ஈ-This is a word which may perhaps have some affinity to the Sanskrit root jan or gan-to produce. This word is probably the ancestor of the following words:—

இனம்-Genus or kind; relation. இனன்-the producer, the sun. The English sun and the Sanskrit suriya, according to Prof. Skeat, convey the same root idea.

Compare the meaning of இன or இனிய with that of 'kind' which originally meant genus and now designates also the quality of love, which persons of the same family shew towards one another, or which one inherits by birth. If such be the origin of இன், it would naturally acquire the sense of 'sweet' from that of 'kind.' From இன் is derived இன்பு or இன்பம்-pleasure. இன்னா, the unkind, clearly shews the primary idea. அன்பு Love may be a doublet of இன்பு. அன்னை also probably comes from this root and means the begetter.

Yean or ean. Prof. Skeat makes the following remarks on the derivation of this word. "Here the prefixed Y. answers to the A. S. prefix Ge. A. S. eanian=to ean; ge eanian=to yean. We find ge-eane eowa=ewes great with young, Gen. XXXIII-13. There can be little doubt that ge-eane is here put for ge-eacne; where eacne is plural for eacen-pregnant, lit. increased, allied to E. Eke. Thus to yean simply means to be pregnant." The Y. in this word or the A. S. Ge. is a sign of the past participle passive, and is identical with the Y. in Yclept (=called) and handywork. In the latter word i sometimes takes the place of Y.

Now the words are in their true guise and we can see clearly that there is little resemblance between the two.

(4) உரு—A variation of கரு, such as இறு, பிறு; இல்லி, சில்லி; ஏணி, சேணி; எட்டி, செட்டி; ஊசி, சூசி. Its root is ரு which is probably connected with சு.

Roll. M. E. Rollen, O. F. Roller, F. Rouler, Low Latin Rotulare-to revolve, from Rotula dim. of Rota a wheel.

(5) கடி—Probably from the root of கள் hard for the idea of hardness or solidness is involved in 'biting.'

Cut. M. E. Cutten. W. Cwtwan-to shorten. By the way, the Tamil கத்தி-a knife may shew some similarity to the root *kart*-to cut, found in Sanskrit karttari-scissors, and the Latin Culter—a coulter.

(6) கல் may be related to கணி-to calculate, to estimate, which in its turn points back to the use of (கல்) stones in counting.

Calculation,—L. calculare-to count from calculus dim. of calx-a stone, furnishes a parallel case as regards the meaning.

கல்-to learn, must have originally meant to count to reckon, and கலை is evidently a noun derived from this verb. The Tamil எண் and the Sanskrit Sankhya are words of similar origin (The root of எண் to count appears to be எள்-a sesamum seed which is a common standard of comparison or measurement). Just as கலை, எண், or Sankhya has acquired the meaning of 'thought' so does calculation in the united states of America mean also intention, purpose or expectation. In spite of such an analysis as would prove கல் to be an element ir கணி and கலை. there are some scholars who try to prove that it is sanskrit elements that have brought about these combinations.

Ken is traced to M. E. Kennen-causal form of cunnan-to know, from the root *gan* which means to produce, to be able to produce or to know (Vide Prof. Max Müller's science of Language Vol II p. 210.)

Can, cor, cuddle, conning, kith and kythe are offshoots of this root.

(7) களி primarily means a kind of gruel or pap which is *sweet*, from the root கள்-to draw, hence toddy, and then honey, and metaphorically clay. In proof of clay being a secondary meaning, we may state that களி as a rule is never used alone but always followed by the word மண்.

Clay or the M. E. Clai or cley comes from A. S. Claeg which is probably allied to 'Cleave.'

(8) குளி belongs to a class of words which ar, formed by the addition of இ to some root, as உயிர் மயிர் and பயிர் which are respectively derived from உய் to live, மய் or மை-black and பய் or பை-green. Thus ought this word also to be traced to a root குள் which we find in குளி-to bathe and குளம்-a pond. We are aware that குளம் is generally derived from the sanskrit kula-bank or shore.

It does not follow from what we said about the ending of குளி that all Tamil words with that ending are formed in a similar way. For example, தயிர் which Dr. Rottler considers to be of sanskrit origin, does not submit to such a dissection, but presents some likeness to the Greek Tyros-cheese found in Boutyron the original of the English Butter.

Cool or the A. S. Col is allied to Gelid from Latin Gelidus adjective of Gelu-frost.

(9) கொல் is closely connected with கொள்-to take, of which there are many offspring in Tamil. What the framers of language meant was evidently taking away (life); compare கொள் and கொள்ளை which come from the same root and mean respectively murder, and plague or plunder.

The original of kill is the Scandinavian kolla-to strike on the head, from koll-head.

(10) How பட்டை has any likeness in sound to 'Bark' any man with a nice ear will fail to see. பட்டை is probably another form of படை=of a layer, and hence the external coating of trees. The root of it is படு-to lie. Perhaps the Sinhalese Patta=bark may bear some relation to the Tamil word.

The English Bark is of scandinavian origin

(11) The root of பொரு may probably have some relation to Bhar the root of E. Bear, L. Faro, Gr. Phero and sans. Bhri.

(12) It is highly imaginary to speak of any likeness in sound between புகை and L. Pugno. Pugno is derived from Pugna-fight the root of which, Pug, is found in Pungo-to prick, Pugis-dagger, Pugnus-first and Pugil-a boxer.

புகை is a derivative of பொருது-to fight, as கொள் is of கொல். The first meaning of பொரு is to come close or to fit as in பொருந்து-to fit, and hence wrestling or 'coming to close quarters.' War is a word allied to English Worse. O. D. Werre from base war for wars-to twist, to entangle.

(13) சருகு presupposes a form சரிகு derived from சரி-to draw near. Even in the secondary, meaning of 'beating with a stick,' the original idea of contact or closeness is preserved: cf. அடி-to draw near, with அடி-to beat.

Seyttan, A. S. form of E. Shut, is derived from scotan-to shoot. We shut a door by shooting a bolt (called a shuttle formerly.)

(14) சருகு comes from the root of சருகு.

Shrink is derived from A. S. Scrincan to contract, to shrivel up, allied to shrimp, shrivel and shrug.

(15) திரும் in திருடி has not the slightest approach in sound to E. Turn. Its root ought to be sought for in திரி to turn, change, to twist. திரி is perhaps connected with Tri found in sans. Tirtha-holy water by washing in which one 'turns' away his sins. This root is preserved in almost all the aryan languages. The Latin Tero conveys the meaning as திரி to grind. The primary sense of Tero was to pierce as in Lat. Teredo-a piercing worm, L. Terebra-a piercer or gimlet, Ger. Drillen, E. Drill, O. E. Thrill, Thirl or Tirl-to pierce. Hence came the meanings of (1) to rub as in Lat tero, Gr. Teiro (2) to turn, from the rotatary motion of a drill in piercing a hole. Vide Smith's Latin-English Dictionary.

Turn comes from L. tornare-to turn in a lathe, Lat. Tornus, Gr. Tornos-a turner's wheel.

(16) கேடு, கீடு-(separation or hatred) கெடு, விரி and பிரி appear to come from a common root meaning to separate or to divide. The root is probably imitative of the sound டர், டற heard when anything is torn.

The first meaning of the L. Varins, which is cognate with the Greek Balios, is spotted or variegated. It is not allied to the Latin Verto to turn which is cognate with sanskrit Vrit-to go. Vide derivation of E. Version in Dr. Ogilvie's English Dictionary.)

(17) படி is probably a corruption of பரவு=to spread. cf. தூங்குரல் with அன்குரல்.

Pave M. E. Paven F. Paver L. Pavare corrupt form of Pavire-to beat, to strike or to tread down. cf. Gr. Paiein-to strike and sans Pavi (வீ.-thunder bolt-Pu is the root.

(18) பானை is evidently of the same origin as பாண்-a big bowl or pot. Very likely the root is வனை-to make pots.

Eng. Pan or A. S Panne is borrowed from Lat Panna through the Celtic. Panna is a corrupted form of Patina from pateo-to be open, the root of which is *pat*. This root has also given the Lat. patera-a saucer. If the Latin Forma were derived from a root Pan, and were older than Patina, we might, without any hesitation, admit that the Tamil and the Latin words are two sisters long separated from each other.

(19) பர is probably the same word as பரு outer, hence 'to come *out* into the world'; or from the root Par from which the L. pareo—to come forth and pario-to bring forth are derived. பெறு-to bring forth may thus be connected with this word, but, tempting as this derivation is, it seems more probable that the orginal idea of பெறு is to get or to obtain, and that this, very naturally, gave rise to that of 'begetting.' Further, it is possible to connect பெறு=to get with பற்று to seize. Cf. the meaning of E. Get from root ghad=to seize. (Vide Prof. Skeat's Eng. Dictionary).

Birth is a word derived from A. S. Beran-to carry or bear, of which Bhar is the root. It has no connection whatever with பர or the L. pareo or pario. Bopp's surmise however that L. Pario may be akin to Sans. Bhri and E. Bear is apparently contrary to the Law of phonetics as laid down by Jacob Grimm.

(20) பையன் or பையல் or பயல் is probably from பை-green, denoting a '*raw*,' being, or youth. Dr. Rottler seems to suggest some kinship between this word and the greek Pais, which with digamma is Pafies-Pavis and is kindred to Lat. Puer from Pu=to beget.

Boy is of Old Low german origin where the form is Boef allied to the Lat. Pupus from Pu-to beget

How queer and unwarranted is the derivation of the English day, 'dawn,' 'devil,' and 'diamond' from a root meaning to shine. It is very strange that this idea has not crept into the head of any leading English Etymologist. Day and Dawn are respectively derived from the A. S. Dæegday and Dagian-to become day. They are in no way allied to the Latin Dies which comes from the root Dio-to shine; for, according to Grimm's Law, a classical flat like *d* in Dies would be represented in Low german to which A. S. belongs by the sharp *t*, and in High german by the aspirate *th*, and a Low german *d* as in Day would be represented in the classical languages by *th* and not *d*, and in H G. by *t* as in tag=day.

Devil is a word which owes its origin to the Greek Diabolos 'diaballein=to throw across, to traduce, from dia=across and ballein-to throw The Greek word found its way into English through Latin Diabolus and A. S. Deoful.

In Diamond we see the Greek adamas-a very hard metal or stone, (from a-not and damein.-to conquer or tame) which in passing through Latin lent its accusative adamanta to the French who shaped this into adamant of which M. E. adamaunt is a copy.

With due respect to Pundit Savariroyan, let us enquire by what process of phonetic growth, or change, consequent on grammatical combination and assimilation, the root *Mu* brought forth முகம். How is the presence of க accounted for? When derivation from a Tamil root is as unsatisfactory as that from a Sanskrit root how are we to conclude that the word is of Tamil parentage? Besides, it must be clearly proved that this word does not appear in very old Sanskrit works and that its importation into Sanskrit is of late origin, before concluding that it is a genuine Tamil word. Or its presence in any of the oldest Tamil classics, which are supposed to contain few Sanskrit words, should be brought to light in order to strengthen one's position in favour of its Tamil origin.

The argument that except முகம் and மீன் there are no no pure Tamil words to express these ideas, will not hold water when we find மூஞ்சி-face and புலை புலசல், புழல் or மச்சம்=fish which are of pure Tamil birth.

மூஞ்சி furnishes an example of the degeneration of words in Tamil. It appears that this word was originally used for the human face without any contemptuous meaning attached to it. We understand that in Malayalam this is still the common word for face. Its present restricted use in Tamil is similar to that of the English sire and Dam, originally applied to human beings. It is derived, from முன்-front, and hence its appropeiateness to denote the *fore part* of the head, or from மூ-three, to denote that part of the body where the three organs of sense, the eye, the nose, and the mouth are located.

புலை, புலசல் and புழல் come from the root புல்=mean. மச்சம் comes from மை-black or filthy. The analysis of these words which mean fish, discloses that the tamils considered fish to be mean food.

In conclusion of this review let us quote the four fundamental truths of philology which have been established by Professor Max Muller and which he thinks constitute the Magna Charta of this science.

(1) The same word takes different forms in different languages. E. G. Lat. Ipse becomes Même in French and medesimo in Italian. The Sans Kshaya-phthisis is changed into the Tamil சயம், சயல், சகம், சரம் and சாகை.

The German Baum and Zelm are kith and kin of the English Beam and Zen.

(2) The same word takes different forms in the same language. Compare wise, wile and Bet or wed with Guise, Guile and Gage respectively; also the different tamilised forms of Kshaya with their original.

(3) Different words take the same form in different langunges. In proof of this statement, we have already given a suffioient number of examples.

(4) Different words may take the same form in one and the same language.

For instance :—

(*a*) to last—A. S. gelaestan-to endure.
last—A. S. latost-latest.
last—A. S. hloest-burden.
last—A. S. last-mould for making shoes.

(*b*) to count—L. computare-reckon.
count—L. comes-companion.

(*c*) sound—A. S. sund-hale.
sound—A. S. sund-swimming, hence a strait or that which can be swum across
sound—L. sonus-tone.
sound—L. subandare-to dive.

(*d*) சயம்—sans. chaya-crowd.
சயம்—sans. saya-hand.
சயம்—saus. Jaya-victory or lôss.
சயம்—sans kshaya-consumption.
சயம்—a water-lily from சயம்=water.
சயம்—sun, as husband of (sans) ch'haya or shadow personified.
சயரி—juice or sugar is by origin the same as Jaya-strength, vigour or victory
சயமம்—a garland, perhaps meant originally a victor's wreath or வெள்ளைமாலை.
சயம்—a bed or couch is very probably a corruption, or apocopated form, of sans. Sayana-bed similar to that of தகனம் from sans. Dahana-burning or it is a derivative of the Tamil சயம்-to recline.

S. W. Coomaraswamy.

NOTES AND COMMENTS.

Dr. Pope's Tiruvachakam.

We are glad to announce that Dr. Pope's Tiruvachakam will be published before the end of this year and that the work is progressing rapidly.

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Nityanu Sandhanam Series

We publish below the letter received from the learned Editor of this Series and we are glad to be assured that their was no particular meaning in his adding Narayana within backets except to follow the views of Veshistadvaita commentators. And we assure him also that we are perfectly indifferent as to by what names the One is denoted by any people, but we thought that when expounding our Tamil Veda, not only for the benefit of followers of this school, but for a larger public, its too narrow sectarian character need not be kept up, even to the extent of putting Narayana within brackets. Of course we all understand pretty fully that all the Hindu scriptures are claimed as the property of all alike, and that all the names of God occurring in every book is interpreted as the most High as postulated by each school. Even now, we think the series will improve if the practice is dropped. We know only too sadly that all bigotry is not at an end even in this fag end of the 19th century, and we need not place any unnecessary obstacles in the way of bringing about some sort of union among the various Hindu religions.

Our friend writes as follows,

"I was also glad to notice on page 84 of your Journal a short notice regarding the publication of the 'Nityanusandhanam' series which is being edited in three Languages-Tamil Telugu and Kanada with and without English Translation.

"While thanking you for the short favourable review you have given of the 'Nityanasandhanam' Series, I cannot help remarking that in the latter part of the paragraph the use of the word 'Trick' seems to be uncalled for and may be misleading to many of the readers of your widely circulated Journal.

"The insertion of the word 'Narayana' in brackets was never intended to throw dust into the eyes of the public, but had only a reference to the view taken by the commentators of Visishtadvaita school of thought, an exposition of which forms the main portion of the preface to the 3rd Part. These philosophers use the term 'Narayana' as synonymous with Brahman, the Supreme Being. The insertion of the words, Siva, Jehovah, Jove, or Lord instead of the term 'Narayana' will be found equally reasonable to fit in with Saivism or Judaism or Christianity or any other system of Religion, recognizing the Tripadartha doctrine, to denote the Supreme Being in such a connection.

"The 10 principal Ubanishads are, as you know, a great ocean of sublime and philosophic thought, so universal and elastic as to be found appropriately applicable to the Supreme Being, by any school of thought or by any class of Religions. Yet certain terms such as 'Narayana' 'Siva' &c. have found favour with the Acharyas or religious expounders of different Samayas (சமயங்கள்), who have adopted them more to keep company with and thus more easily realize Him, who is beyond conception. Hence nothing unreasonable can be noticed or implied in the insertion if a particular Term to denote the Almighty. To get one's feelings ruffled in any way by noticing one Term instead of another as synonymous with Brahman is worthy only of the dark ages. Let me quote what the venerable saint நாவுக்கரசர் says in the opening verse in his immortal work on this *unreasonable fight about words* to denote the Supreme Being.

.....சமய கோடி னொளாற்
தந்தெய்வ மென்றெய்வ மென்
றெண்ணுந் தொடர்ந் தெதிர்வழக்கிடவு நின்ற தெது

and I would gladly add the Testimony of Saint Nammalwar on the same. Says he in his திருவிருத்தம் "மதிவிகற் பற்பிணங்குரு சமயம் பலபல வாக்கி." Again in Tiruvoymoli "யானையு மெவருக்கு மையவாவ் சமயந்தோறுந்தோய்வி லன்.

திருவாய்மொழி 3-4-10.

"If these views be found acceptable to you, I need hardly request you to be good enough to do the needful in the matter and give insertion to the same in the next issue of your valuable journal with your own remarks at the end."

***

"Idealize the Real and Realize the ideal."

At a meeting of the Bombay Prarthana Samaj, held recently to celebrate the anniversary of the death of Raja Rammohun Roy, the Hon'ble Mr. Justice Ranade made a notable speech on the progress of Monotheism. After passing in review the various monotheistic movements working in the country, and pointing in what respects they differed from one another, he said that the future of them depended, in a great measure upon their efforts they put forth to sink their differences and harmonise with one another. "Work that has to be done in this way," continued he, "has

two aspects. I would best describe them by saying its *one aspect is to idealize the real. Its other aspect is to realize the ideal.* The work of all reform progress requires both these attempts. We have in all our concerns of life to make ourselves feel that the real, *i. e.*, the every day human life in what we live has an ideal of divine aspect which we should never lose sight of. At the same time in our admiration for the ideal, we should never lose sight of the fact that its basis after all is real, the history and the environments which surround us. The mistake we commit is either to make it too real and to forget the ideal, or to be absorbed in the ideal and to forget the real altogether. I shall take an illustration from our own practices. We have, as our boys grow, the feeling that they must be put to school. The Upanayan ceremony is intended for this necessity. The ceremony is intended to impress on us its ideal character, *i. e.*, its relation with the divine; therefore it becomes a religious ceremony. There are among us who think this ideal character is not needed for a common every-day life concern. No greater mistake can be committed than such a supposition. We cannot make it a too religious ceremony, because otherwise we lose sight of the ideal. We cannot also become so absorbed in the ideal as to lose sight of the fact that it is a boy who has to be put to school. The same remark applies to every other concern of life, to marriage, death, to our worship and our faiths. We must keep a full consciousness of both the ends in view. At one time one requires to be more attended to than the other, but they are both essential It seems to me that partly owing to the growth of a wrong conception that the movement is a modern movement, a sort of a new discovery, this essential character of a historical national growth has not been sufficiently realized. The ideal has absorbed more attention than the real in some quarters. Among our orthodox classes the reverse is the case. The whole is real, forms, ceremonies, rites, precepts is all stereotyped and formal, The happy medium between the two can only be found by attending both, to the calls of the real and the ideal. Dr. Fairbairn when he charracterized our people as metaphysical, while he claimed for the Europeans the distinction of being philosophical, had had apparently this double aspect in his mind. When we attend to both the real and the ideal, we understand the importance of the historical and are not led away by the mythical."

"In an obscure night
With anxious love inflamed
O happy lot!
Forth unobserved I went,
My house being now at rest.

"The obscure night of The soul."

In darkness and security,
By the secret ladder disguised,
O happy lot!
In darkness and concealment,
My house being now at rest.

In that happy night
In secret seen of none,
Without other light or guide
Save that which in my heart was burning.

That light guided me
More surely than the noonday sun
To the place where He was waiting for me
Whom I knew well,
And where none but He appeared.

O guiding night!
O night more lovely than the dawn!
O night that hast united
The Lover with His beloved,
And changed her into her Love.

Then His hair floated in the breeze
That blew from the turret;
He struck me on the neck
With his gentle hand,
And all sensations left me.

I continued in oblivion lost,
My head was resting on my Love;
I fainted away abandoned
And amid the lilies forgotten
Threw all my cares away."

The above is a poem by a Spanish mystic S. John of the cross, and which appears in an excellent article by Miss Hardcastle, on "the Function of Quietism." in the October number of the Theosophic Review." We invite comparison to Saint Thayumanavar's "Revel in Bliss" published in these pages (Vol. I. p 145) and which strikes the same Keynote.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.,

Commenced on the Queen's Commemoration Day, 1897.

VOL. III. | **MADRAS, DECEMBER 1899.** | **No. 7.**

TRANSLATIONS.

THE VEDA'NTA SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 88.)

And it is said in the world. (III. i. 19)

In the world it is said that even in the case of persons of virtuous deeds such as Draupadî, one of the five oblations is dispensed with in the formation of the body.

And because we find (a passage in the Sruti (III. i. 20).

Moreover, we find it declared in the following passage of the Sruti

"Of all living things there are indeed three origins only, that which springs from an egg (viparous), that which springs from a living being (Viviparous), that which springs from a germ"*

Here, in the case of the sweat-born and the germ-born, we find one of the five oblations (viz., woman) is dispensed with.

(*Objection*:)—In the Sruti quoted above, there is no mention made of the sweat-born.

(*Answer*:)—The Sûtrakâra answers as follows:

The sweat-born is included in the third word. (III. i. 21).

The sweat-born is also included in the mention of the germ-born. Therefore the conclusion is that sinners do not go to heaven.

Adhikarana 4.

He attains to a similar form, because it is reasonable. (III. i. 22).

In the preceding adhikarana it has been shown that in his descent from svarga after the enjoyment of the fruit, the soul is accompanied with a residual Karma. The sruti declares that while descending he becomes ether (Âkâsa and so on, in the following words:

Then they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke having become smoke, he becomes mist having become mist, he becomes a cloud; having become a cloud, he rains down."*

* Chhâ. Up. 6-3-1.

* Chhâ. Up. 5-10.

Here a doubt arises as to whether the soul becomes embodied in the ether and the like or becomes similar to them.

(*Pûrvapaksha* :)—From the words "having become," it appears that the soul becomes the ether and so on.

(*Siddhânta* :)—As against the foregoing we hold as follows: When descending, the soul does not become embodied in the ether and so on; but he becomes similar to them; for, there he experiences no pleasure and pain. It is only for the experiencing of pleasure and pain that the soul assumes the several bodies; and it cannot be that one thing actually becomes another thing. Hence the only rational conclusion that, while descending, the soul attains to a form similar to ether and so on.

Adhikarana 5.

Not very long, because of the specific mention (III. i. 23)

A doubt arises as to whether the descending jîva lingers or not according to circumstances, or he does not as a rule linger at all.

(*Pûrvapaksha* :)—In this connection, the s'ruti declares that jîva attains to the state of the rice-grain and so on in the following words:

"They are born here rice-grains barley-grains, plants, trees, sesamum-seeds, and beans."*

Prior to this attaining to the state of the rice-grain etc., the soul may or may not liger in the âkâs'a etc., according to circumstances, there being no specific rule as to the one or the other.

(*Siddhânta* :)—As against the foregoing we hold as follows: Prior to attaining to the state of rice-grain etc., the jîva does not linger long in the âkâs'a and so on.—How?—For, the s'ruti says that it is difficult to escape from the state of the rice-grain etc., in the following words:

"Thence it is very hard indeed to escape."†

Thus, as the jîvas are said to linger long in the rice-grain and the like, we have to infer that in other places they pass on swiftly, and we therefore conclude that in âkâs'a etc., the jîva does not linger.

Adhikarana 6.

(It is only a contact with the rice-grain etc.) indwelled by another (jîva), because of the mention similar to the above. (III. i. 24.)

Now a doubt arises as to whether the jîva comes in mere contact with the rice-grain etc., or he is born as the rice-grain etc.

(*Pûrvapaksha* :)—He is born as the rice-grain etc., because the s'ruti says that they 'are born' as the rice-grain and so on.

(*Siddhânta* :)—As against the foregoing we hold as follows: The jîva comes in mere contact with the rice-grain etc., in which other jîvas abide. Because of the s'ruti not declaring the cause of the birth (in the rice-grain etc.) of the descending jîva any more than when passing into the âkâs'a, the words of the s'ruti "are born" should be understood in a secondary sense. Where the jîva is born as a brâhmana and so on, there the s'ruti speaks of the causes of such births in the words "those of good conduct,...those of evil conduct..." Wherefore, because of the s'ruti declaring that he is born only as a brâhmana and so on, the conclusion is that mere contact is meant in other cases.

(If you say that there was) an impure act, (we reply) no, because of the word (III. i. 25.)

(*Objection* :)—Of the sacrificial rites which had been formerly performed by the descending jîva, such rites as Agnishomîya were impure acts, because they involved cruelty to animal life. To reap the fruits of those acts, he should be born as rice-grain etc.

(*Answer* :)—No; for, the s'ruti declares that such cruelty to animals is no cruelty, in the following words:

"Golden-bodied, to the upper svarga does it go."

"Not indeed dost thou die, nor wilt thou ruined."*

Therefore (the descending jîva) is not born as the rice-grain etc.

The sûtrakâra gives yet another explanation

Contact with the semen-shedder (is declared) in the sequel. (III. i. 26).

In the sequel, the sruti speaks of jîva's mere contact with him who sheds semen, in the following passage:

"Whoever, indeed, eats the food and whoever sheds semen, full of that does he verily become."†

Wherefore, in the preceding case of rice-grain etc., the s'ruti must mean mere contact.

From the womb (comes) the body (III. i. 27.)

When he reaches the womb, then alone is the body produced. Prior to this, there can be a mere contact.

Thus Ends the First Pâda of the Third Adhyâya.

* Chhâ. Up. 5-10-6.
† Ibid.

* Rik-samhitâ 1-162-21.
† Chhâ. Up. 5-10-6.

SECOND PADA.

Adhikarana I.

In the intervening state is (Jiva's) creation : indeed (the Sruti) says. (III. ii. 1).

The preceding section has treated of the jiva's departure and return. Here his avasthâs or states of consciousness will be discussed. In the intervening state, i.e., in svapna or dream, the Sruti speaks of creation in the following words

"There are no (real) chariots in that state, no horses, no roads but he himself sends forth (creates) chariots, horses and roads."*

A doubt arises as to whether this creation is the jiva's or the Paramesvara's act.

(*Pûrvapaksha* :)—It seems to be an act of the jiva; for the Sruti declares that Jiva himself who is conscious of the dream is the agent, in the following words:

"But he himself sends forth (creates) tanks, lakes, and rivers. He indeed is the maker."†

And as the maker, some (declare), (creating the objects of desire such as) sons and so on. III. ii. 2.)

Some Upanishads declare that in Svapna the jiva himself is the creator of the objects of desire in the following words

"That Purusha who is awake in us while we are asleep, shaping one lovely sight (kâma) after another."‡

Here the word 'kâma' must mean sons and the like, the objects of desire; for, having said at first, "Ask for all objects of desire as you choose," § the Upanishad says, by way of explanation, "Ask for sons and grandsons who will live a hundred years." ‖ For this reason also, the creation of objects in Svapna is only an act of jiva.

(*Siddhanta* :)—As against the foregoing, the following is said in reply:

But it is mere Maya, (Jiva's) nature being not fully manifested. (III. ii. 3).

All the objects such as chariots created in Svapna are mere Mâyâ, created by Isvara, not created by jiva, intended to be experienced by him who sees the dream, and ending with the end of the dream. They are said to be mâyâmâtra, mere mâyâ, because they are very strange. Jiva can have no power of creating chariots and so on, inasmuch as his unfailing will is quite obscured. Therefore the 'Purusha,' who is said in the upanishad to create the objects of desire, does not mean Jiva. On the other hand, the 'Purusha' is the Isvara Himself, as the sequel shows

"That indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond." *

As pointing to the same Being, the words "He indeed is the maker"† refers indeed to Isvara. Wherefore the creation of objects in Svapna is an act of the Paramesvara.

The Sutrakara gives the reason why Jiva's true nature is obscured:

By the will of the Supreme, indeed, is it obscured: hence, verily, are his bondage and the opposite state. (III. ii. 4).

Owing to the continuous current of Jiva's beginningless transgression, his unfailing will and other (divine) powers are obscured by the will of the Paramesvara. By the same will of the Paramesvara, caused by his transgression and its continuance, jiva is subject to bondage and liberation, *bandha* and *mukti*. Accordingly the Sruti says:

"When he finds freedom from fear and rest in that which is invisible, incorporeal, indefined, unsupported, then he has obtained the fearless. For, if he makes but the smallest distinction in it, there is fear for him."‡

Or it may even be on account of contact with the body. (III. ii. 5).

The Jiva's true nature becomes obscured at the time of creation by contact with inert matter in the form of bodies, such as the bodies of Devas, men and the like, while during pralaya or dissolution his true nature is obscured by contact with inert matter in a very subtle form, with matter undifferentiated in name and form. Thus, the power of creating strange objects in svapna which last for the time being cannot exist in jiva whose unfailing will and other powers are obscured.

The Sûtrakâra affords another explanation:

And foreboding indeed it is, as the s'ruti says. And its proficients also declare. (III. ii. 6.)

Svapna is indeed indicative of good or evil, as the s'ruti declares in the following passages:

* Bri. Up. 4-3-10.
† Ibid.
‡ Kaha. Up. 5-8.
§ Ibid 1-25.
‖ Ibid 1-23.

* Ibid 5-8.
† Bri. Up. 4-3-10.
‡ Taittiriya. Up. 2-7.

"If during sacrifices which are to fulfil certain wishes, he sees in his dreams a woman, let him know success from this vision in a dream. yea, from this vision in a dream.

"Next come the dreams. If he sees a black man with black teeth and that man kills him,"* and so on.

The proficients in the science of svapna speak of particular dreams which are indicative of good or evil. The objects seen in the dream are not created by the jîva. If they be jîva's creation, then those objects which may forebode evil would not be created at all. Therefore it stands to reason that creation in svapna is an act of Parames'vara.

Adhikarana. 2.

Its cessation is in the nadis and in the Atman because of its being declared. (III. ii. 7.)

'Its cessation', the cessation of svapna, here points to *sushupti*, or dreamless sleep. We are given to understand that during sushupti jîva sleeps in the nâdîs (tubes) in the puritat (pericardium), and in Brahman, as the following passages declare:

"And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those nâdîs (tubes)."†

"Next when he is in profound sleep and knows nothing, there are the seventy-two thousand nâdîs called Hitâ, which from the heart spread through the body. Through them he moves forth and rests in the surrounding body."‡

"When a man sleeps here, then, my dear son, he becomes united with the *Sat*, the True."§

There arises a doubt as to whether jîva sleeps in any one only of these, or in all of these together.

(*Pûrvapaksha.*)—It is in some one only or other of the places (nâdîs etc.) that jîva goes to sleep; for, sleep which has to be produced is but a single purpose. Just as, when the Veda enjoins "let him sacrifice with rice," and "let him sacrifice with barley" we understand that they form two alternative courses open, since the cake to be produced is but one purpose, so also, sleep which has to be produced being but a single purpose, it may be served by any one only of the places; the jîva may at one time sleep in the nâdîs, at another time in the Puritat, at another time again in Brahman. So that it is proper to understand the sruti to mean that they are alternative cases.

(*Siddhânta*:)—The s'ruti means their conjunction. —Why?—For, more purposes than one have to be served. To explain Nâdîs serve as a means, as passages by which jîva goes to Brahman dwelling in the heart. Jîva may sleep in the Puritat and Brahman at the same time, the last two forming as it were a hall and a bed therein. Thus, jîva approaches by means of nâdîs and reposes in Brahman in the Puritat; so that, the different places serving different purposes, a conjunction of them all is meant here.

For this reason also: from Him is the waking. (III. ii. 8.)

"When they have come back from the True, they know not that they have come back from the True." In these words the s'ruti declares that jîva wakes from Brahman. Therefore the conjunction (of all the places) must be meant here. If, indeed, an alternation is meant, then the interpretation is open to eight objections. To hold, in the first place, as one of the alternatives, that jîva lies in the nâdîs only at one time, is to detract for the time being from the *prima facie* authority of the statement that he lies in the Puritat and Brahman, and to admit that they are false, which no one ever suspects. And then again to hold, as the second of the alternatives that jîva lies in the Puritat and Brahman is to grant to the statement the authority denied to it before and to deny the falsity which was ascribed to it before.

Thus to interpret the passage as pointing to an alternation is to subject the statement that Jiva lies in the Puritat and Brahman to four objections: the abandoning of what is *prima facie* evident, the admitting of what is not evident, the admitting again of what has been abandoned, and the abandoning of what has been admitted. Similarly, it may be shown that the statement that jiva lies in the Nâdîs is subject to the same four objections. Thus the interpretation of a passage as pointing to alternation involves eight objectionable points. Therefore, when a conjunction is possible, it is improper to resort to alternation.

A. MAH'ADEVA S'A'STRI, B. A.

(To be Continued.)

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* Chha-Up. 5-2-9.
† Aita. Aranyake. 3-2-4-16, 17.
‡ Chhá. Up. 8-6-3.
§ Bri. Up. 2-1-19.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

ADVAITA LAKSHANA—SUTRA II.

Adhikarana. I.

(Continued from page 114.)

GOD'S RELATION TO THE WORLD.

(1) உலகினை மாதி, யுயிரொடு, உடனுமாய்,
ஒன்றாய் ஒன்றி
னுலகிய லுயிர்கள், கன்மத்தி, நிறைவிலின்
வடிவி லெல்லைத்,
தலைவனை, நிவத்தின் தன்மை தனக்செய்த
வின்றித் தானே.
நிலையி னின்மலனாகி, நின்றனன்,
நீங்கா தெங்கும்.

One with the world, and different, and both, The light transcendant,
The Lord who guides souls innumerable, in obedience to His Will (Agnja) and each one's karma ;
The Nirmala Being, untouched by the defects of His creatures ;
Supreme He stands, secondless, pervading all.

NOTE.—The author expands this one verse into 95 stanzas and the division by commas shows the various parts of the same. The primary division is into 4 adikaranas, and the reader is asked to follow this with the Sivagnanabotha Sutra and churnika and adikaranas and illustrations. We give very few notes, as the subject is more or less fully treated in my edition of *Sivagnanabotham*.

We will also refer to the leaders which appeared in the pages in this Magazine in Vol II on "Mind and Body" "The two Genus" "God and the World" pp 13, 67, 37. All knowledge is relative, and the true purpose of Philosophy and Religion is to seek the relation that subsists between man and the world and God; and from the relations deduced we proceed to govern our life and guide our actions. In discussing these relations, some people deny the existence of some one or other, some all, of these things; and some in doing so, assert the identity of the with the other. Most people do not however keep the divisions and subdivisions separate, and they confound and confuse some and all of them. Now we shall state some of these questions distinctly.

1. Whether the existence of all or any one or any two is accepted or denied?

2. Whether between any two.
(1) Both are regarded as substances.
(2) Or both are regarded only as phenomena.
(3) One is substance and the other phenomena.
(4) One is substance, another is attribute.

3. What is the relation between these sets.
(a). Whether order in place. Coexistence.
(b). Order in time, Succession, or cause and effect.
(c). Or any other.

4. Whether (1) as between substance and attribute, substance and phenomena, cause and effect, substance and cause alone are real; attribute phenomena and effect are unreal, (2) whether the latter are real, and the former unreal.

All these are distinct questions and require distinct answers. And if one wishes to be exact, he must try and answer these questions.

The 2nd Sutra is the Sutra which discusses this Relativity. Our name for this relation is *Advaita*. This *Advaita* relation differs from that of every other school, though it shows the way to reconcile all these schools by accepting the element of truth contained each.

MAYAVADI'S OBJECTION ANSWERED.

2. When all the vedas proclaim the Oneness of God without a second why do you postulate a second by speaking of His Presence in Souls? No. You misread the Vedas. They only declare that there is only One God. His relation to the souls is that of the letter (A) to other letters.

GOD IS ALL AND NOT ALL.

3. As the soul is attached to its forms and organs (physical body) and is yet separate from the body, so also is Isa attached to the souls. However, the souls cannot become God, and God cannot become the souls. God is one and different from the souls.

2nd Adhikarana.

HOW GOD ACTUATES SOULS AND KARMA.

4. This Soul, subject to good and bad Karma endures birth and death, and pleasure and pain. The soul enjoys the fruits of Karma through the Power of God, in the same way, as a King metes out reward and punishment in this mundane world. The fruits cannot attach to a future birth by the appropriate bodies etc. of their own force.

THE LOKAYATHA'S OBJECTIONS.

5. If you object to the existence of Karma, by saying that both pleasure and pain are only natural to us, then natural characteristics must be harmonious. Men should not be subject to pain and pleasure which differ. You again point to a natural fact such as water becoming fragrant when flowers are soaked in it and becoming warm when heated.

MAN IS DIFFERENT FROM HIS ATTACHMENTS.
AND MUST BE INTELLIGENT.

6. Just so; the water becomes fragrant or hot, not by its own nature but by its attachments. So also the two Kinds of Karma become attached to the soul. Pains and pleasures cannot attach themselves to a non-intelligent, non-conscious substance.

ANOTHER OBJECTION. THERE IS NO FUTURE STATE.

7. It is again objected that a man's effort is the cause of his earning wealth and enjoying pleasure. The indolent can never gain nor can they enjoy. If otherwise, persons must secure wealth, who do not possess industry and effort.

THE SAME ANSWERED.

8. To this we reply that a man's effort or indolence is the result of his *previous* Karma. Then again, when a man is most industrious in the pursuit of wealth, suddenly he becomes indolent. Then again wealth secured after great effort is suddenly lost by fire or theft etc. Besides, the most indolent are also rolling in luxury.

HOW KARMA ACTS.

9. Gain and loss and pleasure and pain, age and death all these six become attached in the womb. He must go through these of a necessity. They are the result of the Karma effected in a previous birth. Results of present Karma will be manifest in a future birth.

AN EXAMPLE.

10. Karma being acts of the body, how was the body caused you ask. The karma of the last body causes the new body. They are mutually connected as cause and effect, as the seed and tree mutually cause each other.

HOW OUR FUTURE IS FORMED.

11. If past Karma is eaten in this birth, how do you get seed for a future birth you ask. This Karma consists of acts producing pleasure or pain. These acts caused the present body and in performing them again, other acts are formed. It is impossible to act without giving rise to other acts. Hence the connection.

THE ABOVE POINT ILLUSTRATED.

12. As the fruit of husbandry yeild us food for present enjoyment and seed for tomorrow, so also, our acts also account for our present enjoyment and form seed, the fruit of which will be enjoyed in a future birth. This is the eternal order of Karma.

NOTES:—The three kinds of Karma and their definition have to be borne in mind. Sanjita karma follows one from birth to birth. Prarapta karma is formed out of Sanjita and is the direct cause of the body and worlds and enjoyments one is born to in the present existence. Akamia Karma is the seed gathered for a future sowing while so enjoying. From the beginning of this adikarna to this, the Siddantis position is established as against the *Lokayata*.

GOOD AND BAD KARMA DEFINED.

13. Karma are either good or bad, performed without harmony by the mind, speech and body. By good karma you do good to all sentient creatures. By Bad karma, you injure all. The Supreme Lord understands your deserts and makes you suffer pleasure or pain accordingly.

NOTES:—The definition of Good and Evil, Right and Wrong, Punyam and Papam as herein given has to be noted carefully. It is the doing of acts which give pleasure or pain to all and every sentient creature within one's own sphere, and one's own pleasure and pain is also involved. Humanity is so tied that one cannot think of his own good or his own loss absolutely. It is only when a man judges of his act in their effect on the whole of humanity, that he can be judging rightly. In our view of Punyam and Papam, the doing of good is enjoined as a positive duty, as much as the refraining from evil or injury. The list of 32 Dharmas or charities contains every one of those active duties which a man can think of to benefit his fellow creatures by removing their sufferings and adding to their pleasure. The sole trait of the Saintly consists in their over flowing Love towards humanity and their pain and sorrow at their fallen brethren.

[illegible] says Saint Umapathi. Read my further observations at pp 199, 200, in Vol I. I was most pained to see the phrase "desiring the welfare of all" in Gita chap V. 25 most sapiently explained to mean "injuring none" This sort of tendency marks the downward fall in Hindu Ethics and some of the reproaches levelled at Hindu Quietism are not altogether undeserved. Who could do a greater harm to society than by the perverted explanation of the Gita passage as given above? A positive injunction to do good to all is construed into a mere negative injunction to injure none. And how can troubles of the sinning and sorrowing humanity ruffle the undisturbed calmness of such a saint! We have elsewhere pointed out that such a calmness will not prevent a man from a rebirth but it only presages the storm that is to follow. Woe, Woe to those who would follow out such views of calmness and saintliness. ! ! !

14. The Purva Mimansaka's objection answered.

How does God mete out the fruit of Karma you ask. He does so, as He pervades all and out of his Love to his creatures, so that they may attain freedom. He blesses those who do good and afflicts those who do wrong.

GOD'S WAYS ARE ALL LOVE.

15 It is out of His Love, He punishes the wicked. He punishes those who do wrong and makes them mend their ways and do right. All his acts therefore flow out of His Love

AN ILLUSTRATION.

16. Parents chastise their refractory children. Is this not out of love? God's anger is also similarly manifested.

Further objections answered.

17&18 Acts themselves produce fruits; no God is necessary you say. But these acts themselves are lost to view even here. You further instance manure and medicine which die and produce results. But this rule does not hold good in every case; as when you give food and betel to a starving man.

Further answers.

19. Further the example of manure and medicine is not a proper one. But if you still say there are instances where acts performed in one place produce fruit in another, such as gifts bestowed here at yajnas etc, yet these are found to perish even here. How can they produce effects in an another world?

The same argument continued.

20. You say that all these acts leave their impress on the doer's mind, and are reproduced from the mind in another birth. If so, sir, the heaven and hell and earth attained to by the virtuous and vicious resolve into your mind and they were born again from your mind. My dear sir, your words are wonderful!

God is the Supreme Law.

21. The gift and giver, the rites and receiver, all perish; as such an Eternal Knower who can mete out good and bad is necessary. All good actions are the ordinations of god. He who follows His Law, will also be freed from his disease.

How?

22. Souls enjoy alone in conjunction with body and organs, place and time and order, action and object; all these latter are non-intelligent and cannot attach themselves to the Soul of their own accord. The soul being bound cannot choose these of its own power. As such the Infinite Being brings about their union by the Supreme Power of His Law, (Agnja Sakti) and out of His Supreme Law.

Love is Law.

23. Good behaviour, Love, Grace, Achara, courteous reception, amity, good sense, blameless austerity, charity, respect and reverance and intelligent truthfulness, faultless *Sannyasa*, humility, if these constitute blameless Virtue, they are also the ordinances of the *Loving* Lord.

J. M. N.

(To be Continued.)

THAYUMANAVAR POEMS.

(Continued from page 95).

மத்தர் பேயொடு பாலர் தன்மையது
மருள் யேதுகிய வழவமாய்
மன்னு தேசமொடு கால மாதியை
மறந்து நின்னடிய ரடியிலே
பத்தி யாய்மெடித் தன்பு மென்னையொரு
மைய நந்தில மாயையையப்
பாரு பாரென வடைத்த வந்தென
பார தந்நிலும் தள்ளதோ
சுத்த சித்தவியல் பாகு மோவுனது
விசல மாயைமடி வாசலே
சொல்ல வேணும்வகை கல்ல காதிகதை
சொல்லு மாயையினு மில்லையென்
சித்த மிப்படி மயக்கு மோவருனே
கம்பி னேர்கள்பெற பேறிதோ
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே (கசo)

130. O Chithananda Siva of all gracious lîlâ! O The Pure Unknowable Parabrahmam! The aim of my embodied existence is, I see, that I should, by means of *satvic* predominance, place myself in the turiya state of Thy Thought of perfect innocence* like that of a mad man or a demoniac or a child and become absorbed and self-devoted to the *school* of Thy devotees, quite regardless of the circumstances of this mundane life; but, yet, how was I destined to struggle and get through this illusory maya world? Its natural *history* is greater than the *Mahabharata* or the allegorical story of the brahmin named *Kûti*.†

Will Thou tell me how I did deserve this conditionality in spite of Thy Resplendent Eternal Existence as the *Inner-Soul* to the universes?

Is my mind to be doomed to such allurement still? Oh! Lord, is this the reward due to one who is *possessed* with *absolute reliance* on Thy Grace?‡

பன்மு கச்சமய நெறிப டைத்தரு
மியாங்க ளேடவு னென்றிடும்
பாத கத்தவரும் வாத தர்க்கமிடு
படற ருத்தமி வணக்கிடத்
தனமு கத்தினுயிர் வரவ மைக்குமெம
தரும னும்பகடு மேய்க்கொசய்த
தனிய ருப்பவட கீழ தாவனர்
சனக னுநிமுனி வோர்கடம்

* Vide 129th verse with notes.

† This is 23rd story in the Gnana Vasishta.

‡ The saint in verse 130 and similar verses simply expresses his anxieties to the Supreme at the same time alive to the stupendous evils of maya and the effects of his own karma.

சொன்ம யக்கமது தீர வநுசைகொடு
மோன ஞாநம துணர்த்தியே
சுத்த சித்தவரு ளியற்ப தாகவுள
சோம சேக ரிப்பாலுவரைப்
பொன் முகத்தின்முக மாயி ருந்தகொலு
வெம்மு கத்திலுய்வ ணங்குவேன்
தெளிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. (கசுச)

131. O Chithananda Siva of all gracious lîlâ! O The Pure Unknowable Parabrahmam! Glory be to Thy pure everlasting grace. O The wearer of the cool moon on Thy Braid! I do always adore Thy manifestation as Holy Dakshina-Murty under the sacred banyan tree in the North in order to symbolize by Thy Chinmudra the blessed Mauna-Gnana to the Great sages *Sanaka* &c, which unveiled at once the real meaning of the *sacred word*.* Ah! adminable were its results! The god of death, *Yama*, withdrew from his cruel work and confined himself to his buffalo. All alien religionists humbled themselves down shame-faced say, the unholy *Ahambrahmavadins*† calling themselves the *ninmala* God; or those quibbling bigots who indulge themselves in vain contraversies with jugglery of technical words.

ஆகாபுவனம்

சிதம்பரரகசியம்.

ஆகார புவனமின்பா காரமாக
வங்ஙனே யொருமொழியா லகண்டா காரம்
யோகாது பூதிபெற்ற வன்ப ராவிக்
குறுதிணையே யென்னளவு முடைந்த நட்பே
வாகாரும் படிக்கிசைகின் றிணிவா யென்ன
மலர்ந்தமல ரிடைவாசம் வயங்கு மாபோல்
தேகாதி யுலகமெங்கு நிறைந்த தானே
நிசமுணர்சா னந்தமயத் தெய்வக் குன்றே. (கசுஉ)

A'gâra-Bhuvanam (The manifested world)
The Secret of Chithambaram.

132. O Thou most devoted Friend of Thy lovers who are accomplished by the uttering of the Holy Syllable in universal Yoga and to whom therefore this manifested world has become the universe of eternal bliss! O Thou Friend of even me!

O Rock of endless Bliss, Thou pervadest *the whole universe of body and souls* even as the sweet fragrance of the half-opened buds beautifully shaped like the tinkling bells.

ஆனந்தபத வயிர்செடோறு முயிரா யென்று
மானந்த நிலையாகி யளைசைக் கெட்டாத்
தனந்தனிச்சின் மாத்திரமாய்க் கிழ்மேல் காட்டாச்
சதசத்தா யருட் கோயிற் றழைத்த தேவே
இனம்பிரிந்த மானபோ னினைடையாவண்ண
மின்பமுற வணைப்பக்க விருத்தி வைத்துக்
கனந்தருமா கணமேதன் னைருள்ற் றுனே
கனிபலித்த வானந்தக் கட்டிப் பேறே. (கசுஙு)

133. O The animating Principle of all co-existent souls in all their different conditions of existence! O The Eternal Ananda! O The Absolute Intelligence beyond all methods of logic! O the limitless Satasat* with no Below nor Above! O God illumining the Glorious Temple of Grace! O The Supreme Honour, Thou hast chosen to exalt me and place me in the beatific region of Thy devotees, so that I might not bear the pain of deer separated from its *kind*.

O Thou Fruit of Bliss supreme generated out of Thy own Grace!†

பேறனைத்து மணுவெனவே யுதறித் தள்ளப்
பேரின்ப மாகவந்த பெருக்கே பேசா
வீறனைத்து மிச்சநிறைக் கென்ன வெண்ணே
மெவென்ற வரத்தேபாழ் வெய்ய மாயைக்
கூறனைத்துங் கடந்தவெல்லைச் சேட மாகிக்
குறைவறநின் றிடுகிறைவே குலவா நின்ற
ஆறனைத்தும் புகுங்கடல்போற் சமய கோடி
யத்தனையுந் தொடர்ந்தபுகு மாறி கட்பே

134. O Boundless Ananda of endless Beatitude that dost trifle away all the excellent gifts of this *sadhana* world!

* It can be understood only by the initiated.

† It is by bhavana (Conception) that bhavanam is attained by the help of the Divine Arul. Therefore try and try over and over again to see the Lord of Love in all and all will become to you the Lord, the Brahm. See the wasp called 'Vetuvan' P. *c.f.* Notes to verse 95.

* The epithet 'Satasat' is generally applied to jivatmas or souls in this school. But the saint beautifully uses the term to devote the Paramàtma (Supreme Siva) also. A jivatma is from the stand point of its anubhava called 'satasat' (satasat); for, in the course of sâdana or evolution it is one with 'asat' (maya world) and in the *Sadhia* or *Advaita Sivasayujya* **Mukti** it becomes *one with* sat (God). Likewise the Supreme Paramatma may, from the stand point of drṣ̣pava, be called 'Satasat' too; for, He is *one with* atma in its bhanda state *e.* one with 'asat' or ignorance though free from it and in His *Anugraha* He is *one with* a Jivan-Mukta (emancipated *atma*) in its (atmas) bright state of *Sirasayujya* i. *e.* one with each soul-asat though untainted by it.

† The Parâ-sakti though inseparable and indivisible from Parama Siva (Supreme Sat), Yet Parama Siva is said to be independent in nature and existence and power and the Parâ-sakti a dependent on Him (Vide 'Gouri-lila Samanditha Moortham' in Siva-Parakramam.

O Providential Lord that dost out of pure Grace, constrain Thy advanced Siva-yogins towards Thyself! O Blissful Omnipresence resting beyond the plane of *maya* which is replete with millions of illusory phenomena!

O The Ancient Resplendent Love* of Bliss wherein do merge the myriads of different creeds just like the rivers empty themselves into the Great Ocean!

நிலைத்த மெஞ்மெழுவா னீறற் றேங்கி
யருமறையின் வழுக்ளாண் தற்ற நானு
பேதமதங் களுமகில யுன்போன் வாதப்
பெற்றியரும் வாய்வாதப் பேய ராகச்
சாதகமோ வந்நிலைவை வடவா னீழல்
தண்ணருட்சித் திரமெனவி தடக்கைக் கேற்க
வேதகின் மாத்திரமா யெம்ம ணெய்க்கும்
வெளியாக வத்தவொன்றே விமல வாழ்வே.(கஉச)

O the *Nirmala one*, possessing the Divine Grace and wearing the cool moon as Thy Head ornament! Thou didst manifest Thy spiritual nature to Thy devotees under the banyan tree in the North and revealed to them Thy sacred symbol of *chinmudra* which changed and deified *their* human nature. This silent teaching of Thine disclosed to us at once the final Truth that the next step or Sadana to moksha consists in the harmonious state of **Thy Silent Meditation,** wherein alone Thou wilt be manifest and discernible to Thy devotees. And Thou wilt not show Thyself, O The Eternal Immutable Lord, either to the rare Vedas or to the *different* religions not two of which agree in *Thy worship* or to those obstinate contraversialists who simply contend against one another in words or indulge themselves in bare faced techincalities.

R. SHUNMUGAM MUDALIAR.

(To be continued.)

* When love to all creatures increases, the love leaves the lover in the common platform where all creeds and all religions become truths and truths of various stages i.e. Dasa marga; or Saha marga; or Satputra marga—all which lead to the Highest Truth or Stage the *San-marga*. So the several religious schools or faiths are mere steps lower than the higher one and each lower step cannot be avoided just as much as *boy-hood* cannot have been avoided in attaining the old age. Thus every lower step is a necessity to reach the higher one and all the lower steps are indispensable to souls for getting at the Highest *Sanmarga* aforesaid, whereby alone the Parabrahmam can be reached.

PURRA-NAN-NURRU.

THE FOUR HUNDRED LYRICS.

BY G. U. POPE, M. A, D. D. BALLIOL COLL., OXFORD.

The Pandiyan, Nedum Ceriyan.

IN considering the kings and chieftains celebrated in ancient Tamil song the first place must be given to this great king and hero,—the Pandian Nedum Ceryian, whose praises are sung also in the 'ten Tamil Idylls.'* He is said to have gained a great victory in early life at a place called *Talai Alanganam*, where he defeated the Cera and Cora kings, and seven other of the minor majesties of the south. He is lauded by four minstrels in this collection; but the late lamented Sundaram Pillai Rai Bahadur, published articles in the Madras Christian College Magazine (March and August 1891), in which, with an abstract of the lengthy poems in this king's honour (found in Pattu-Pa'ttu), a summary of his history is given. Nothing could really illustrate the life and condition of ancient South India like a full and literal translation of all that has been sung in honour of this almost forgotten chief and warrior. It seems humiliating to record the fact that his name is found in no list of the Pandiyan rulers, and we are left to conjecture that it is but an epithet applied to him, while his real name has perished.' 'Ceriyan' means 'the Flourishing,' and is a title given to any of the Pandiyas, or Madura Kings; while 'Nedum" merely means 'tall' or 'great.' He is said to have been a great friend of poets, though nothing of his own has been preserved save one small but beautiful lyric. (72.) His generosity was greatly celebrated.

The following lyric is addressed to this king by a poet, of whom nothing is known except the two poems in this collection. The verses in a remarkable way illustrate the supreme importance to the people of South India of Irrigation Works, which the poet is most anxious to impress upon the youthful sovereign, who was more given, it may be, to the shedding of blood, than to the construction of works for the distribution of water to the fields of his subjects.

* This is the famous Pattu-Pa'ttu, or ten songs. They are by different poets. In the paper on *Kabilar* an account of one of these is given: 'the highland song.'

The vast importance of irrigation has been recognised by all rulers of South India, though their constant wars have often prevented their doing efficiently what they knew should be done. This piece is in Tamil a really magnificent bit of sage advice, expressed in highly poetical and forcible terms. The whole land was then as now divided into 'the good land' (*Nanjey*), or the alluvial soil along the banks of rivers and in the deltas, which could always be irrigated, provided the necessary reservoirs and anicuts were provided; and 'the poor land' (*Punjey*), which was solely dependant on rain. Very extensive irrigation works were carried out by the ancient kings of South India, who had at their disposal large treasures and an immense amount of forced labour; but the works in the delta of the Godavari and in the districts through which the Kaviri and its tributaries flow, are unrivalled in any age of South Indian history. Wherever this is attended to, the Government will be successful in securing the happiness of the people, who will not be ungrateful to those that secure their temporal welfare. An old Indian almost grudges any expenditure on the part of the Government which does not aid in bringing out the wonderful resources of the land. The great remedy against famine is, and always has been, irrigation. Considered in this light, this old lyric possesses singular interest.

On the Necessity of Irrigation.

[P. P. 18.]

'Descendant of the Mighty Ones, who put beneath their feet
The wide extended earth, girt by the roaring sea.
Ten times a hundred million years
Prolonged be thy mighty sway!
Thou art the victor king of the city rich,
Whose moat is filled with both small and great,
Whose mighty guarded wall to heaven uplifts itself!
Dost Thou desire the wealth of all this world
And of the worlds beyond
Or wish to overcome all Kings
And hold them 'neath Thy sway;
Or seek for glory and good renown?
Then Mighty Ruler, listen to my song,
Who give to frames of men the food
They need, these give them life;—
For food sustains man's mortal frame.
But food is earth with water blent:
So those who join the water to the earth
Build up the body, and supply its life.
Men in less happy lands sow seed, and watch to skies for rain,
but this can ne'er supply the wants of kingdom and of king.
Therefore, O Ceriyan, great in war, despise this not;
Increase the reservoirs for water made.
Who bind the water, and supply to fields
Their measured flow, these bind
The earth to them. The fame of others passes swift away.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, DECEMBER 1899.

SAINT APPAR.

II

The spot at which our saint landed after escaping the perils of the sea is called still to this day கரை யேறவிட்டான்குப்பம், "The village of landing." And it is a remarkable fact how many of the incidents in the lives of our saints have left their mark on the very geography of South India; in addition to the fact there are local celebrations in almost every shrine where these incidents have taken place. And we offer this fact to those who would deny the antiquity of these saints and their influence on the land and the people. We will refer to more such facts as we proceed.

On landing he was met by a most joyous and enthusiastic crowd of devotees and taken to the shrine of Tirupadiripuliyur (New Town, Cuddalore) where he lovingly addressed the Unseen Helper in the following words.

சன்முரு மாயெனைக் கெந்தையுமாயுடன் முரன்றினுய்
மூன்று புலகம்படைத் தகந்தான் மனத்தளவிருக்க
வேன்று மிமையவர்க் கன்பன் திருப்பாதிரிப்புலியூர்த்
தோன்றுத் துணையா யிருந்தணன் தன்னடியோங்களுக்கே.

He our Mother, and Father, He our brother and sister
He, The creator of the three Worlds, if we can remember in our heart,
The Beloved of the Gods and the Dweller of the Flower City.
Will be the Unseen Helper of all.

திருந்தா வமணர்தம் தீவெறிப்பட்டுத் திகைத்தழுந்தி
தருந்தா னினைக்கே சரணம்புகுந்தேன் வரையெடுத்த
பொருந்தா வரக்கனுடல் நெரிந்தாய் பாதிரிப்புலியூர்
இருந்தா யடியே னினிப்பிறவாமை வந்தேன்றவொன்னே.

Troubled by the evil ways of the bigoted Jains
I reach Thy Feet, the Source of all Salvation
Thou didst smash the body of the evil Rakshasa who shook the Rock
Save me, Thou Dweller on the Flowery City from future birth.

This last stanza by the way among others clearly refers to the fact of his having been a Jain once, and having come back to the fold of Hinduism again. From this place he went to Tiruvadigai, where the people gave him a most magnificent reception, and visiting the God of that place, he expressed in the Hymn that he sang there what every one who has gone through the same sad experience, must have felt.

வெறிவிரவு கூவிளந்தற் றொங்கலானை வீரட்டத்தானை
வெள் ளேற்றினானைப்
பொறியரவி னாணைப்பு ராந்தியானைப் பொன்னிறத்தி
னானைப் புகழ்த்தக்கானை
பறிதற் கரியபி ரம்மான்தன்னை யதியரையமங்கை
யமர்ந்தான் தன்னை
எறிகெடி லத்தானை யிறைவன்றன்னை யேழையேனுன்
பண்டிகழ்ந்த வாறே.

He asks indeed how he, poor self, ignorant of his own bondage and the cause thereof, could have forgotten the God of Gods, The Golden One, The imperceptible, and the Glorious and Infinite Being, and should have spoken ill of Him too.

The tortures he inflicted on our saint and the miraculous escape he had from them all, and his far spreading fame soon created a revulsion in the King's feeling towards him, and he also reverted to Hinduism and visited our saint at the very place. As a reparation for his past misdeeds, he built a new shrine called குணதரவீச்சுரம், Gunathara Vîchchuram, out of the materials of the demolished monasteries at Pataliputra.

And Saint Appar from that time afterwards till his final release from this mortal coil, commenced his preparations from shrine to shrine meeting devotees everywhere and confirming them in the faith, and enacting sundry miracles, but above all uttering things, and leading a life of extreme simplicity and purity which must have won for him more hearts than all his miracles.

At *Tirutunganai madam*, he prayed to God that he may be marked with the trident as a symbol of his having been saved. He was soon attracted to the Great Temple, Chidambaram and he visited it again and again in his wanderings. And our sacred historian is

himself in raptures in describing his first visit, and the rhythm of the verses is that of a triumphal march His slight touches at painting the scenery that met our saint's eyes as he neared Chidambaram are excellent. And who is not affected even to-day as one sits in a railway train, and nears the place, and the group of some of the most magnificent Towers rising out of a dense shade of Palm grove with the green emerald of Paddy fields circling all round, the effect is really wonderful to behold on a mind attuned to the beauty of nature.

And his first verse in the hyum addressed to God Natarajah strikes the Keynote of the mystery of this Temple itself.

பத்தனுப்பாடமாட்டேன் பரமனே பரமயோகி
எத்தினுற் பத்தசெயகேன் என்னீ யிகழவேண்டாம்
முத்தனே முதலவாகில்லை யம்பலத் தாடுகின்ற
அத்தாவுன் னடல்சாண்பா அடியனேன் வந்தவாறே.

As ignorant people think, He is not the saguna Brahm but the supreme Being (Para) Himself. At the same time, He offers Himself in the Supreme form of the Yogi of Yogis (Paramayogi), for the love, contemplation and worship of his devoted Bhaktas, and when loved in this Form, He gives freedom to them as He is Eternally Free God (Mukta) ; and all this because He is our truly Heaveuly father (Atta). That love is the root and basis of all upasana and contemplation in Chariya, Kriya and Yoga and Gnana is also well set forth here; and unless love inflates him, even the Yogi with all his powers will be merely as sounding brass or tinkling cymbal and the austerest ascetic who gives his body to be burned, cannot hope to reach His Feet if not possessed of this essential requisite.

* "என்பே விறகா இறைச்சி யறுத்திட்டு
பொன்போற் கனலிற் பொறிய வமப்பினும்,
அன்பொ டுருகி யகங் குழைவார்க்கின்றி
யென்போ மணியினை யெய்த வொண்ணாதே."

(Tirumantra).

Our own saint says elsewhere.

கண்டனே அமுதே என் றாற்றவார்க்
கின்ப னாகும் எரும்பியூ ரீசனே "
" கெக்கு கெக்கு கிணைபவர் நெஞ்சமே
புக்குகிற்கும் பொன்னார் சடைப் புண்ணியன்."

* Even though with bones for fireword, the flesh is torn to lines and burnt like gold in fire, except to those who internally melt themselves into Love, God is not accessible.

வேத மோதிலென் சாத்திரங் கேடிலென்
சீதி னூல்பல நித்தல் பயிற்றிலென
ஓதி யவ்வோரா றுணரிலென்
ஈசனே புன்குவார்க் கன்றி யில்லையே.

மறுத் தற்றவஞ் செய்து வருந்திலென்
பொற்றை யுற்றெடுத்தாழுடல் புக்கிறச்
குற்ற நற்குரையார் கழற் சேவடி
பற்றிலாத வர்க்கு பயனில்லையே.

சாத்திரம் பலபேசுஞ் சழக்கர்காள்
கோத்திரமுங் குலமுங் கொண்டென் செய்வீர்
பாத்திரஞ் சிவமென்று பணிந்தேல்
மாத்திரைக் குளருளு மாற்பேறரே.

Possessed of this one qualification, everything else is attainable, and however poor in everything else, God will not reject him. Symbolism of God in this Temple of Temples is as the Supreme Yogi, the Friend and Equal of the Freed, and every one can become even as himself, God-like, when they try to imitate Him in His Love, in Soham Bavana. And so it was that the Lord Himself declared that He is one of the Three thousand Brahmans (knowers of Brahm) of Tillai. And we have elsewhere said how the temple itself represents the Human heart, the Hrid Pundarika, and Guha and Dahara Pundarika of the Upanishads, in which the Yogis worship Him. And our Saint follows with the verse.

பினைக்கை மும்மத வேழ முரித்தவன்
நினைப்பவர் மனம் கோயிலாக் கொண்டவன்
அனைத்தும் வேடமாம் அம்பலக் கூத்தனை
நினைத்தினைப் பொழுதும் மறக்குய்வனே.

" The thrice-mad elephant, was by him torn up
The loving heart He ever dwells in.
Him the Dancer whose Form is this all
Will I ever forget and hope for grace "

The thrice mad elephant is the three mala covering the human monad, and which we can only hope to subjugate when we seek the grace of God. Once His Light enters our heart, no darkness can remain there. Though the Light is ever present, we try our best to shut out all the avenues. and what we perceive is what creeps through little chinks and crevices. Oh how we shall be transformed when we allow the full Blaze of the Loving Father to shine on us.!

As he went round and round the Temple, with his hoe, removing the weeds and brambles, that grew on the path, making it smoother and easier for us to

tread it and follow, his heart overflowed with love and joy and in this ecstasy of delight, he poured forth many a song and verse in praise of His Maker.

அண்ணம் பாலிக்கும் நில்லேல் சிற்றம்பலம்
பொன்னம் பாலிக்கு மெனலுமிப் பூமிசை
யென்னை பாலிக்கு மாறுகொண்டிவ புற
விண்ணம் பால்க்கு மோவிப்பிறவியே.

அல்லல் என்செய்யும் அருவினை யென்செயும்
தொல்லை வல்வினைத் தொண்டர்தான் என்செய்யம்
நில்லா ரகற்சிற் றம்பலவனுக்கு
கெல்கியில்லதோ ரடிமைபூண்டேநேசே

"நீதியை நிறைவை மறைநான்குடன்
நிதியை யொருவர்க்கு மறிவொணாச்
சோதியைக் கடற்செம்பொன்னினைப்பசுத்
தாதையையடியேன் மறந்துய்வனே.

Here did he utter forth that famous திருத்தாண்டகம், Danka Sloka which very few do not know.

அரியானை யத்தணர்தஞ் சிந்தையானை யருமறைநா
னகத்தானை யஞ்ஞலையார்க்குச்
தெரியாத தத்துவனைத் தேனோப்பானைத் திகழொளியைத்
தேவர்கடங் கோனைச்சற்றுந்
கரியானை கான்முகனைக் கனலாய்ச்சாற்றைக் கனிகடனிற்
குலவரையைக் கலந்திலிந்த
பெரியானை பெரும்பற்றப் புலியூரானைப் பேசாத
நாளெல்லாம பிறவாதாளே.

We now approach a most affecting reminiscence in his life, namely, his relationship with his younger contemporary, that gifted *Child* and *Son* of God, Gnana Sambantha. Who could measure his greatness if this *Child's personality* touched the heart of such a devoted saint and veteran as St. Appar, and if the latter in his relations with him behaved even as his humblest slave, to the extent of carrying his Palanquin on his precious shoulders? How did Gnana Sambantha reciprocate this feeling? He embraced him, and called him 'Father.' Can a more tender name be thought of and can anything be sweeter than this picture of the Veteran old saint being called by this youthful Prodigy 'father'? And it should be remembered what the caste of St. Appar and saint Sambantha respectively was. How well people understood this intimate relation which subsisted between these two is evident by the fact that elder Saint has been known to posterity by the very name by which hewas called by Saint Gnana Sambantha. The name given to him by Ishwara himself was King of speech, Vakisa or Narukkarasu, but "Appar" meaning 'Father', is the name by which he is more popularly known and which we have adopted also for this article Both of them dwelt together for some time in Sri kari, in a bliss of love and light and afterwards they visited several shrines on the banks of the Kaveri in company; and at the famous Tiruvavaduthurai, he composed the following Hymn.

நம்பனை நான்மறைகள் கரைகண்டானை ஞானப்பெருங் கடலை
நன்மை தருவானைத்
கம்பனைக் கல்லா லிருந்தான் றன்னைச் சற்பகமாய மியார் கட்
கருள் செயவானைச்
செம் பொன்னைப் பவளத்தைத் திரளுமுத்தைத் திங்களை ஞா
யிற்றைத்தியை நீரை
யம் பொன்னை யாவுந்தன் நிறையுண் மேயவ ரடியே யடி
யாயென னடைந்துய்ந் தேனே.

He separated from the loving *Child*, and passing through various shrines, he reached Nallur where God granted his prayer by placing His twin Feet on the saint, which fact he records in the following verse.

நீணாத்ருகு மடியாளை கையடைத்தார் நில்லாமே
நிலினீ ணீங்கவைத்தார்
கினாத்ருகு களிற்றுரிவைப் போர்வைவைத்தார் மெழுமதியின்
நளிர்வைத்தார் சிறந்துவாளே
நிணாத்துமி மணமருட்டத் தேறத்துறற வினமகர்கள்
போதவிழ்த்து மதவாய்ப்பிலிங்
நினாத்தினைய திருவடியென் றலிமேல்வைத்தார் நல்லூரெம்
பெருமானார் நல்லவாறே

The Foot (The moving Mahat Padam of Mundaka Upanishad) signifies the Divine Grace or Arul Sakti, and the Placing of the Foot on the initiate is the Highest of initiation in Saivaism, and this initiation Lord Krishna received at the Feet of Maharishi Upamanyu Bagavan vide Mahabharat Anucusana Parva p. 86)

Passing through other shrines, he reached Tingalur where a surprise met our saint. He saw tanks, and wells, hostels and water pandals all named Vakisa and seeking for an explanation he entered the house of the author of these charities, a renowned Brahman named *Appâdhi*. He was received there most lovingly, and a rich repast was prepared for him. When everything else was ready, the parents sent out one of their boys to fetch plantain leaf from their back garden. The boy as he cut the leaf was bitten by a venomous snake but the boy never paused, never cried but ran as fast as he can and handing the leaf to his mother fell at her feet and died. The parents were deeply

concerned, but they were more concerned that our revered saint would not dine and so concealed the fact of the death and invited our sai it to the repast. Our Appar however divined their concern and taking the dead boy to the Divine Presence, he composed his hymn commencing with. (194.

ஒன்றுகொலா மலர்சித்தை யுடர்வலை
யொனைதுகொலா முயரும் மதிகூடில
கொன்றுகொலா மிடிவெண்டலை கையது
வொன்றுகொலா மவரூர்வது தானே.

And when he finished with

பழுதுகொலா மதற்பாமபின னஞ்பாம்பின்பல்
பதுகொலா மெயிறுக் கொந்தக்கன
பத்துகொலா மலர்கையப் படாஞ்றலை
பத்துகொலா மடியா செயகைதானே.

the boy woke up as though he was asleep, all of them returned home to finish their dinner, praising the great mercy of God that was vouchsafed to them. At Tirupuranam, he composed a most beautiful Hymn, which is a favourite with Devaram chanters, in which he celebrates the name of his loved friend and devotee Appudi. (p. 195).

சொன்மாலை பலிசின்ற குயிலினங்காள் சொல்லீரே
பன்மாலை வரிவண்டு பண்மிழறும் பழனத்தான்
முன்மாலை நகுதிங்கள் முளிழ்விளக்கு முடிச்சென்னிப்
பொன்மால் மாப னெண்புதலை முண்டிசழ்வானே.

வஞ்சித் தென்வஞ்கவர்ந்தான் வாராதே யாயிடினும்
பஞ்சிக்கார் சிறகணைமை பரந்தார்க்கும் பழனத்தா
னஞ்சிபபோய்க் கலிமெலிய வழலோம்பு மப்பூதி
நஞ்சிப் பூவாய்கின்ற சேவடையாய் கோடிகாவே.

From thence, he passed through Nallur again and reaching the banks of the Cauvery, he decided to go to Tiruvarur, another of the most famous shrines in Tanjore District famous on account of its connection with the great *Mann Niti kanda Chola*,* and famous also on account of an another great saint Sundarar whose favourite resort it was. Here his fame preceded him, and he was welcomed and most joyously received by the devotees there and he celebrates them in the following hymn, inculcating at the same time, the importance of humility, and subservient service rendered to Bhaktas.

குலமபலம்பாவரு குண்டர்முன்னே மகத்துண்டிசெல்லோ
லலம்பலம்பாவரு தன்புனலாரவிர் சடையான்

சிலபலமபாவரு சேவடையான் திருமூலதானம் [மே.
புலம்பலம்பாவரு தொண்டர்சூழ்ந்த தொண்டராம் புண்ணிய

He stayed here forsometime and composed several of his hymns, a few selections from which we offer here.

கற்றவர்க ளுண்ணும் கனியே போற்றி
சழலடைந்தார் செல்லுங கதியே போற்றி
பற்றவாகட் காரமுத மானாய் போற்றி
யல்லலறுத் தடியேனே யாளாய் போற்றி
மற்றிருரு ரொப்பிலா மைந்தா போற்றி
வானவர்கள் போற்று மருந்தே போற்றி
செற்றவர்தம் புரமெரித்த சிவனே போற்றி
திருமூலத் தானனே போற்றி போற்றி.

பாடலம் பூதத்தினுலும் பவளச்செவ்வாய் வண்ணத்தானுங்
கோடிள டெலமுலையாளைக் கூடிய கோலத்தினுலு
மோடின வெம்பிறையாலு மொளிதிகழ் சூலத்தினுலு
மாடிலம் பாம்பசைத்தானு மாரூரமர்ந்த வம்மானே.

In the Hymn of Proverbs composed at this place also, he illustrates the richness of the Tamil language in containing so many proverbs to illustrate the same subject. For want of space we can give only one of the verses and give all the proverbs separately.

மெடையெலாமு வெண்ணீரு சண்ணித்த மேனியான் ருடொ
ழுந்தே
யுய்யலா மென்றெண்ணி யுறிதூக்கி யுழிதந்தேனுள்ளம்விடுத்
கொய்யுலா மலர்ச்சோலைக் குயில்கூவ மயிலாலு மாரூரரைக்
கையினுற் றொழாதொழிந்து கனியிருக்கக் காய்கவர்ந்த கள்வ
னேனே.

To refuse God is "to eat the rawfruit when the ripe fruit was available," and "to leave the hare and follow the crow," and "to purchase sin, when virtue was for sale," "to seek to make a doll of rose water," "to enter a fruitless quarrel," "to milk a dry cow in the dark," "to seek to warm oneself by the firefly," "to beg in a deserted Village," "to reject tapas, and seek Sin," and to bite an iron rod instead of Sugarcane."

"A TAMIL PHILOLOGY"

PART II.

It was necessary for us in the first article to speak somewhat at length on the nature of the words instanced as *tadbhavas* by Prof. Seshagiri Sastri, on account of the wide-spread prejudice on the part of Aryan scholars in favour of our Professor's theory.

* We heard from Mr. Parnatalla of Candy that there is an old saivite shrine thereabouts connected with this very Chola and his son Veedi vitankan.

As it is not possible within the short compass of an article to notice in detail each portion of his work on Tamil Philology, we shall confine ourselves to an examination of such portions of it as need urgent comment.

Our Professor's classification of cerebrals and the rules he lays down for their combination are, we venture to say, incorrect. He classifies. *d* (ட), *n* (ண), *l* (ள), ṟ (ற), r (ழ), r (ர) as cerebrals and *t* (த), *n* (ந), *l* (ல , ன (ன), as dentals, and lays down the rule that, except in the case of r, the dentals following cerebrals become cerebrals themselves. (vide the 3 rules given under para 33 pp. 8-9). According to him, therefore, *vâr-n-tûn* (வாழ்ந் + தூண்) should become *vândûn* (வாண்டூண்) and *man* + *lógam* (மண் + லோகம்) *mannogam* (மண்ணோகம்) etc., which, we know for a matter of fact, is not the case. So before these rules can be adopted, we fear, it would be necessary to introduce some radical changes in the nature of the Tamil language itself.

One of the examples taken by the author to illustrate the application of his rules is the word *vânâl*; but this word is an elision of *vâr* + *nal* (வாழ் + நல்) and not a compound formed by the operation of the laws of word-combination spoken of by the author. And in philology, no less than in other subjects, exceptions cannot be regarded as the rule. But our Professor might perhaps think that the combination of *tigar* + *tasa* + *karam* (திகழ் + தச + கரம்) into *tigadasakkaram* (திகடசக்கரம்) by the eminent poet Katchiyappa-Muni is in his favour. But every Tamil scholar knows that was done for the purpose of rhyme, not to illustrate the rule in Vîrasôriyam.* Now, the famous Grammarian Puttira-Mittiran, the author of Vîrasóriyam, clearly made a mistake in this respect; (see Viras. Santi. stanza 18.) for, according to that rule *Tamir* + *nâdu* (தமிழ் + நாடு) should become *Taminádu* (தமிண்ணாடு) and *Tamir* + *tiyam* (தமிடரியம்) etc. But, this is not the use, nor has it been adopted by any other Grammarian.

With regard to the classification itself, it will be seen that the author has merely followed the traditionary practice of the old Grammarians, whose dicta we cannot always expect to be correct, and has not made, as stated above, any attempt at a classification at once rational and scientific. First, we take objection to the inclusion of *l* (ல) in the class of dentals for the following reasons (1) It is not necessary to produce this Tamil sound by means of the teeth, it is conveniently and correctly pronounced by the tongue touching the fore part of the palate. Let the words *allal, illai,* for instance, be pronounced and tested. The sound *l* is nearly akin to the lingual, rather the cerebral *r*, and originates more or less from the same part of the mouth, as the latter; and they are mosty substituted the one for the other. E. g. *Pálu,* (Tam.), a proper name, = *Pâru* (Sans.); *râja* (Sans.), "king," = *lája* (Pali); *pál* (Tam.), "portion," = *pars* (Lat.); nîlu (Tel.), "water," = *nîr* (Tam.); *çîlai* (Tam), "cloth," = *çira* (Tel.) (2) The letter *l* undergoes all those changes and modifications indicated by the rules for word-combination to which the letter *l* (ர) is subject. It is but natural and reasonable, therefore, that *l* should be classed along with the cerebrals *l* and (the above said) *r*. (3) Moreover, *l* is one of the trills (தனி சுழற்று) which belong to the cerebral class; the others being *l r* and *r* and the interchange of these four letters is not also unfrequent in the Tamilian tongues. (4) Besides, a comparative study of the Tamil and English alphabets itself will show that the Tamil *l* may be considered as the English *l*, a cerebral or lingual.

It is rather sad to see that our Professor far from raising Tamil grammar to a scientific status, as he had announced in the preface to his work, has after all followed the old grammarians in ranking *l* under dentals and what is worse, has even confounded the cerebral ṇ (ண) which is peculiar to Tamil with the dental *n* (ந). It is quite true that the Sanskrit language is destitute of the sound of the cerebral ṇ (ண) as well as of ṟ (ற) another cerebral. When that Aryan tongue borrowed the cerebral sounds form the Tamilian tongue, some sounds were borrowed in full, and some were substituted by lingual or dental sounds. Thus the cerebrals

* There is a popular, but unfounded, story that when the word-combination of Katchyappa Muni in his Kanda Purana was objected by a learned assembly, the God Subramania, whose exploits he celebrates in his poem, appeared before it in disguise, carrying the book Vîrasóriyam under his arm, and quoted a Sutram of it, which was in support of our Muni's word—combination of *tigadasakkaram*. Then the objecting parties were silenced and the passage of the text was passed. But, we beg leave to doubt whether Vîrasôriyam was anterior to Kandapurana of Katchiapp Muni—the great production of the 8th centuary. The story, we believe, originated in the night preachings of Puranic Expounders

ஷ) and *r* (ஶ) are replaced by the lingual *l* and *r* or *sh* respectively, the cerebral **r** by the lingual *r* and the cerebral ந by the dental *n*. The old Sanskrit possessed a cerebral *l*, not found in modern Sanskrit, and we see a separate character in the Grandha alphabet to denote the cerebral *l* as distinguished from the lingual *l*. It is not necessary to our purpose to state here, that, as for the written language, the Grandha alphabet of South-India is older than the Dêvanâgiri characters of North-India.

It is our Professor's opinion, we suppose, that as there is no difference in sound between the cerebral **n** (ண) and the dental *n* (ந) in Sanskrit, the same also ought to hold in Tamil, and that the two letters **n** (ண) and *n* (ந) in Tamil, represent the same sound as the two *s* letters in Greek; but in Tamilian languages the cerebral **n** (ண) is quite distinct from the dental *n* (ந) as they have each a different character. Malayalam, not the "oldest off-shoot" of Tamil as Dr. Gundert thinks, but the old Tamil, and a faithful preserver of many of its oldest forms, has not, it is true, a separate character to represent the sound of the cerebral **n** (ண); but we know it has not lost its cerebral sound in spoken language. On the contrary, every cerebral sound is pronounced more fully and clearly in Malayalam country than in any other part of Tamil land. In written language, however, the same letter is used to represent the sounds dental and cerebral as the English *t*, *d*, *n*, which are pronounced as dentals in some cases and as cerebrals in other cases compare, for instance, the sounds of *tongue, den, son; and mart, Guard, barn.*

There can be no two opinions respecting the classification of **n** which, as stated above, is peculiar to Tamilian tongues, as a cerbral, and it is so admitted by all the Tamil Grammarians. This cerebral **n** (ண) is probably derived from the same source, whatever the source may be, from which the cerebral **r** has proceeded. "Strictly speaking, therefore" as Rev. John Lazarus, says, "there is not a single redundant charector in Tamil alphabet."

Therefore, *l* (ள) and **n** (ண) should be classed along with the other six cerebrals which our Professor mentions, viz. *d*, *n*, **r**, *l*, *r*, *r*. Thus, there are no fewer than eight letters standing for as many sounds in the cerebral class, divided into groups of three, according to the part played by the tongue and the palate in the articulation of those sounds. The order of their classification and division is as follows:—

(1) *d* (ட), *n* (ண), *l* (ள);
(2) **r** (ற), **n** (ண) *l* (ள);
(3) *r* (ழ) *r* (ஶ).

The only dentals in Tamil are the two letters *t* (த) and *n* (ந). Now, the rule in word-combination is (1), the dentals following the cerebrals, except the cerebral-trills *r* (ர) and *r* (ஶ), become cerebrals; (2), the last letters of the two first groups given above viz. *l* (ள) and *l* (ள) which are also trills, transform themselves before the dental *t* (த) into one of the preceding letters, and before the dental *n* (ந) into the second letters, according to the group that they belong to. As:—

(*a*) 1. kêl + tân = kêd + tân = kêd + dân, "he heard;"
mîl + tân = mîn + tân = mîndân "he returned;"
kal + tân = kar + tan = karran "he learned;"
nil + tân = nin + tan = ninran, "he stood;"

(*b*) 1. mul + nilam = mun + nilam = munnilam, "thorn-ground;"
pul + nilam = pun + nilam = punnilam "grass-ground;"

Thus, the affinity between these letters, the law of their sounds and their mutual permutation confirm the accuracy of our statement as to the classification of cerebrals and dentals. While at the same time, they prove beyond the shadow of a doubt, as will have been remarked, that the classification of the said cerebrals and dentals, and the rules laid down for their combination by our Professor in his Philology need correction.

To proceed now to the section which treats of verbal roots, Prof. Seshragiri Sastri divides the roots into two classes; viz. primitive and derivative. Most of the roots which he considers as primitive are not really so. Words like *adai* (அடை), *madi* (மடி) &c. are quoted as examples of primitive roots and *adangu* (அடங்கு), *madangu* (மடங்கு) &c. as proceeding from them. Now it is an accepted theory of all philologists that the root should bodily enter into the composition

of the words that it helps to form, without being capable of further division. But if we analyse *adai*, *madi* &c. we will find that each is further traceable to other roots respectively, from which same source also the words *adangu*, *madangu* &c. are derived. We append here the cognate words which are of the same origin as *adai* and *adangu*, and by their analyses, we will show clearly from what primitive root these cognate words proceed :—

adu (அடு), draw near to, approach,
adai (அடை), attain to, be enclosed in,
adi (அடி), beat, drive in,
adar (அடர்), grow thick, thicken,
adangu (அடங்கு), be enclosed, go under,
adukku (அடுக்கு), pack, pile up,
adavi (அடவி), jungle, thickened by trees,
adagu (அடகு), pawn, pledge,
adam (அடம்), obstinacy, pertinacity.

These words exhibit a common root *ad* (அட்) and a common meaning "joining." Compare with this Tamil root *ad*, the Latin *add-o* "to join," the English *add*, and the Vedic Sanskrit *ad*, "to pervade".

The roots of a language are like the roots of the tree with its stem and branches. As Mr. G. M. Cobban Says: "Analysis cannot stop at what we call roots, it must go on to letters, individual letters." Now compare the following words with the root *ad* (அட்) :—

adu (அடு), to draw near ;
idu (இடு), to put ;
udu (உடு), to dress ;
edu (எடு), to take ;
odu (ஒடு), to touch ; [ஒடு was subsequently changed into ஒற்று; ஒட்டு, "to adhere" is the causative of ஒடு].

We find here that there is a unity of thought in all these words and consequently it is clear that the generalisation of the meaning of these words is centred in the individual letter ட் d) and the initial vowels only modify the meaning. As Prof. A. H. Sayce says, "A primitive root, therefore, is the simplest element of sound and meaning which can be extracted from a group of words; it constitutes their characteristic mark and sign of relationship, and indicate where the line of division must be drawn between them and other unallied words." (Sayce, Introd. to the science of Lang, Vol II, p. 18.)

Dr. Caldwell, we think, is quite right in stating that the Tamilian roots are originally monosyllabic. And these roots of the Tamilian tongues arrange themselves in two classes, One class ending in a vowel such as *á*, "to become," *vá*, "to come" *pó*, "to go ; or, ending in a consonant as *ad*, "to join," *mad*, "to fold," *ar*, "to cut," *vir*, "to expand" *sel* "to go" *sol*, "to tell," &c. The other class is formed by adding to these monosyllabic roots either formative particles, or particles of specialisation or helps to enunciation. In most of the monosyllabic roots ending in a consonant preceded by a short vowel, the euphonic *u* is added to the consonant for the purpose of helping the enunciation. The other auxiliary vowels *a*, *i*, *ai*, &c. are the formative particles or particles of specialisation of the secondary or tertiary verbal stem. And so *adu* and *madu* are the euphonised forms of *ad*, *mad*; these with *adi* *madi* &c. being the secondary and *adangu*, *madangu*, &c. the tertiary of the same. We add here one or two examples of determining the root by the elision of formative particles &c. In the words *nada*, "to walk," *nadu*, "to plant," "to walk" (Tel., *nadai*, "walking," "entrance," "land of cultivation," if we reject the last vowels *a*, *u*, *ai* which are formative additions, we have the radical root *nad* "to walk" or "to plant (the foot)." In the words *tiri* "to wander," or "to whirl," *tirum* "to turn," *tirun* "to be amended", by rejecting the last particles, we arrive at the root *tir*, from which the derivation *tér*, "car," also originates.

Thus, Prof Seshagiri Sastri's treatment of roots is quite unscientific and is not in accordance with philological researches. He has not inquired deeply into the origin of verbal roots, but is quiet superficial, and therefore, his treatise on roots is more a work on etymology than on philology.

Even his researches on some compound roots are not correct. He says that *ema* (ஏமம்) "to be joyful" *iruma* (இருமம்) "to be haughty," *alla* (அல்லம்) "to be grieved," etc. are formed from *emam* (ஏமம்), *irumai* (இருமை), *allal* (அல்லல்) etc. by the addition of the root *ka* (கா=காத்தல்) which means to protect, and the final stage is owing to elision. It is our humble opinion that these compounds are formed not by the addition of *ka* with *emam* etc. as our Professor states, but by the addition of the root *ya* meaning "to

bind" or "to join." The root *ya* is softened to *â* just as *yâr* (யார்) into *âr* and *yânai* into *ânai*; and this softening of *yâ* to *â* is verry common in Tamil. *Emam* and *â* are elided into *êmâ*. Now see, *êmam* (joy)+*yâ* (binding) become *êmâ*, lit, "binding with joy, e. to be joyful" &c. This accords well with the law of elision and with the meaning attached to it. In evidence of the accuracy of our supposition we can even show such compounds in the Indo-European family of languages. Words like the Latin *madeo*, and the Greek *mada-o* "to be wet" are considered by western scholars to be compounds of *mad-ya*. This suffix *ya* corresponds to the Tamil *ya*, "binding," rather than to the supposed Sanskrit root *yâ*, "going." Western scholars who have derived the classical terms from *ya* "going" were unaware of the existence of a similar root in the Tamilian languages and have stopped short of the Sanskrit derivation. We feel it incumbent on us to amend the conclusion in the light of further research, since we find that *ya* "joining," not *ya* "going" is the source of all these different words.

Our Professor, with his usual prejudice, treats in this section, of some Tamil roots too, which are alike in form and sense to the Sanskrit ones, to be sanskrit derivatives, and cites as examples *para* (பற) "to fly" from Sanskrit *pat* "to fall," padi (படி) "to read" and *pâdu* (பாடு) "to sing" from Sanskrit *path* "to learn" &c. In this manner even the peculiar Tamil *nada* (நட) "walk" has its Sanskrit equivalent *nat* "to dance": *poru* (பொறு) "to bear," Sanskrit *bhri*, Latin *fero* and English *bear*: *tirum* (திரும்) "to turn, Greek *trep-o*, Latin *torno*, English *turn*; and the verbal noun *Péru* (பேறு) "a thing obtained," Latin *frux*. Are we justified in regarding similarly all these words as borrowed from one language by another? If their existence in the Tamilian tongue could be accounted for only on the ground of borrowing, why should Sanskrit alone be looked upon as the fountain and source? Why, we ask, cannot Tamil have been the lender? Is it not a sounder conclusion that these words are not the result of mutual borrowing, but have been inherited by both these languages from one common parent? This is our opinion, which we request to remind our readers, we expressed in our first article where, we believe, we have refuted our Professor's theory as founded on insufficient data.

We have one thing more to add here on behalf of Tamil and its classical nature. Tamil, like Sanskrit in the Indo-European, and the Assyrian in the Semitic family, is one of the oldest and most highly polished languages of the world It is even older than Sanskrit and has preserved its vocabulary pure from a very remote period. Rev. W Taylor, the well known Dravidian Scholar declares of Tamil; "It is one of the most copious, refined, and polished languages spoken by men." Rev. P. Percivil, an accomplished Tamil Scholar remarks of Tamil thus:—'Perhaps, no language combines greater force with equal brevity and it may be asserted that no human speech is more close and philosophic in its expressions as an exponent of the mind." Rev. Mr. Winslow says:—"It is not perhaps extravagant to say that in its poetic form, the Tamil is more polished and exact than the Greek, in both dialects, with its borrowed treasures more copious than the Latin. In its fullness and power it more resembles English and German than any other living languages." The unprejudiced evidence of these western scholars and our own humble knowledge compel us to regard Tamil, with that reverence with which classical scholars regard Sanskrit, Greek, and Latin, and to place this tongue on an equal rank with them.

It is true that the Tamilian family of languages is distinct from the Aryan; we venture to say, it is as distinct from the Turanian family. For, Doctor Caldwell's attempt to reduce this group to the Turanian or Scythian family, following the theory of Prof. Max muller, who reduced all the groups of languages to a "mystical triad," has become fruitless; as this attempt made in the infancy of linguistic science has long since been abandoned, as Prof. Sayce says, by the scientific Student. Though the Tamilan family of languages is distinct from the Aryan, its primitive relationship with the latter, however much, it might, at first sight, surprise some, may be easily traced out. But, we fear, we shall prolong the article to an undue length; and we mean showing this relationship in our "Ancient Tamilian Race"—a work which will soon be published.

Pandit, D. SAVARIROYAN.

(*To be continued.*)

THE WORD "ULAKU."

The article in the "Light of Truth" Vol. III. No. 2. on Tamil philology is very interesting and instructive. There can be no doubt as to the fact of Sanskrit and Tamil

having borrowed words from each other or from a common source. I feel however a slight difficulty in following the account given of the origin of "ulaku."

The termination "ku" in such words as முழக்கு, இக்கு, புறகு &c. does not denote "place" but is the same as the dative affix "ku." If they happen to be occasionally used as nouns, (instead of adverbs which they properly are) such use may be accounted for by a comparison with the use of the English "to-day," "to-night" &c. which are used as nouns though they are adverbs in reality.

Take for instance the word ஆங்கு or யாங்கு. Here the "ku" has all the appearance of meaning a "place." However, when it occurs in a sentence, it invariably occurs as an adverb in all its various uses. In the Puram :—கின்றாங்கு (st. 35. b. 18) means "as it stood." In (st. 234. b. 4) யாங்கு means "how." In 245 it means "however."

Beside this "ku," there is another which occurs as an affix in the formation of derivatives, like பு, கு, கை, ஞி, தி and a host of others which have no definite meaning but serve to indicate some variation from the sense of the root-word.

If உலகு is Tamil, the "ku" must be the same as the "ku" in அ—கு "pledge" added to the root of அடை, அடி, "to place."

அடை—வு, குழை—வு and உலை—வு form one set of derivatives, while அடு—கு, குழு—கு and உலு—கு form another.

In சொக்கு, I suspect the "ku" to have been added to the Sanskrit ghosha, for the sake of euphony only.

If the termination "ku," in "ulaku" be taken as the word "ku" and not as the affix "ku," it will be necessary to prove that this word "ku" also is Tamil and not Sanskrit.

If we cannot prove it to be Tamil, we prove "ulaku" to be but a mongrel term of no literary importance.

In Sanskrit the word "ku" means not a "place" but the "Earth." As in நிலனேயே பயற செய்தற்றிரு.

The impermanence of everything on Earth may have readily impressed itself on a mind which invented such names as உயிர்மெய் and விண் மீன். But the impermanence of the Earth itself and the worlds above and below it could only occur to one that had already been tutored in the system of the universe known in India. The existence of such a system must necessarily presuppose the existence of a word for expressing that which we call "a world." This consideration, however, is not a serious objection. For the word "ulaku" is necessary in Tamil only in connection with the system of the universe: for common use நிலம் and மண் are quite enough to express the Earth. And it is curious to observe that நிலம் comes from the idea of "stability" an idea quite natural to start with.

Intimately connected with *nilam* is the word நிலையம் from which the Sanskrit *nilaya* has evidently been borrowed.

What Nachchinarkinyar says in his note on the first stanza of the Chintamani is too brief to found an argument on. There he refers to the 58th rule in இளவியக்கம் of சொல்லதிகாரம் His commentary on that rule has reference to Senavaraiyar's view, which is as follows :—

Ulakam has two original and proper meanings namely a "place" and "mankind." The latter meaning is not due to a figure of speech arising from the former. For Sanskrit books say that ulaham has those two seperate meanings.

Referring to this view of Senavaraiyar, Nachchinarkkinyar says thus :—"The (words) called kâlam, ulakam are not Sanskrit words, as the author would not take up Sanskrit words and lay down rules about them."

In saying that they are not Sanskrit words he means only that their usage in Sanskrit cannot form the subject or cause of the rule in the Tolkappiam. For we know they are masculine in Sanskrit, while the rule in the grammar is founded upon their neuter form and epicene signification.

He does not mean that they were borrowed by Sanskrit from Tamil. Nor can he possibly mean to say that Tolkappian never uses a Sanskrit word. If he mean that, does he also mean that the words தெய்வம், பூதம், பயம், நிமித்தம், பக்கம், உவமை, காமம், ஈட்டம், மாயம், அரண் தேயம், மங்கலம், திரு, பாப்பான், பலி, ஆசான், அமரர் சூதர், இந்திரை, பரத்தை, இரவு, கழுதம், அத்தம், அத்தரம், பார்ப்பான், கயந்தலை and a host of similar words which occur in the தொல்காப்பியம் are not of Sanskrit origin ? I dare say a good many of these words may be shown to have no Sanskrit origin. But a single word that is admitted to be of Sanskrit origin must be fatal to that position. But in his commentary on rules 5 and 6 of the எச்சவியல் of சொல்லதிகாரம are found நிமித்தம், பக்கம், உவமை and உலகம் in a list of words which he gives as words derived from Sanskrit.

In those Rules the author says that all Sanskrit words are admissible in Tamil if they can be spelt with Tamil letters exactly as they are in Sanskrit or with some adaptation to suit Tamil spelling.

It is plain therefore that Tolkappian lived after Tamil has received an admixture of Sanskrit words.

On the evidence of what is found in Nachinarkkiniyar I am not disposed to place much reliance.

1. It has not been established that he is a reliable authority on history or philology.

2. Long passages are found among his writings which shown either that they are interpolations by copyists or that he forgot in one place what he wrote in another.

3. The age in which he lived has in no way been established. There is proof that he lived before 300 years ago, but how long before is merely a conjecture based on no argument or fact.

C. BRITO.

NOTES AND COMMENTS.

Motherhood of God.

"There are not a few signs which indicate a revival among western nations of a belief in the very ancient doctrine of the feminine element of the Deity. It will be remembered that Edwin Markham recently published a poem entitled "The Divine Mother", in connection with which he mentions the primitive belief of the Hebrews in the dual nature of the God-head in the image of whom the first man-woman was created. The feminine element, which, of course, has been recognised in almost all the great religions of the world, ancient and modern, is believed by some to have been existent in the earliest conceptions of the Christian trinity, in which the Holy Spirit represented the Divine Woman of the deific family. Those who accept this view find, in the high reverence paid to the Virgin throughout the greater part of Christendom in all ages, an indication that the religious instinct cannot permanently dispense with a feminine conception of the divine nature as an object of worship. * * * * * The Hindus have, from time immemorial, paid reverence and worship to the Divine Feminine. * * *—Literary Digest.

(*From the New century.*)

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The following cutting from the *City News* of September 16th appears in the last number of the *Theosophical Review*:—

∴

A new Discovery.

"The latest discovery reported in the realms of electricity is an instrument which will "enable the blind to see and the deaf to hear." Mr. Peter Stiens, a Russian scientist, is the inventor. He says:

"I do not claim and I do not attempt to 'restore' sight as restoration is usually understood. I give artificial sight, and it makes no difference whether the person was born without eyes, whether the eyes have wholly or partially been destroyed since birth, or how the sight has gone. My experiments have not completed. I have yet much to do, but the results are all that I have anticipated so far. Greater things will come. But the sight is already given. My apparatus will, as in the camera, focus the rays of light from the object to the brain, and sight is given, the objects being clearly seen, not inverted, but in their proper form. My apparatus constitutes a substitute for the lens. A representative of the London *Daily News* was effectually blindfolded, so that he was quite unable to see the matches and candles lighted before him, and communicated with the apparatus. "I felt," he said "a slight sensation of an electrical current passing through my body. Then quickly the darkness passed away, a dull grey took its place, and was succeeded by a light, clear and bright. I saw fingers held up before me, and a disc that looked like a coin." The person wishing to talk to the deaf speaks to the apparatus, the vibrations are carried through to the person being spoken to, and thence by nerves to the resonating chamber. Asked what would happen if the auditory nerve were at fault, Mr. Stiens said another nerve would be educated, so to speak, to take its place. Moreover the complete apparatus is to be of so portable a character that it will be quite easy to carry it about and use it for the ordinary practical purposes of life."

∴

Thoughts from Thomas A' Kempis.

"All that is not of God shall perish.

"He that is in peace is not suspicious of any.

"The peculiar gift of the elect is grace or love.

"It is no small wisdom to keep silence in an evil time.

"Such as everyone is inwardly, so he judgeth outwardly.

"Private affection bereaves us easily of a right judgment.

"O that we had spent one day in this world thoroughly well!

Occasions do not make a man fail, but they show what he is.

Many secretly seek themselves in what they do, and know it not.

We are too much led by our passions, and too solicitious for transitory things.

He to whom the Eternal Word speaketh, is delivered from many an opinion.

By two ways man is lifted up from things earthly 'namely' by Simplicity and Purity. Whoso knoweth himself, is lowly in his own eyes, and delighteth not in the praises of men.

Let the love of pure truth draw thee to read. Enquie not who spoke this or that, but mark what is spoken.

Regard not much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest."

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Look Within.

The sun is the center of our solar system, and it is a good representation of the Spiritual Self that is meant when we say, "Look within." Clouds do not put out the sun, but they keep the earth from receiving all the benefit it might from it.

Thus it is in regard to the Spiritual Sun of Being. For the greater part of their lives people have generated cloudy thoughts, and these hide the Sun of Being from their spiritual sight. If after several efforts to dissipate them, the Sun of Being does not shine in upon their spirits, they give up, concluding that the interior Sun is all a myth. But their attainment of the Immortal State of Consciousness is dependent upon their beholding the Sun of Being, for it is the Source of Immortal Life, just as the natural sun is the source of physical life. Therefore, do not be discouraged if the life-long clouds are immediately dissipated, but keep on exercising the spiritual nature until they are all gone, and the Sun of Being shines forth in all its effulgent glory.—

(*World's Advance Thought.*)

***

Contrast.

It is by contrasts or opposites that all forms are evolved. In the play between heat and cold, light and darkness, positive and negative, masculine and feminine, good and evil, all progress is evolved.

The ignorant fight and shun "evil" as if it were something to be hated, instead of transformed by the blending of the light with the darkness. If light shunned the darkness, the latter could never be transformed.

The perfect being, like the perfect picture, is a harmonious blending of the lights and shades, the transformation of the evil in man or woman by his or her complement.

Thus all is good, for all exists to ultimate good. Perfection would be impossible if the positive spiritual force had not, for a season, its contrasting force to act upon and bring the chaos into harmony.

Evil is the crude marble block in the hands of the sculptor; out of it he produces his ideal of perfection. It is the crude material out of which wisdom fashions things of use and beauty. Without a contrasting element there could be no knowledge, no growth, no beauty, no harmony, no progress.—

(*The world's Advance thought*).

Spurious Epigraphy.

Dr. Fleet, C. I. E., read a paper at the congress of Orientalists entitled "Curiosities of Indian Epigraphy." He described the manner in which, by means of forged inscriptions false narrative and chronology had passed into Indian public history. Until recently the true nature of these forgeries had not been realised, but now, as the result of extended experience, it was not difficult to detect them. The inscriptions were usually in the nature of title-deeds concocted from the remotest ages to the present day to maintain claims to property, and reciting the dates and reigns of the Princes who granted them, and the pedigrees of the claimants. In these days these inscriptions would only be accepted if corroborated by records of undoubted authenticity. Dr. Fleet submitted a list of fifty-six records that had been proved to be spurious. Of these, four referred themselves preposterously to B. C. 3013, which others professed, more reasonably, to refer to various dates from A. D. 328 onwards. Mysore was spoken of especially as a hot-bed of these forgeries.

Our saints' calendar.

We publish elsewhere our saints' calendar for December and the next quarter. The least that we should expect our friends to do is to keep these days holy, by special readings in Devaram and Tiruvachakam, and Periapuran and by the feeding of at least 2 Bikshus.

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Tamil Philology.

Pandit D. Savariroyan is anxious to make known that he is not in the least dogmatic in whatever he writes. There can be no absolute proof in these matters. And the science of Philology deals with greater guess work than any other department of scientific investigation. He has taken some new lines of thought and he is conscious that they are new, and he is trying to work them out with the available materials in his hand, and to see whether they can give us a more consistent idea about the origin of languages and letters. At any rate, his effort will be laudable if he has succeeded in stimulating thoughts in the almost dead field of Tamil philology, and we will be only too glad to open our columns freely for the discussion of this subject in all its bearings. Pandit D. Savariroyan has however much more to say in his book on the History of Ancient Tamilian Race and having perused his manuscripts, are in a position to say that they make a real advance in our knowledge of the subject, and it contains nothing derogatory to the importance, and antiquity of other peoples or other languages, but it is highly flattering to the Language and civilization of the Tamilians themselves. All that he craves is a patient hearing and a thoughtful discussion of his thesis. The Siddanti's motto is "that every thing old need not necessarily be true and that everything new need not necessarily be untrue."

Avatars.

The subject chosen by Mrs Besant for her morning discourses at the ensuing Adyar conference is "Avatars." We hold a unique place in Philosophy and Religion in denying that God (Siva. True Brahm) was ever born, or could ever be born, and incarnate on earth after being contained in the womb of the woman for a period of 10 months more or less and that He could ever die, and that his mortal body could undergo corruption. We could hold no Mahatma or Saint as a Mukta, even, who could leave his body behind him, allowing it to corrupt. Much less could God dies and leave his body to undergo corruption. We however, wait and see how Mrs. Besant will treat her subject and we have every hope that she will speak only good sense and truth.

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A Table of Tatwas.

Kasi Vasi S. Senthinadier has brought out his unique table of Tatwas at great cost and trouble. And it is invaluable to every student of Comparative Religion. The work is invaluable as it contains full references also. The price is very moderate. We hope to review it at greater length on a future occasion.

VISISHTADVAITISM.*

Your notes on my article under the above designation, published in the April number of your valuable Journal are conceived in a noble spirit. If we only continue like this, I have every hope that in the not very remote future we shall be able to show to the world what a vast treasury of spiritual lore is our Vedanta. As I wish to do some service to your readers out of love, I am sure you will welcome me into your pages again. Let me therefore discuss some more points of our Vedanta, which you as Advaitis equally claim as much as your, as we our, authority.

First of all I take you from your remark that "Advaita recognizes the necessity and utility of all systems of belief" to mean that you are not adverse to one of your own country's expositor of Vedanta viz: that of Sri Ramanuja, an exponent who proves to the world that the Vedanta teaches love to God, that it teaches the grace of Isvara, that it teaches devotion and meditation by which to commune with Parabrahm &c. If Ramanuja has helped mankind to see and to tread an easy and happy path towards reaching Parabrahm, a Path admired and respected by even those who are outside the following of Vedanta—I cannot believe that you who *belong* to Vedanta fail to see the beautiful findings of Ramanuja in its vast store. At least Sri Vivekananda Swami appears sometimes to have no such difficulty, judging from his references to Ramanuja in his utterences especially on the topic of Bhakti. First can you understand Ramanuja having shown to the world the richness of Vedanta, its capacities, its potentialities over and above what Advaitism would find in it? Then you would not have contended that Visishtadvaitam tortures Sruti texts or that its followers "cut themselves off from reason and from Sruti too"—Will you first grant that Vedanta contains not only the head philosophy but heart philosophy as well, the latter having been pointed out by Ramanuja, and admitted by such impartial Judges like Dr. George Thebaut, Jacob, Max Muller, &c., all foreigners? If you cannot see as much as they do, we can never cease fighting. Let me now reply to some of your remarks:—

You say "while it was incumbent upon the other schools to torture the Sruti texts, to keep their heads high, the Advaita did not stand in need of such methods of procedure to preserve it natural supremacy." Please think calmly over what you have said. I pointed out to you in my last article that text-torturing was no part of Ramanuja's mission. His mission was to show the great harmony and consistency pervading all the Vedanta taken as a whole. As your very name Advaita betrays, it is to your interest, you must frankly admit, to torture all the Dvaita Srutis and even the Ghataka Srutis, but it is not so in the interests of Visishtadvaita. Visishtadvaita takes all the Srutis as authoritative and equally binding, and as such, does not commit itself to accepting some and eschewing others. *Advaita* Srutis are the very backbone of Visishtadvaitam inasmuch as those Srutis such as "*Tatvamasi*" &c. proclaim that there is but one God who is secondless, and that everything else is *of* Him, not *out* of Him; is *with* Him, not *without* him, is *in* Him. not *outside* Him; fact everything is to Him as mode is to *substans* (Spinoza's term). *Visishtadvaita-advaita* has no purpose served by torturing any Sruti text, for its mission is reconciliation. not 'friction.' It sees clearly *Advaita* torturing all the *Dvaita* texts; and it sees what is worse that Advaita, while bound to accept them belonging as they also do to Revelational Authority, it immolates them the altar of illusion, thus sitting in judgment over th Scriptures and forcing them to adapt themselves to foregone conclusions and preconceived dogma. If it is still maintained that the Visishtadvaita Philosophers '*bend the Advaita Srutis* to fit in their thought grooves', as reasonably should they be permitted to return the charge by pointing out that the defenders of Advaita not only *bend* but even *break* the Dvaita Srutis to suit *their* particular groove of thought. What Ramanuja says is: "Oh Dvaitis! don't fight. Oh Advaitis! don't quarrel. Come, let me point out to you the unity, soli-

* Vide Article "Visishtadvaitism" in the Awakened India p. 56, No. 33, April 1899.

darity and concord of the whole of the philosophy of the Vedanta."

As to your remark as to the impossibility of a "Compound Unity" which according to you "is as absurd as a circular straight line" let me ask if the axiomatic truth that "a *number* of points make *a* line" "a *number* of lines make *a* superficies," '*a* man is made up of body and soul' '*a* thing is made up of substance and attribute' is an impossibility! (A circle too, by the bye, is an *infinite straight* line, say the mad Mathematicians!).

Also if it is true that $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} +$ &c. to *infinity* is equal to 1, a compound unity is neither a logical impossibility nor a metaphysical nebulosity.

Next what is the difficulty in understanding a thing as compound of substance and attributes? Ramanuja tells us distinctly that the attributes of Parabrahma are *infinite* and each attribute is by itself *infinite*. Please read his Proem to Bhagavad Gita (my English Translation) Pages 6, 7, and 8. Have you ever reflected over Spinoza's definition VI, which is quoted in the same Gita, viz. "By God we understand an absolute infinite Being, an unchangeable essence with *infinite attributes*, each of which expresses an infinite and eternal essence." And Huxley remarking on this thus:—"God, so conceived, is one that only a very great fool would deny even in his heart."?

Instead of lowering the conception of God-head by ascribing to it qualities, can it not be imagined that the conception is on the other hand very much more elevated and ennobled, if instead of a quality-less non-entity, there be an *infinite* Parabrahm with *infinite* qualities, and each quality *infinite*!

Attributes, as it is supposed, are *not* finite, nor is Ramanuja's conception of God *finite* as believed. If again it has ever been supposed that the conception of God as infinite, illimitable, unthinkable, inconceivable, &c., is peculiar to the Advaita school alone and that other schools did not know to postulate as much, it is a mistake. It is really those who so suppose "cut themselves off from reason as well as Srutis," viz., who suppose that the Visishtadvaitis postulate *finiteness* for divine attributes. No. To them the infinite Brahm has infinite number of attributes each infinite. Omniscience alone would suggest such a conception, and our parviscience alone suggests *advaitic* impossibilities for Divinity. Never again should it be supposed that two or more Infinites imply "*local*" relation or a mechanical relation or even a "chemical" relation. Such implications are the result of our *scientific* brains. Even then, if it is admitted that matter and mind co-exist, substance and attribute co-exist, ether, air, and light co-exist (even in spatial relation) then the infinite Brahm must know how, even without the biped man's consent, to co-exist with an infinite number of *infinite* attributes. You say "we cannot grasp the infinite Brahm, which by the way is the only reality, and that Sruti gives us a substitute." But from this *substitute* which is graspable, you recoil by pronouncing it as *unreal*. It amounts to this that what is not graspable is real, and what *is* graspable is *unreal*. This is an *advaita* paradox which does not commend itself to the *dvaitis*, for they ask, why when Brahman is *infinite* and *real* there can possibly be *no place* for the substitutes in its *infinite* bosom, and why should substitutes be necessarily proved false, in order to establish the reality of Parabrahm! Is it necessary to disprove all the *real points* (though *finites* and *substitutes*) in an infinite straight line, in order to prove the *infinity* as well as the *reality* of the straight line itself?

'According to Ramanuja this qualified finite god is the highest' is what *you* choose to put into Ramanuja's mouth. His God is certainly not of that kind. His God is "the *infinite*-qualified *infinite*" much higher than the no-qualified hypothetical Brahm which is out of all relations.

Again by *naming* God, we do not *limit* God as you fear. If there is such fear, let us oppose an illustration to dissipate it The word '*infinite*' for example, occupies but a small space and when we utter the word, it costs us but little breath and little time, and yet does not the name signify the *infinite* Parabrahm? What is in a name but what the name *signifies*. Besides, it is not the *advaiti* alone who need take credit to himself for the discovery that God is unnameable. Every Theologian knows it, even the Visishtadvaiti! And yet what is the difficulty to our intellect if He is named by a hundred names, a thousand names, by an *infinite* number of names for all the *infinity* of time! If by *naming* is limiting, why not *not naming* be reduction of God to a cypher? But if we could both join hands and infinitely sing Him by infinite names for all infinite time, would we thereby be less worthy of the infinite God? Unless there is something predicable of whom we can be worthy, or a something having ears to listen to our hymns and prayers, a hypothetical something of no attributes, a Prabrahm denying Himself is a creed which cannot enter into our yearning hearts.

You say again:—"Ananda is not a *characteristic* of God but Ananda is God." Are we to understand that you ascribe *reality* to an attribute and deny reality to *substans* (Spinoza's term)? It would be better logic as well as common sense to transpose the terms and say "God is ananda" instead of "Ananda is God" for then you would be giving reality to a subtance so as to enable you to maintain your illusory character of anything of the kind of attribute. To us, both substance and attribute are real and both contribute to an *inseparable unity* and establish a relation of co-existence. (Let me not enter now into what is known as the *Sâmânâdhikaranya Nyaya*). The world to us is God's and

it is not a falsity or mistake made by Him. In the world we see him manifested. Essence and attribute are both real to us and attribute ever depends on the Essence. The world is that through which we may know Him who made it and us.

As to the question of Pleasure and Pain, who created it, and what they may ultimately signify, &c., please enlighten us first with your views, according to *Advaita* and we shall gladly communicate to you our say in the matter.

Ramanuja's cloak is an universal one. Try it on with love to God first ablaze in thy heart. I dare say it will fit the well But let us remind you that albeit *your* unwillingness to wear it, that great sage Sri Sankaracharya Swami has often beautifully worn it himself, judging from his '*Bhaja Govindams*' and '*Harimides*' and '*Dehi Karavalambams*' when his heart went forth *en rapport* to his Deity. Also dwell upon the meaning of this Sage's distich :—

"*Satyapi bhedápagame Nâtha ! tavaham na mamakindo tvdm.*"

Swami Vivekananda has worn it, too for, otherwise, he would not have given vent to such grateful statements as "that Ramanuja's spirit of religion is such as to make Alwars (saints) of the Panchamas"!

Ramanuja's cloak is this. I say it apart from church and sect :—(1) Ramanuja postulates God. Do you deny this? (2) He postulates soul as distinguished from matter. Do you deny this? (3) He postulates that soul aspires for communion with God. Do you deny this? (4) He postulates that this aspiration is realizable by *loving God*. Do you deny this? If you do not, you need not hesitate to put on his cloak. If all virtues come not from God, and a loving God, they come not at all.

The tendency of Advaita is to produce over-weenig pride, self-will and egotism, whereas Visishtadvaita teaches humility, reverence, and submission. Advaita does not permit the proud self-will to say from the deep depths of repentance "Lord, not as I will, but as thou wilt" Understand that humility (*dásya*) which Ramanuja teaches is not slavish, but a royal virtue inasmuch as humility means the killing of the proud individual will and bending it to the supreme will of God. This virtue can never arise as long as man is taught that he is God, but becomes a mighty, wonderful and world commanding spiritual Force, when he is taught to acknowledge, in all humility, the supremacy of a Sovereign, Loving Father and realize in all fullness his kinship with him as leige to Lord &c. All this sounds as dualism. If you acknowledging it, you cannot in the same breath denounce it as a mirage, for, if like Advaita, we set ourselves strenuously to pronounce all God's manifestations a huge 'lie,' there is nothing to prevent our declaring that God himself may after all be a greater 'lie.' Instead, if God's manifestation, the universe and all it contains be accepted as His Truth, thus investing it with a beauty, sacredness and reality, and having the purpose to carry us all to His, foot-stool by gradual evolutions,—all these Ramanuja teaches—may we not all wear this cloak in gratitude, and look upon Ramanuja's message of love from God to man and man to God, as too serious a matter to trifle with or quarrel about. Who with the least moisture of God-emotion in his heart can entertain hatred for Rama-nuja's proclamation to mankind?

'Ask not *who* said it but attend to *what* is said' said Thomas à Kempis.

A. GOVINDÁCHA'RYA,
Translator of Râmânuja's Gita-Bhâshya.

Note.—To The Editor of Siddhanta Deepika.
The above is sent to your
Sir, columns for the information of Awakened India.
A. G.

DEAR SIR,

I thank you very much for having kindly published my article in the last number of your valuable journal.

I regret however to notice that a great number of printer's devils has found a safe refuge therein, and I subjoin a list of them, which may be embodied in a sheet of Corrigenda, if you care to issue one with the next number.

1st para.	1st	line for *Deekika*,	read *Deepika*,
2nd	3rd	,, insert '*in*'	after '*correct*'
4th	12	line for *possesison*	read *possession*
4th	12	for *Tamil*	read *Tamils*
5th	8	,, for *throw*	read *through*
13th	3	,, for *quaers*	,, *quaero*
18th	5	,, for Gுட்தும்	,, Gுட்தும்
,,	,,	,, ,, *his*	,, *this*
23rd	2	,, ,, *relaison*	,, *relation*
,, ,,	3	,, ,, *thit*	,, *this*
25 & 26 ,,		,, ,, *alins*	,, *alius*
28 ,,	1	,, ,, *Riner*	,, *Ruer*
40 ,,	7	,, ,, ரை	,, ரை
43 ,,	6	,, ,, ரை	,, ரை
45 ,,	1	,, ,, *or*	,, *are*
50	3	,, ,, omit *of*	before a layer
52	2	,, ,, *Faro*	read *Fero*
53	5	,, ,, *first*	*fist*
56	1	,, ,, *seyttan*	*scyttan*
62	1	,, ,, *varins*	*varius*
67	9	,, ,, Gுந	,, Gுந
69	5th	,, ,, *Pafies*	,, *Pafis*
71	9th	,, ,, *Dio*	read *Div*
75	1st	,, ,, omit '*no.*'	
76	9	for *appropeiateness*	read *appropriateness*
80 ,,	1	, for Zelm	read Zehn
,, ,,	2	,, ,, Zen	,, Ten
P 130—(d)		for Gுவர்ஸ்ரீஸ்வ	read Gுவர்ஸ்ரீஸ்வ
19th Para	3rd	line for *gar*	read *grav*
4 ,,	,,	,, *sankrit*	,, *sanskrit*

For '*at*' read '*as*' in p. 126, last para, 2nd col. 11th line

For *name* read *names* in line 14, para 2, col. 1st of p. 126.

Faithfully yours
S. W. COOMARASWAMY.

THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 136.

Adhikarana—3.

It is himself indeed, because of the acts, of the memory of the word, and of the injunction. (III. ii. 9).

Here the passage to be discussed is the following

"With the True, My dear son, he then becomes united."*

In the last section, jîva's state of sushupti has been treated of. Now arises a doubt as to whether he who awakes is the very one that went to sleep in Brahman, or some one else.

(*Pûrvapaksha*:)—It must be some one else, because of the impossibility of the return of one who has attained to Brahman. It is impossible that the jîva who attained equality with Brahman and unsurpassed Bliss should again return to the mundane existence which is full of misery. How can he come out who became one with the True? Where is the distinction between the two?

(*Siddhânta*:)—As against the foregoing we hold as follows: Though he became one with the True yet the same jîva who went to sleep rises again on awaking from sleep; for, in the absence of knowledge, he has yet to reap the fruits of the acts done already. He, moreover, remembers what he has experienced before. Further, the following passage declares that the jîva becomes again what he was before:

> Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a musquito, that they become again and again."*

Otherwise, all passages that teach of the mean of attaining salvation would be of no purpose. In sleep the jîva does not become quite absorbed in Brahman as he does in mukti, because the s'ruti declares the absence of all knowledge of the bliss of Brahman, in the words "They come back from the True, and they know it not."† Wherefore it is proper to hold that he alone who first went to sleep awakes again.

* Chh. Up. 6-8-1.

* Ibid. 6-10-2.

† Ibid.

Adhikarana—4.

When stupefied, it becomes half (death), as the only alternative left (III. ii. 10).

We speak of a person being stupefied or unconscious; and this points to the experience of a state (avasthâ) called stupefaction (Mûrchhâ). A doubt arises as to whether this state is distinct from sushupti, etc. or not distinct from them.

(*Pûrvapaksha*:)—As no state distinct from the jâgrat, svapna and sushupti is known to us, it must be one of them.

(*Siddhânta*:)—As against the foregoing we hold as follows The state of a person who has been stupefied is equivalent to half death. Thus, as the only alternative left, it is different from sushupti, etc. It cannot be brought under jâgrat or svapna, because in it is absent all consciousness of the universe. And the state of stupefaction must be different from sushupti because of this difference: in sushupti the face, etc., are calm and serene, whereas stupefaction is marked by a distorted face, etc.

Adhikarana—5.

Though abiding (in all) no (taint attaches itself) to the Supreme; for, both attributes (are described) everywhere. (III. ii. 11).

In the former sections have been described the essential attributes of jîva—spoken of as 'thou',—his departure and return, as well as his various states of consciousness (avasthâs). Now will be described the essential attributes, etc., of the Parames'vara, spoken of as 'That' in 'That art thou'). The S'ruti speaks of Parames'vara entering into all by becoming one with them, in the following passages:

"He entered within from within; He entered all the quarters within." *

"He who dwells in the Earth..... " †

A doubt arises as to whether, when dwelling in all states of being as the Inner Regulator of all, He is or is not subject to the taint of evil of the various sorts.

(*Pûrvapaksha*:)—He is subject to evil.—To explain. The S'ruti denies form, etc., to the Parames'vara in such words as the following:

Not stout, not small, not short." ‡

Partless, actionless, tranquil, sinless, taintless." §

Lest any such evil may be attributed to Him, He is described as mere consciousness, infinite and true, in the following words:

"True, Consciousness, Infinite is Brahman."*

If He be said to have any connection with the material phenomena, He, too, like jîva, should be subject to all the evils of material phenomena.

(*Siddhânta*:)—No. Though dwelling in all states of being as the Antaryâmin (the Inner Regulator) of all, still, Parames'vara is subject to no taint of evil whatever.—Why?—For, everywhere in the S'ruti, as is well known to all, both the attributes are mentioned,—that He is free from all taint of evil, and that He is the repository of unsurpassable excellences,—in such passages as the following:

"It is A'tman, free from sin, free from old age, from death and grief, from hunger and thirst, of unfailing desires, of unfailing will." †

"There is that one who is the seat of excellent qualities which are infinite in extent, who is the creator of all worlds, who is distinct from pas'us (jîvas) and pâs'a (bondage, matter)."

Wherefore, though dwelling as the Antaryâmin in the Earth and so on, He is not subject to evil.

(If you say that He is tainted by evil) because of the variety (of being), (we say) no, because of the denial in every case. (III. ii. 12).

(*Objection*:)—Just as the jîva, who in himself is free from sin and possessed of such other attributes, is yet subject to evil because of his being connected with the body of a Deva or the like and being thus placed in a variety of state of being, so even the Parames'vara may be subject to evil because of His being connected with a body—as declared in the words "whose body is Earth"—and being thus subject to various states of being.

(*Answer*:)—No, because of the declaration, in every case, that He is not subject to evil. In all such passages as "Whose body is Earth, ...," the Antaryâmin, the Inner Regulator, is indeed said to be free from all evil, in the words, "He is thy A'tman, the Antaryâmin the Immortal."‡ As to jîva, on the other hand, it has been said that his essential nature has been obscured by the will of the supreme.

Moreover, so do some (declare). (III. ii. 13).

Moreover,—literally to the effect that, between jîva and Is'vara, though dwelling in one and the same

* Atharvas'iras.
† Bri. Up. 3-7-3.
‡ Bri. Up. 3-8-8.
§ S'vetâ. Up. 6-19.

* Taitt. Up. 2-1.
† Chhâ. Up. 8-1-5.
‡ Bri. Up. 3-7-3.

body as its tenants, there is this difference, namely, that the one is subject to evil while the other is not,—some declare as follows:

"Two beauteous-winged companions, ever mates, perch on the self-same tree; one of the twain devours the luscious fruit, fasting its mate looks on."

Wherefore, unlike jîva, Is'vara is not subject to evil.

Now, the sûtrakâra proceeds to shew that, though alike dwelling in the body, there is a difference in the mode of their dwelling:

Quite like the formless, indeed, is He, that (differentiation) being His chief (concern.) (III. ii. 14.)

That Brahman, that Parames'vara, though dwelling in the bodies of Devas and the like as their tenant, remains altogether like a thing that has no form.—How?—Because He is chiefly the creator of names and forms. Accordingly the S'ruti says:

"He who is called A'kâs'a is the creator of names and forms; That which is contained within these names and forms is the Brahman."*

He dwells within names and forms altogether untouched by their effects. It is said that He dwells within them, simply to shew that He is independent of them; whereas, indeed, jîva dwells in the body to enjoy the fruits of actions. Hence the difference between the two.

And like light, (He must have divine qualities), since (the scriptures are) not meaningless. (III. ii. 15).

Just as Brahman is said to be Consciousness itself, because He is self-luminous as declared in the scriptural passage—"The True, Consciousness, the Infinite is Brahman,"—which must have a meaning, so, too, Brahman must be taintless, the seat of excellent attributes, if the hundred and more passages such as the following should have a meaning at all:

"Partless, actionless, tranquil."†

"Devoid of sins."‡

"Existence itself, with delight in life, and with bliss in manas."‖

"Who is omniscient, who knows all."§

"The Lord of Pradhâna and Jîva, the Ruler of Gunas."¶

"He is said to have a Supreme Power (Parâ S'akti), of various nature."*

"Now, why is He called Mahâdeva?—Because He is the Being who, rising above all states of being, excels in the great power of the knowledge of A'tman and of Yoga, therefore He is called Mahâdeva."†

And (the S'ruti) declares (Him to be) that alone. (III. ii. 16).

The S'ruti, "the True, Consciousness, the Infinite is Brahman," says merely that Brahman is the Infinite Consciousness. It denies not other (attributes), because thereby no additional meaning is conveyed; nor is there any incompatibility between them. To speak of a crown as made of gold is simply to declare that it is formed of gold; it does not deny that there are no gems and the like set therein. So, too here, the S'ruti "the True, Consciousness, the Infinite is Brahman," simply declares that the Parabrahman, as a Mighty Light in Himself, is nothing but Supreme Consciousness in essence. How can it also deny the wisdom, or omniscience of Brahman to be subsequently spoken of. He is wise, because He has consciousness which sees all things of various kinds. Hence no incompatibility.

And the S'ruti reveals it, as also the Smriti. (III. ii. 17).

The Blessed S'ruti itself reveals everywhere Brahman of both characters, as free from evil qualities, and also as endued with good qualities. The S'ruti says:

"Brahman is luminous in body; the existence itself, with delight in life, with bliss in mind; replete with peace, and immortal; thus do thou, O Prâchîna-Yogya, contemplate."‡

Brahman is A'kâs'a, that which shines everywhere, the Light, the all-pervading Intelligence (Chidambara). He is the Existence. He delights in life, i.e., in Himself, not in external things. His bliss lies in manas, in mind, not in external senses. Here 'manas' means intelligence, the inner sense (antah-karana) and it is in virtue of His knowledge—which stands in no need of external organs, and by which the whole external universe in manifestation is immediately perceived, and which is ever free from taint,—that Brahman is said to be omniscient. He is said to enjoy bliss in mind because by mind He enjoys the infinite bliss which constitutes His very nature. He is replete with peace, being quite free from attachment, aversion, and other evil qualities; He is quite devoid of all evil taint. He

* Chhâ. Up. 8-14-1.
† S'vet. Up. 6-19.
‡ Chhâ. 8-1-5.
‖ Taitt. Up. 1-6.
§ Mund. Up. 1-1-10.
¶ S'vet. Up. 6-16.

* Ibid. 6-16.
† Atharvas'iras.
‡ Taitt. Up. 1-6.

is immortal from time without a beginning; He is the True, Consciousness itself; He is omniscient, manifesting His inherent nature of unsurpassed bliss of A'tman; He is free from all evil. The S'ruti thus shews that the Supreme Brahman is of a twofold nature. The following passages also declare that Brahman is of this twofold nature:

"Partless, actionless, tranquil"*

"Who brings good and removes evil, the Lord of bliss."†

"Him, the Highest the great Lord of lords."‡

The smriti also declares that Brahman, designated as S'iva, is of the twofold nature:

"The All-pervading Being, whose nature is quite pure particularly because of the absence of all connection with the beginningless sin (mala), is called S'iva."

"The Lord, who is infinite bliss itself and possesses excellent qualities, is called S'iva by the wise who know the real nature of S'iva."

That is to say, Brahman who is devoid of all taint of evil, who is the Supreme Goal of man, is said to be perfect in His qualities as designated by the word 'S'iva' which denotes a Being of Supreme purity and excellent attributes. Brahman being thus denoted by the word 'S'iva', we conclude that Brahman is endued with the twofold nature.

Hence, indeed, the simile, like the reflected sun, etc., (III. ii. 18).

It is because Parames'vara, though abiding in the earth and everywhere, is free from all taint and is the repository of excellent attributes that He is compared in the scriptures to the sun reflected in water, and so on, in the passages like the following:

"Just as the one A'kâs'a (ether,) becomes, indeed, different in the pot and the like, so the one A'tman (becomes different) abiding in many, like the sun in the several bodies of water."

The author of this passage cites two illustrations —the A'kâs'a (ether) which really exists (in the different places), and the sun not really existing (in the different reflections)—with this idea in mind Just as the ether, which is one alone, really exists differently in the different objects such as pots, so, the Parames'vara who is one alone exists really in the different things, such as earth, as their A'tman. Thus on the analogy of ether we can understand that Parames'vara, though one alone, can actually dwell in many things. Again, just as the sun, who does not actually abide in the various bodies of water wherein he is reflected, is not affected by their changes and other evil aspects, so is the Parames'vara, though actually dwelling in the earth and other objects, unaffected by their changes and other evil aspects. Thus, by the analogy of the sun, we are to understand that the Parames'vara, the Inner Regulator (Antaryâmin) within all, is untainted and has all His essential attributes intact. Thus, on the analogy of the ether and the like, the Parames'vara, the A'tman of all is, we may conclude, endued with the twofold nature.

Here the following objection is raised:

Not being understood as in the case of water, indeed it cannot be so (III. ii. 19).

(*Objection*:)—The sun in water is regarded as unreal, but not so is the Parames'vara in the earth (unreal). On the other hand, it is regarded that He actually dwells there. So, how can He be free from all taint?

The objection is answered as follows:

(No) liability to growth or decline by dwelling within, because (then alone) the two (similes) will have a consistent meaning, as also because (similes are) found in similar (use). (III. ii. 20).

(*Answer*:)—The word 'no' occurring in the preceding Sûtra should be understood here.—Notwithstanding the fact of His abiding actually within the earth and the like, the Parames'vara is not liable to the growth and decline to which they are subject. We come to this conclusion, because then alone the two similes will have a due significance. Indeed, it has been already said that the use of the two similes—the sun who does not actually abide (in the reflections) and the ether which actually does abide in all objects—points to the conclusion that the Parames'vara, though abiding in all objects, is unaffected by their evil as though He does not abide in them. We do find similes used, pointing merely to a similarity in some particular attribute, as for example, "the moon-like face." Hence the conclusion that I's'vara, though really abiding in the earth and other objects, is endued with the twofold nature.

A. MAHA'DEVA S'A'STRY, B.A.

(*To be continued*).

* Svetâ. Up. 6-19.
† Ibid. 6-8.
‡ Ibid. 6-6.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVACHARYA.

ADVAITA LAKSHANA—SUTRA II.

Adhikarana—2.

(*Continued from page 138*).

Love God.

21. When one worships the God he loves, with mind fixed *intent*, and words of praise, and hands showering forth flowers, after getting rid of anger, desire and other faults, and entering on the practice of the above named virtues, then the most ancient of the ancient gods will deign to accept his worship.

NOTE.—The words in the text "இச்சித்தவெய்வம்," any God he loves" is general and refer to the worship of any deity, the sole requisite being that he leads a blameless life, and is filled with true devotion and perfect harmony of thought, speech, and deeds.

25. *And the true One will show you Grace.*

"யாதொரு தெய்வம் கண்டீரத் தெய்வமாகியங்கே
மாதொரு பாகனுந்தாம் வருவர்மற்றத் தெய்வங்கள்
வேதனைப் பெயிறக்கும் பிறக்கும் மேல்வினையும்செய்யும்
ஆதலாலையிலா தானறிந்தருள் செய்வனன்றே."

Whatever God you worship, even as Him, the Consort of Uma will appear. Other gods will die and be born, and sin and suffer by performing Karma.

He, who is above all this, will understand your true worship and show you grace.

cf—(*a*) The words of that most ancient poet Nar-kirar.

"இவரேமுதற்றேவர் எல்லார்க்குமிச்சார்
இவரல்லவென்றிருக்கவேண்டாம்—கவராதே
காதலித்தொன்றேதரு நிலேகனத்தயாலவர்கீர்
ஆதரித்தெய்வமேமாம்."

The reason thereof.

26. When we worship some beings, such as parents, &c., it is not they who show us grace in the future state. Even where these gods show us grace, it is thus. All these gods are under the guidance of the Supreme power; and the Supreme grants us our prayers through them.

NOTE.—Just as the honors conferred by the Viceroy of India flows directly also from Her most gracious Majesty, so do also the gods show grace each in his own sphere of influence.

Therefore worship the True God.

27 If it is Siva who shows you Grace ultimately, the love of Him will be the supreme virtue. All other worship will be lower and vain. This highest Dharma is declared in the Sivâgamas. He has no desires himself; (and so this worship is not for his pleasure). Whatever you desire most, He is gracious enough to grant. So persevere in his worship.

NOTE.—The author explains his true attitude with regard to his own religion and other religions in these verses. He does not condemn the worship of other gods, for the simple reason that all such worship is useful, in that, all such worship, if true, tends to raise him from his own low desires and selfish instincts, and towards a nearer approach to the Supreme God; and the All-Seer, and All-knower, and All-gracious cannot fail to take note of his sincerity and love, and to reward him as he deserves. But however useful, the worship of the lower god cannot be the highest object of our aspiration. We can bow before the Fountain of Grace itself direct, and drink of the supreme bliss. This is also the teaching of the Gita, and in reading it, one has only to remember, that whenever Lord Krishna speaks of Himself, he speaks as the supreme Guru and Acharya of Arjuna, and as such, represents, the supreme God Himself. Many a passage will be unmeaning otherwise; and the worship of Himself which he recommends is not to be taken to mean any Saguna worship or the worship of any God other than the Highest.

cf.—"Become wise at the end of many births, one worships Me. That high-souled saint is very rare to whom Vasudeva (the Supreme God) is all." vii. 19.

(20) "Whatever form a devotee wisheth, in faith, to worship, that faith in him do I render firm."

(22) "Possessed with that faith, whoso devotes himself to that worship, obtains thence his wishes, but they are merely granted by Myself."

(23) "But to those of small understanding (all) fruit had an ending. The votaries of the deities join the deities; my votaries join Myself."

(25) "This ignorant world knows me not as the *birthless* and *deathless*." (From Srimath Govinda Charya's translation).

The way of worship.

28. தாபரஞ்சங்கமமுனெனுந்திரண்டுருவினிற்று
மாபரன்பூசைகொண்டுமன்னுயிர்க்கருளைப்பன
நீபரன்தன்னைநெஞ்சில்நினையவேல்வினைதீர்த்தபூசை
யாய்பரம்பொருளாலுமச்சிவீயன்புசெய்தே.

The Supreme accepts worship both in material Forms (Siva Linga) and in living Forms (God's devotees) and shows His Grace. If you can place Him in your

heart and worship, this will be adequate worship. In any mode, fail not to love and laud him every day.

The greatness of such devotion.

29. Even the sins of the Lord's devotees become virtue, the virtues of loveless men are sinful. The austere sacrifice of Daksha was in vain; while the sin committed by the human child was beneficial.

NOTE.—All sins flow from selfishness, and virtue from selflessness, and love of man and God. This is the true test of vice and virtue. Even man-made law looks to the intention in the first instance, in defining most crimes. As such, where we may be sure that any act was not prompted by any personal greed, for the avoidance of pain or the gaining of pleasure to the individual but had proceeded out of pure love of God and his fellow creatures that at once ceases to be a vice. In fact, all personal responsibility ceases with such persons, in the same way, as with children, idiots, and lunatics, and the world have called such great beings fools and idiots.

cf. பாலோன்மத்தபிசாசவ்வித்தர் பான்மையெனநிற்பதுவே
நிலமிசைஞானியர்தம் செய்கைபராபரமே.

"As children, lunatics and the possessed, so do holy Gnanis behave." (Tayumanavar).

The allusion in the last line of the text is to the history of Saint Dandisa Nayanar, one of the Saiva Saints, who, when interrupted in the divine pujah, by his own father, struck and severed the latter's foot with a stick—(*Vide* p. 89, vol. I, S. Deepika).

We have already enlarged upon the story of the Daksha sacrifice and its import. Daksha was the first son of God Brahma, and so from the beginning of this world, the contrast between lip-service and heart worship has been manifest, between mere rituals and true devotion to God and love to man.

Where the law is contained.

30 The Veda is God's word. They who do not follow the Word reach hell; and those who follow reach the worlds of bliss. Men suffer pain or enjoy pleasure according to the ordinances of God.

An illustration.

By the law, the king administers justice and punishes those who do not obey the law. Those, who follow the law, he loads with wealth and lands, and clothes them also with powers under the law. And all this by the power of the law

The king's law not an exception to the Supreme Law.

32. Even the act of the king is an act of God's mercy. Those who commit high crimes and misdemeanours are punished surely and suffer and thus work out their Karma Then they learn to follow the law. Such purified beings will avoid hell. The sufferings of man in hell and in earth are really the same.

God is just and the Supreme Physician.

33. He who commits wrong against the injunction contained in the sacred Shasters given out graciously by God, will suffer pain in the dark regions of hell, and thus work out his sin. The virtuous man also works out his Karma by eating the fruits in heavenly regions. This kind of suffering and enjoyment are the two kinds of physic which the Supreme Physician administers for the removal of man's mala.

NOTE.—Both virtue and vice binds man to the earth and form the seed of birth and death. This is one of the central doctrines of Hinduism. Our Christian friends are hardly able to comprehend this truth. But this, by the way, forms also one of the chief points in the Christian doctrine. According to them, how was the fall of man brought about in this earth. How did sin arise and with it death and birth? Why by the first man disobeying God's law? And what was this law? Do not eat the fruit of the tree of knowledge of good and evil. And what is the meaning of this sentence? To the ordinary Christian, we dare say this will be quite meaningless. At any rate, it will be a puzzle to him how the tasting of the knowledge of good will be sin. When, however, it is explained that the tree of knowledge of good and evil is merely man's consciousness of good and bad, and his eating the fruit of them is his following out in action such knowledge. With the feeling of Ahankara and Mamakara ('I' and 'mine') most predominent in his mind, *i.e.*, with his will as the sole guiding principle and not the supreme will of the Lord, then indeed, he commits sin and lays the seed for a course of births and deaths. If avoiding both good and bad, as he felt it, he simply and calmly submitted to the Will of God (and dedicated all his acts and thoughts and speech to God's service and glorification இறைபணிநிற்கவும். all sin and suffering will vanish. ("மலமாயை தன்வலியும் வல்வினையிற்கே.")

But this ideal of the highest ethics and religion cannot and does not commend itself to the thoroughly materialised peoples of the West and hence their obtuseness.

As the Supreme Physician who cures our ignorance and sin, He is called *Vaidyanatha*; and under such name God is worshipped in the Vaidiswaran Koil in Tanjore District.

The same explained.

34. He who follows the rules given in books of hygiene will never suffer sickness. If such rules are neglected sickness will torment a man. The physician will administer medicine to the suffering man and re-

move his illness. He will cure ills even without medicine by an incantation or a mere touch.

So also, those who follow God's law, perform Karma and get freedom.

Both good and evil are for the benefit of man.

35. Our earthly physicians cure certain ills by cutting and canterising and are also rewarded. Other ills are cured by feeding with milk and sugar. So also the Lord cures the ills of Karma by subjecting mankind to pain and pleasure

NOTE.—No body can accuse the physician of partiality in causing pain to one and pleasure to another. The fact is these acts are not for his own benefit but to benefit his patients possessing different maladies.

Life after death

36. When the gross body dies, the soul retains its *sukshuma sarira* of eight *tatwas*, for enjoyment or suffering, in heaven or hell, under the divine decrees, and passes into the womb as an atom before it is born again into the world.

NOTE.—The Puri-ashtaka is the sukshuma sarira or body composed of the 5 subtle elements, *subda*, *sparisa*, *rupa*, *rasa* and *ganda* and *manas*, *buddhi* and *ahankara*. In this subtle body, they undergo no new experiences, but live over the life they have lived in this world, in a mere intensified form than on earth. If in this life their thoughts were good and pleasant, they feel thousand times more happy in the astral world, but if they led a vicious life, their bad thoughts haunt them ever, and their suffering is multiplied a thousandfold. After the appointed time is over, they are again reborn to work out their further Karma.

The same.

37 When one gross body perishes, the soul may take on at once another gross body or it may be dormant like a stone for a time; and after the alloted time and according to its Karma, it will take on another gross body.

An illustration.

38. The snake dropping its skin, the birds leaving its shell, and the yogi his body and entering another, and the passing from a waking state into dream condition illustrate the parting of the soul from his gross body after death and its entry into a different world of conciousness.

Karma defined.

39. Karma comprises virtuous and vicious acts and their results, becoming the cause of Loss and gain, pleasure and pain. It is one of the three eternal *malas* covering the soul and from its appearing in the form of acts of mind, body and speech is named *kamya*.

The Theory of Rebirth.

40. This karma of good and evil is eternal. Yet it has a beginning as it starts with the acts performed by men in time. It has an end after it is worked out by man fully. It becomes attached to maya mala at the great dissolution of the universe, and is reborn with the subtle body of each soul and is continuous (like a flood) in each successive rebirths and deaths, and is of different forms (as *Sthula*, sukshuma and Adisukshuma) and is yet formless and acts under the Law of Supreme Hara.

Bhattacharya's objection.

41. You say that of living beings, both moveable and immoveable, each of them will only change its body at its rebirth, according to its respective karma, but not its form. But answer me first, whether when human beings enter Swarga and partake of the bliss therein, whether they do so there as human beings or as celestials ?

NOTE.—The Battacharya's theory is that grass, herb or bird or animal or man will be reborn as grass, herb, &c., respectively and not one into another. According to *Madawa Charya* (Dwaita school) when mortals reach the Highest Heaven, they enjoy there as man or beast or bird according to its original form on earth.

42. If they enjoy in heaven as mere human beings, then this heaven ceases to be such. If as celestials they enjoy, your theory, that they do not change their forms, falls to the ground After enjoying as celestials, when they are reborn on earth, they will be only reborn as human beings and not as celestials.

Some illustrations.

43. Some worms become beetles and some worms become wasps. Similarly beings change their forms according to their karma. Most of the schools are also agreed on this point, and why should you alone have doubts about it

The same.

44. The accounts of Agalya becoming a stone, of Maha Vishnu incarnating in several forms, of the Sun having given rise to a Race of far famed kings, of a spider and a rat having become powerful kings, also demonstrate our point.

A further objection answered.

45. You say that these instances only show that these change of forms were due to certain causes and not to the effect of karma. But I have already stated that the Lord is the Witness of all kinds of karma. As it is, everything follows only the Divine Will.

Karma inert unless energised by God.

46. Karma cannot of itself discover the particular body or the particular world and attach itself to Jiva and the Jiva itself is equally incapable of choosing the particular body. The union and evolution of these bodies are brought about by God. God intelligently gives each a suitable body, according to his karma.

Gross body is derived from the subtle; necessity of a Creator.

47. If you ask whence the gross body is derived, it is derived from the subtle Maya. If you ask again, whether, if so, the forms should not all be similar, we answer No. Though gold is one, different kinds of ornaments like chains &c., are made therefrom. The creation of all these forms and universes are brought about by the only one God, Siva.

NOTE.—The question has often puzzled people whether the higher forms of animals, and man can revert in a next birth to still lower and different forms. But the difficulty will vanish when as herein pointed out that the different kinds of gross bodies possessing form are all derived from the more subtle and formless matter. From this formless subtle matter, it will be as easy to form one body as another, the two chief powers bringing about this form being the Supreme power of God and the lesser power of the Karma of each individual. But we seem to feel doubt as to how the man's superior intelligence can vanish into the brute's intelligence. The intelligence does not suffer in any way but is simply covered over or hidden by the particular body for the time being, just letting in a little light or more, and just as we cage a wild animal, so that the brutal instincts of the man may not run riot and cause more damage to himself and others. And the difficulty of most people will vanish also when this fundamental tenet of Hinduism is grasped, namely, that the soul of man is in itself perfect but is eternally covered over by Anava or Avidya and is further covered over by maya mala or matter, and the effect of the last covering is just to give just as much opening as is necessary for letting in the light of God, to shine on the individual soul and to make itself shine. The higher and the higher the body, the greater and greater will be the intelligence displayed. But as often happen, man misuses his intelligence and powers; these have to be curbed and limited again for a time, and so a less developed body is given, where he cannot be able to use all such superior powers he possessed for mischief. When these powers have been thoroughly subjugated, modulated in perfect harmony, the individual gains back a better body for his further cleansing.

How the gross body is caused.

48. The gross body is not formed by the change and destruction of the subtle body, nor is the body formed separately in the subtle body itself. The subtle body itself possesses the power of creating the gross body, as a tree when cut off down to the foot is again produced from the root.

NOTE.—Various theories of formation of the gross from the subtle body are considered here, and each school have a favorite simile. According to one school, the change of body is like one piece of gold ornament changing into another ornament. According to another (Buddhist) it is like the seed giving rise to the tree. According to a third, it is like the child formed in the mother's womb. A fourth theory is that it is derived as the rays of the moon one after another. The differences are very subtle, though each of the similes is useful in expressing a phase of the meaning. The author's own simile a rare one is the root and the tree, inasmuch as even in our present gross body, the subtle body is present and is not destroyed; and the Sukshama body remains, even though the gross body may be cut off.

A further explanation.

49. Under the divine law, the gross body arises from the subtle body. Without such divine power, it cannot arise of itself, and from the power of Karma alone. The gross body can arise only again from its material cause, as a tree from a seed. The tree and seeds may be destroyed together, and so the subtle body can also be destroyed? No. These bodies arise and perish and arise again, as the moon and its Kala waxes and wanes and waxes again.

The ultimate causes of the body.

50. The cause of the gross body is the Puriashtaka or subtle body. The cause of the latter is Mulaprakriti. Its cause is Asuddha Maya or Mohini. Its superior cause is Vindhu or Kundali. Above it, and energising them all is the power of the Lord (Sakti) and the Lord Himself (Sivam). When the soul reaches the Supreme God, all these distinctive bodies cease, as also the soul's bondage.

End of 2nd Adikarana.

J. M. N.

(*To be continued*).

THAYUMANAVAR'S POEMS.

(*Continued from page 141.*)

விமலமுதற் குணமாகி நிற்றொட் டாதி
வேதமெடுத் தெடுத்துரைத்த விருத்திக் கேற்ப
அமையுமிலக் கணவடிவா யதுவும் போத
நற்பாலுக் கப்பாலா யருட்கண் ணோக்கிச்
சமமுமுடன் கலப்புமழிந் தறுமியாங் காணத்
தண்ணருடந் தெமைக்காருஞ் சாருப் பேறே
இமையனவு மூபகார மல்லால் வேறொன்
றியக்காதிக் குணக்கடலா யிருந்த வொன்றே.

136. O Thou the All-knowing witness and our All-gracious protector, Thou possessest *guna* or attributes like *resplendent purity* &c.; and, besides, Thou art the Being of such nature that Thou dost answer *well* to the description in the one-hundred and eight* and other commentaries of the Vedas; and yet transcendest far, far beyond such descriptions, and is pure Love. Thou didst bless us with abilities† to discriminate ourselves from Thee, to know our *advaita* relation to Thee and our *Sivasayujya Mukti* in Thee. O Thou Absolute One, free from all qualities,‡ Who art ever employed, every moment in doing naught but good to us.§

ஒன்றுபல வாகிபல வாகக் கண்ட
வொன்றியாகி வெளியாகி யுருவு மாகி
நன்றுதீ தாகி மற்று மாகி
நாசமுட னுற்பத்தி நண்ணு தாகி
இன்றுநி னாயுமாய் மேலு மான
வென்தையே யெம்மானே யென்றென் றேங்கிக்
கன்றுதன் கதறினர்ந்துச் சேதா வாகிக்
கடிதினில்வந் தருள்கூரும் கருணை விண்ணே.

137. O the Bright Gnânâkas of Divine Grace, as readily as a cow answers to its bellowing calf Thy boundless Grace flows to such of Thy dependent souls as do cry and grow ripe‖ for it by the constant offering of devotional prayers to Thee in terms like these:—

'O Father, O the supreme Lord, Thou art the One and many. Thou art the various shining objects and Thou art the broad space. Thou art all the forms. Thou art good, bad,* and else. Thou canst never be destroyed, since Thou wast never newly brought into existence. And Thou art to-day, to-morrow and beyond.

அருள்பழுத்த பழச்சுவையே கரும்பே தேனே
யாமிர்தே யென்கண்ணே யரியவான
பொருளனைத்தும் தருபொருளே கருணை வீக்கப்
பூரணமாய் நின்றவொன்றே புனிதவாழ்வே
கருதரிய கருத்தனுட் கருத்தாய் மேவிச்
சாலமுந்தேசமும் வகுத்துக் கருவிபோதி
விரிவினையும் கூட்டியுயிர்த் திடலே யாட்டும் [கோ.
விழுப்பொருளே யான்சொலும் விண்ணப்பங்கே

138. O the flavour of the fruit of Divine Grace! O the juice of sugar-cane, the honey of flowers! O the boundless ambrosia! O my Eye! O the All-pervading, All-gracious Lord Absolute! O Life Pure, the thought past of thought in souls! Having appointed the time and space for them, and endowing them with the powers and faculties, *senses*, &c, Thou dost guide them indeed in the course of evolution according to their cravings† O Thou super-eminent Lord, do Thou also listen to my supplication.

விண்ணவரிந் திரன்முதலோர் தாந தாதி
விளம்புசப்த ருஷிகள்கான வீணை வல்லோர்
எண்ணரிய சித்தர்மநு வாதி வேந்தர்
யிருக்காதி மறைமுனிவ ரெல்லை மிக்கச்
கண்ணகன்ஞா லம்மதிக்கத் தானே யுள்ளங்
கையினெல்லிக் கனிபோலக் காட்சி யாகத்
திண்ணியசீ லறிவாலிச் சமயத் தன்றே
செப்பரிய சித்திமுத்தி சேர்த்தா ரென்றும். [கூகூ

139. It was in this school of religion that all great sages attained Siddhis and Muktis or states of moksha; for example, all Devas, *Indra*, &c., Narada, &c., Sapta‡ rishis, those who can play well upon large flutes, the innumerable Siddhas,§ the rulers Manu, &c., and the Munis well learned in the Vedas, Rig, &c. It was by the *Advaita Sivagnana* attainable in this school that they succeeded in realizing the true final goal as clear as the *nelli* fruit placed in the palm of the hand and being manifest to the whole world.

Note.—The reason why this Saiva Siddhanta school has been resorted to by all great Saints is given in the next following connected verses 140 to 143.

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* The 108 Upanishads are meant here which are but the commentaries of the Vedic Sruti, varying accrrding to the nature and maturity of the commentators.

† The souls become able to get knowledge only if they are given embodiments *i.e.*, Thanu, karana, bhuvana, bhogn.

‡ The reference is to the three qualities Satva—Rajas—Tamas.

§ Cf. "Though man sits still and takes his ease, God is at work on man; No means, no moment unemployed, To bless him if he can." (T. Young).

‖ Some idler puts the question why the Almighty God should not emancipate all the souls at once and why He should wait to see them suffer Karma in this Prapancha wrought for that purpose. These questions will vanish if they should wait to see that our Supreme Lord's scheme adopted for the souls' sake cannot be questioned by the souls when the souls are to be matured and redeemed, in our Lord's choice, only by that method. They may rather question or check themselves why they should not ripen themselves by *Sariya*, &c., and mould their turbulent *manas* to our Lord's blessing being conferred as the Vedas and Agamas declare.

* Bad to the wicked.

† The Saint has brought out in this verse that without the aid of Providence, the souls cannot set themselves to the cycle of evolution or furnish themselves with thanu, karana, bhuvana and bhoga, just as without a man's will set to operate, his organs or senses become inactive or useless. When the will works, the whole machine (body) works. Otherwise, no. Cf. verses 101, 123 and 128 with notes.

‡ Sapta=sever.

§ Siddhas are those acquiring the incidental powers in Siva Raj Yoga.

R. SHUNMUGA MUDALIAR.

(*To be continued*)

PURRA-NA'NNU'RRU.

An Anthology of 400 Songs relating to the ancient Poets and Chiefs of Southern India.

KARI, THE MOUNTAIN CHIEF."
*Malaiyamán Tiru-mudi-Kári.**)

The *Purra-Nannurru* abounds in short passages of great beauty, casting vivid light upon many old customs, and giving fitting expression to feelings and sentiments which are common to all the world. Many of these are by Kabilar, the famous poet, of whom a separate notice is given, and who especially sung the praises of the hill chieftains Kâri and Pari. Kâri was one of the seven minor kings who in latter times were renowned for liberality. It would seem that he was cotemporary with Tiru-Valluvar There is some slight discrepancy in the lists, but Malaiyamân, commonly called Kari (which was really the name of his wâr-horse), is in every list. Kari means "blackness," and it seems that the famous charger was called so because of its colour. King Kari was equally renowned for bravery (having fought as an ally of the Pandiya, Cora and Cera Kings) and for liberality; but he seems to have been somewhat lavish and indiscriminate in his gifts, as were many of these rude mountain chieftains. Hence Kabilar (121) cautions him :—

"Where reigns *one* Lord men's longing eyes are bent
From quarters four they come, on gain intent.
'Tis hard to measure worth; thy gifts to fling
Abroad with lavish hand is easier thing.
O King munificent! full well
Thou knowest the very truth I tell.
Cease then to view each suppliant bard
With undistinguishing regard."

In 122, the same poet tells us that Kari helped the three great Tamil kings, and that he generously gave the spoils to his own people, so that nothing remained to himself but his queen.

"Thy Queen, pure as the Northern Star,† to matrons shown,
Sweet voiced, is all great King, thou call'st thine own."

In 123, Kabilar tells us, in a pretty little distich, that he gave chariots as presents, not simply amid the excitement of a feast, but calmly these gifts were as numerous as the drops of rain that fell on the Mullûr hills. This last reminds us that abundance of rain—the greatest of blessings to Indian cultivators—was ensured by a generosity like his: "It is twice blest, it blesseth him that gives and that receives."

In 124 we hear Kabilar again :—

"Suppliant in unauspicious hour,
Mid threatening evil omens' power
In luckless time they seek his feet!
And though they utter words unmeet,
None empty go away who sing
The praises of the mighty king,
Adown whose mountain* steeps the torrent's wrath
In thunders seeks its long established path."

In 126 another bard called *Napacaliyâr*, sings the praises of Kari in much the same strain, but takes care to add that he himself is no rival of Kabilar, "the Brahman of faultless learning," whom he evidently recognises as the court minstrel and Poet Laureate of *Kovalûr*. †

"Descendant of the Mighty One
Who tore the gold from off the head
Of foemen's warring elephants,
And made it shining ornament for minstrels' brows!
Who wear'st a glorious wreath of fadeless lotus flowers,
Who knows not flight in war!
To sing thy praise we come, or learned or unlearn'd,—
Lord of the Mount *Mullûr*, upon whose slopes
The forest rest, dark as though night
Gathering her shades around her slumbered there.
May'st thou flourish with thine undecaying race!
The learned Brahman bard, whose praise
Is known to all the sons of men on earth,
The bard with faultless learning graced, hath sung Thy fame,
So that no room remains for any of the suppliant train.
No rival bard, I sing! We're little barks
That sail not on the Western main,
Where Ceran's warlike fleets are seen.
Our poverty compels we add our mite of praise
To him Lord of the fertile land!
On *Pennai* banks where thy war-drums sound out
Like the loud thunder, scaring mountain-snakes.
And where Thou drivest back the tide of foemen's war,
While lordly elephants and kings bestrew the field."

This ends the praise of the 'Highland chief' :—

"*Malayan the victor, who on Kari rode,*
stalwart in war, whose gifts were as the drops of rain.'" (158)

G. U. P

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* Malaiyaman ("*the mountaineer*" = Malaiyan) is an epithet of the Cera King. Tiru-mudi = "sacred crown." His domain seems to have been *Malady*, along the banks of the S. Pennar.

† Arunddhati, the chaste wife of Vasishta, now a star in Ursa Major, pointed out to brides as an example.

* This was called *Mullûr-Malai*.

† Or Koval. This was Kari's capital, now Covelong (?) 20 miles S. of Madras.

NOTES AND COMMENTS.

The old year and the new.

So far as our own Presidency is concerned, the past year did not prove so bad as it was anticipated, though the sword of Damocles was ever hanging over it in the shape of Famine and Plague. But elsewhere in India, Famine and Plague have been doing their worst, and our own prospects in the coming year are more gloomier still. But a greater calamity than all these has also fallen over our empire, and hundreds of our Fellow-subjects and brethren have shed their precious blood in the War in South Africa. We agree with many learned Europeans themselves that all these calamities point to a severe lesson we have to learn to mend our ways, to have greater regard for truth and justice, to follow God's ways more and more, and not to follow the mere greed for power and pelf, a pure ideal of unmixed material good, and selfish-agrandisement. If there is a God above us, He is surely The author of Our good, asmuch as of our evil; and even Christians of to-day are losing their belief in a Devil. This evil is intended for our own good, for chastening and purifying us. A Tamil Verse, says that all these afflictions are not for killing us but to remove the evil from us,

கல்லெதிரு பரமன்வன் கைமையருந்தலை
கொல்லலை பொல்லாங் குணம்போக்க.

just as a washerman beats his clothes on the rock not to tear it to pieces, but to clean them of their dirt. For, so, understood," writes Professor Henry Drummond, "instead of filling the mind with fear, the thought of this dread day inspires it with a solemn gratitude. The work of the Avenger is a necessity. It is part of God's philanthropy. Let us therefore pray in all contrition of spirit, and meekness of heart to that Supreme Being who is Rudra and Bhima (the fearful) and Ugra (the fierce) and who is at the same time, Rudra (the remover of sorrow) and Sankara (the Doer of Good) and Siva (the supreme source of Peace and Bliss) to avert from us his pestilential and death-dealing bolts, and to shower on us his healing medicines, and earth-refreshing rains, and avert War and bring Peace and Brotherliness among all the nations of the world.

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"Gathpatim medhapatim Rudram Jala sha-bheshajam, tat sumyoh sumnam imahe. Yah sukrahira suryoh hiranyam iva rochate, sreshto devanam vasuh.

We seek from Rudra, the lord of songs, the lord of sacrifices who possesses healing remedies his auspicious favour.

(We seek this from him) who is brilliant as the sun, who shines like gold who is the best and most beautiful of gods. (R. V. i. 43 and 45.)

Imah Rudraya tavase kapardine kshayad-viraya prabharamahe matih, yata sam asad dvipade chatuspade visvam pushtam grame asminn anaturam. Mirla no Rudra uta no maya; kidhi kshyad-viraya namasa vidhema te, yatsamcha yoscha Manur ä yeje pita tad yasyama tava Rudra pranitishu. Asyama te sumatim deva-yajyaya kshayad-virasya tava Rudra midhvah. Sumnayann id viso asmakam achara arishta-virah juhavama te havih. Tvesham vayam Rudram yajna-sadham vankum kavim avase nihvayamahe, äre asmad daivyam helo asyatu sumatim id vyam asya ä vrinimahe. Divo varaham arusham kapardinam tvesham rupam namasa nihvayamahe, haste bibhrad bheshaja varyani sarma varma chhardir asmabhyam yamsat. Idam pitre Marutam uchyate vachah svadoh svadiyo Rudraya vardhanam. Rasva cha no amrita marta-bhojanam tmane tokayatokayamrila. "Ma no mahantam uta ma no arbhakam ma nah ukshantam uta ma nah ukshitam, ma no badhih pitaram mataram ma nah priyas tanvo Rudra ririshah."

We present these prayers to Rudra, the strong, with spirally braided hair, ruling over heroes, that there may be prosperity to our two-footed and four-footed creatures, that everything in this village may be well fed and free from disease.

2. Be gracious to us, Rudra, and cause us happiness: let us with obeisance worship thee, the ruler over heroes. Whatever prosperity and blessing our father Manu acquired by worship may we attain it all under thy guidance, Rudra.

3. May we by our divine worship obtain the good will of thee, Rudra, who art the ruler of heroes, and beneficent; act favourably towards our people: may we, with our men unharmed, offer the our oblation.

4. We invoke to our succour the impetuous Rudra, the fulfiller of sacrifice, the swift, the wise. May he drive far away from us the anger of the gods, for we desire his favour.

We invoke with obeisance the ruddy boar of the sky, with spirally-braided hair, a brilliant form. Carrying in his hand most choice remedies, may he give us protection, defence, shelter.

6. This exhilarating hymn, sweeter than the sweetest, is uttered to Rudra the father of the Maruts. Bestow on us, O immortal, the food of mortals; be gracious to ourselves, our children, and descendants.

7. Slay neither our great, nor our small, neither our growing nor our grown, neither our father nor our mother: injore not, Rudra, our dear selves.

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Our loyalty proved.

This contingency should make it clearly manifest to our Gracious Sovereign (whom the supreme Parameshwara may ever protect) and her responsible ministers how our loyalty to

Our Sovereign and the Empire is unmistakeable. The telegraphic intelligences of the day are awaited by the educated Indians with as much eagerness and concern as any Britisher, and the success or loss sustained by our troops there in the far off Africa awakens in their breasts as much joy or sorrow. The Indians are also making the Empires' interests and welfare as part of their religious duty, and it is remarkable in what characteristic way they are uniting to strengthen the nation's cause by appealing to the grace and mercy of the All Gracious God. A single heart's genuine prayer to the God of All, is worth more than hundreds of thousands of pounds, and we for one think with many a Christian divine, that it is not the best way to help the national cause to indulge in balls and concerts and dances and such-like frivolities. These indulgences cost more money than what is paid for the fund itself, and if only people have the heart to help, let them help without having recourse to any of these frivolous inducements. We once more invoke our God's Grace to avert all these national evils and to bring peace and plenty and health over the land.

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The last week.

Turning to the events of the last week of the year, that is past, there are many an interesting event to record and congratulate ourselves upon. The Educational Conference which was the first to meet under the direction of the Director of Public Instruction himself, has to be congratulated upon the many resolutions it has passed, those especially bearing on the question of substituting a purely Vernacular education in the lower stages of school education. We print the resolutions elsewhere, and we only hope that the movement so nobly set on foot by Dr. Duncan, (and our best wishes accompany him on his retirement for long life and prosperity and joy) will be brought into successful working order, thus conducing to the better education of the larger classes of our people.

The Educational Conference.

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The caste girl's school in Conjeveram.

An event of very great value, and connected with the welfare and progress of our daughters and sisters we must record. It was the ceremony of laying the foundation stone of the caste-girls school in Conjeveram on 25th December last. With all the vaunted enlightenment said to be possessed by our educated people, it is a most deplorable fact that they are culpably indifferent to the wants of our fairer sex. Though there are many private schools, and colleges for boys, there are hardly a few for girls opened out by indigenous and national agencies. In the Capital City of the Presidency itself, when the question of maintaining the Vizianagram Schools came to be considered, except one no others came forward boldly to undertake the task, and all the schools except one had to be given up. Since, however, Rajah Sir Savalai Ramasami Mudaliar has also come forward with his well-known generosity to maintain another school. With all the gratitude we may feel for Christian Missionaries who maintain many of the existing schools, we distinctly object to our girls, being sent to such schools, for the sole reason that our girls are not likely to receive a high education for a long time to come, and we could not afford just now to allow another disturbing element into our social relations. And our people should do well to bear in mind the valuable advice given by Mrs. Besant at the Prize distribution of the Chittur Girl's School. With the greatest pleasure therefore, we convey our warmest appreciation of the munificent charity of Dharmaratnakaram Rai Bahadur Arcot Narayanasami Mudaliar of Bangalore in founding and endowing this girl's school in that most ancient city in Thondamandalam. We agree with the learned chairman Sir S. Subramania Aiyar, who presided on the occasion and laid the foundation stone, that our moneyed classes should do well to turn their attention to the support and encouragement of education and learning. We have ourselves spoken about the uselessness of repairing temples, where through ignorance and the incursions of foreign religions, our educated classes are all losing faith in our own Gods and Religion. When sound education and specially on national lines are obtained, they will themselves realize the supreme importance of keeping alive such places of Public Worship and Holiness and Beauty. But still we want men even now to prevent many a most sacred shrine to go into utter ruin.

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The next events which more or less came together were the political and social and theosophical conferences; though the scene of the first two were changed to Lucknow during this year. And the speech of Mr. R. C. Dutt, may be characterised as a Famine speech: his speech was so full of the apprehensions of the ever recurring famines, and the best way to meet them. The famines are possible simply because India from time immemorial has been almost an agricultural country and the mechanical industries which existed in former days have been smothered by European enterprise and capital. There has been a steady rise in the prices and decline in the prosperity of the country during the last two decades, and the people have been reduced to great poverty by slow degrees, so that even when one or two good years intervene, they do not enable the people to recover themselves very much. And the thing has been mainly due to the bad and uncertain seasons, and this may be an act of providence. But we can help ourselves we cannot throw all the blame on our Creator. As the government records show, the rainfall is

more or less uniform and even larger, and yet how is the failure to be explained. Because we do not devise better means for conserving such rainfall, that is all. So that the most pressing need of India of to day as much the need of India of more than 2000 years ago, and our prayer to our Paternal Government is, as sang the poet of old,

> Therefore O Queen, great in War, despise this not.
> Increase the reservoirs for water made,
> Who bind the water, and supply to fields
> Their measured flow, these bend
> The earth to them The fame of others passes swift away.*

A little para appeared in last week's mail which showed that whereas all the money spent in irrigaiton projects yielded a fair profit, the money sunk in Railways was a dead loss; and yet Government hesitates to increase its irrigation projects!

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The Social Conference.

The resolutions passed by the Social conference appear elsewhere, but we are constrained to remark that the progress measured by results is very slow indeed. This cannot but be so, where the people are sunk in such great poverty and ignorance, and where the masses of the people are illiterate, and no systamatic effort made to educate them, and to remove the great ignorance prevailing among them, and a few resolutions passed by a few hundreds of people in a single corner of this great continent can hardly influence them. But we will be glad if such proceedings will bring about a greater amount of unanimity and earnestness among the educated, at all events.

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The Hon'ble Mr. Justice Ranade.

But the most interesting speech of the social reform movement was the speech The Hon'ble Justice M. G Ranade. A most beautiful speech it was, its purpose most admirable, the subject most opportune, but we question the accuracy of many of his facts, and his conclusion. He has repeated his libels, this time willfully, concerning Southern India, and this time, he could have had no excuse, specially after the great exposure his last speech has had, and our Bombay friend also wrote to us that even Dr. Bandarkar who was shown the reply in the '*Mail*' stated that the hon'ble gentleman's facts and conclusions were wrong. In his present speech, he still holds South India as the Black country, the home of all irreligion and superstition and barbarism, and draws a clear distinction between this South India and the North India (a vision of whose past and ancient Glory and greatness actually over powered him, to the extent of being unjust to other peoples and to forget plain facts) as found even by the earliest Mahomedan historians. But, unfortunately for the hon'ble gentleman, the picture which these accurate and honest historians draw of the condition for him is as black as it can be; and shows that it was no better that the South India, he maligned the year before. For instance, Albernni found Northern India worst addicted to caste and idolatory, and the people sunk in superstition and filthy customs and habits. They were disunited and helpless and weak, and the position of their females was also low. Another traveller found the customs of Sati, and the drowning people in the Ganges and crushing men under cart wheels prevailing among the people. Baber found the Northerners unhandsome, possessing no idea of the charms of friendly society or of freely mixing together in familiar intercourse, possessing no genius, no comprehension of mind, no politeness of manners (a great truth, the Southerners always remark about the rudeness of the northerners), no kindness or fellow feeling, no ingenuity or mechanical invention in planning and executing their handi-craft work, no skill or knowledge in design or architecture. They possessed no aqueducts, no gardens, no palaces, &c., &c. Their peasants and lower classes all go about *naked* tying on only a langoti; the women too have only a lanj. We are not prepared to say that these criticisms are really merited, but what strikes us as curious is why the learned thinker did not go into the question what mighty causes brought about the downfall of this once most glorious nation on earth, what contributed to sink these noble sons of Manu and Ikshvaku and Raghu and followers of Vashista and Buddha, into such ignorance and helplessness, superstition and sorrow, nudity and despicableness. And he thinks, that the Mahomedan conquerors were better than these by far, and they made North India far better and nobler than what South India is even to day And yet he forgot what he spoke last year at the Anderson Hall, when he charged to the account of the Moslem Power, the undermining of all the holy influences exerted by the Great Acharyas, Sankara, Ramanujah, Madhava and their followers in the reformation and regeneration of India.

But another place, and another time, and he readily changes his tune. And he credits the Moslems with effecting every reform in the art of Government, and War, and industry and art, and nay even in religion, and he speaks of Nanak's worshipping the 'Nirakar' as a great improvement and that Lord Gowranga, and other teachers of Vaishnavism had extended the right of worship of the one God to all people without distinction of caste or creeds. The fusion of the two races made the Mahomedans less bigoted, and the Hindus more puritanic, and more single minded in their devotion. But anybody honestly reading through the pages of the Madras Review or of this magazine. and the excellent articles contributed by Mr. Kanakasabhai Pillai, on the "Tamils Eighteen

* See the whole piece by Dr. Pope in our last number p. 142.

Hundred Years ago, and Dr. Pope's Poets of the Tamil lands, he cannot fail to see how all these excellences in arts and civilization, religion and morals were the proud possesion of the Tamils even eighteen hundred years ago. When these Mahomedans were mere savage nomadic tribes, robbers and plunderers, rather than any settled or a civilized people, saints like Appar and Siva Vakkeyar, and other Tamil Siddhars had protested against irreligion, and bigotry, and superstition and idolatory, and had worshiped the Nirâkara Satchitananda Akhandâkâra and Nirmala and Nirguna Parameshwara, and long before even Sankara and Ramanja and others whom alone our learned gentleman only knows of. And even Ramanuja of Southern India, a pure Tamilian, preached his religion broadcast more than 600 years before Lord Gaurunga, who to say the truth owed his religion more to Ramanujah of the South than to the Mahomedans of the North. With all the sectarianism prevailing in South India (there are only two sects) Southern India knows not of the hundred and one heterogenous, and inconsistant and divergent sects which European Scholars have catalogued of so far as Northern India was concerned, and some of the enormities, and obscenities prevailing in connection of with Saivism and Vaishnavism in North India is conspicuous by their absence in Southern India. And to day as during even the advent of the British, the Mahomedans and Hindus are much more united and friendly towards each other and much more tolerant of each other's religion than in North India, and we had Mahomedan saints, like Nagur Mastan Saib, who was as much reverenced among the Hindus as among the Mahomedans.

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The Theosophical Society.

Another great attraction of the week was the gathering at the Adyar Head Quarter of the Theosophical Society. It presented a much great scene of activity, enthusiasm, and animation than in previous years, and to the credit of Mrs. A. Besant be it said, she contributed in no small measure to the success of the gathering. She conquers wherever she goes with her own enthusiasm and feeling, and extraordinary intellect every unfeeling and stolid heart and she was more than in her good form this year, in spite of the great weakness she was suffering from, as the result of her recent illness. It is only to be hoped that those hundreds who listened to her sweet and pathetic words would carefully treasure them in their inmost hearts and not let them go out by the other ear.

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The Avatars.

The subject of her morning address was the *Avatars*, and we must say we were not disappointed. For one thing, if we understood her correctly, she did not say that the Supreme being could come down and be born as a Man from the womb. She was positive that even the three Gods, the Hindu Trinity Brahma, Vishnu and Rudra, were jivas who had climbed up to that position, and who could climb down again. But of even these three, only Vishnu was or could be born as man; and that neither Brahma nor Siva was born. The reason for Vishnu's incarnation was He was the Protector, He pervaded the worlds and was the sustaining Power of man in his samsaric condition and so he had to come down now and again in His human form to remove and destroy the accumulated evil of Samsara. But as far as Siva, Mahadeva, was concerned, He was the Guru of Gurus the teacher of all teachers and it was He who helped people to get out of this Samsara, and to whom every one who claims to be a teacher of men and to aspire to the higher life, freed from Samsara, the life of the Yogi and Gnani should look up to. And this, we are forced to say is not the real reason. So far as regards Siva of the Trinity, is concerned, the reason why He would not be born is, His material body is not formed out of Mula-Prakrity but out of a more etherial matter. And Mula Prakriti is the kind of matter which invests all men, ranked as *Sakalas* and out of which also, the Trimurti Vishnu's body is also formed. And as we have explained elsewhere, the death, and birth are more incidents of our bodies than our souls, the incarnation in human form is an incident attached to the condition of material coat which invests the particular God or Man. Mulaprakriti invests all men, living things and animals and Gods from earth to Vishnu, and when a being or soul gets out of the trammels of the Mohini's influence, death and birth as we understand it, ceases to him, and though his higher material body does not vanish, yet it is so transpatent that it reflects more and more the supreme effulgence and glory; and the identity of the Jiva with God is more and more perceived. To such beings, birth and death as we read of in the Puranas is impossible, but as Mrs. A. Besant herself pointed out, their power to appear to men to help and teach and bless them is not taken away. So it is also, from Rudra upwards, the forms and names and qualities of the Gods are almost identical with that of the supreme Siva, who is Nirguna, Nirmala, Akandakara and Satchidananda. We however publish an erudite article elsewhere on the subject from one of our learned brothers presenting the Vaishnava aspect of the question, and we may say also that his Para Vasudeva, is not the Trinity Vishnu spoken of by Mrs. Besant, in the same way as our supreme Siva, is not the Trinity Siva, known to this talented Mâdhavasirômani.

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The Dravida Basha Sangam.

The last event which we will record here is the formation, on almost the last day of the year, of the Dravida Basha Sangam the proceedings of which, together with the rules, &c., we publish elsewhere in full. Sir S. Subramanya Iyer in moving the principal resolution

spoke of the difficulties attendant on a movement of the kind and what hopes the Sangam had of doing useful work and said that it was not intended to interfere with the work till now done and most usefully by other persons: and in this connection he mentioned in particular the work done by Mr. C. V. Swaminathier and his *Virekachintamani* and by our own selves, and that the work of the Sangam would help and encourage all such work. In this connection, we may mention the almost despondent views of scores of people that this movement is only one of the long roll of similar bodies and institutions, but these estimable gentlemen never see that it is all their own fault if such movements do not succeed. Men and money are all important and if they will only unite together and supply this essential want, all other matters will surely follow and with such an earnest gentleman as Mr. Seshadriachari at the helm, we can surely argue success for the movement. A meeting, after the incorporation, has already been held and it transacted useful work and we only hope the South Indian Public will show their patriotism by lending to the movement their strongest support.

SAINT APPAR.

தந்தையார் தாயார் உடனபிறந்தார் தாரமார்
புத்திரரார் தாந்தமாரே
வந்தவா றெங்ஙனே போமாறேதோ மடமா
நிதற்கேது மிழிவேண்டா
சிந்தையீ ருமக்கொன்று சொல்லக்கேண்மின் திகழரவும்
வளர்மதியுந் திணைக்குஞ்சென்னி
யெந்தையார் திருநாம நமச்சிவாய வென்றெழுவார்க்
கிருவிசும்பி லிருக்கலாமே."

Who is father and who mother, who brother and sister, who the wife and son?

Whence came you? where are you going? How false? D'ont delight?

O men, Hear you my simple word! He whose crown with shining snake and rising moon is adorned,

My father is. His name, Namasivaya, if uttering Heaven sure you reach.

Such are the final words of our saint, and in his own life, he proved the truth of these words. Feeling the transitoriness and emptiness of all earthly ties, and their crippling character, he abandoned the world, only to live for the whole world again, in a truer and better sense, loving and being loved by all the world and showing them by precept and example one of the noblest ideals of the Higher Life. The closing incidents of his life are really touching, and we proceed to relate them.

In his further wanderings, he came across other famous men of his time whose piety are also set forth in the *Periapuran* such as *Nami Nanthi, Muruganar, Siruthonda, Nila Nakkar*, and dwelt happily in their company from time to time celebrating their deeds and the glory of God in his verses. He and the Divine Child Sambantha again came together, and together they went to Tiruvarur and other places and finally reached Tiruveerimirarai, where he sang another of his heart melting hymns.

" போராணை யீருரிவைப் போர்வையாளைப் புலியதளை
யுடையாடைப் போற்றினானைப்,
பாராணை மதியாணைப் பகலாளுணைப் பல்லுயிராய்
நெடுவெளியாய்ப் பரந்தநின்ற,
நீராணைக் காற்றாணைத் தீயாளுணை நினையாதார்
புரமெரிய நினைந்தவெய்வத்,
தேராணைத் திருவீழி மிழலையாணைச் சேராதார்
தீநெறிக்கே சேர்கின்றாரே."

"Whose cloak is the skin of the fighting elephant and whose raiment is the tiger's skin,

Who is the earth, the moon, and sun, the many souls, extensive Akas,

Who, the spreading water and air and fire, who from the Deva car, firing the Triple city of the unloving,

Who dwelling in Tiruveérimirarai; if Him they approach not, into evil path, they fall."

When they were dwelling there for sometime, even such a famine visited the land as the one we are just about to enter (which may God even now in time avert). The rains failed, the never failing Cauvery failed to rise according to its time, and to bring joy and happiness*; and the crops failed and starvation and suffering stared people in their face. God appeared in a dream to our saints and told them to look every day for two pieces of gold, one to each, which will be deposited on the pedestal of the Image of the God in the Temple, thus making their greatness known to the world. They accordingly found these pieces of gold and with it fed hosts of their devotees every-

* People who do not dwell on the banks of these great rivers cannot realize fully what a great event the rising of the first flood in these rivers is. The coming of the flood is reported to people several miles far below, and the whole village or town flock to the river and wait for hours togethe. to see the rising of the waters. When the flood does reach them, they welcome it by throwing rice and cocoanut and burning camphor &c., and after indulging in a good bath, they return home thoroughly happy.

day.* In time however, the worst days came to an end, and after celebrating the glory of God by many a song and verse, they left the place, and after visiting several others, reached Vedaranyam. Now, according to an ancient tradition connected with this Temple, it appeared that the front gates of the inner shrine were kept closed, the people's egress and ingress being by a side gate. The reason assigned was, that God was worshipped there originally by the Vedas themselves and they had shut the gate after them. What were closed by the Vedas the people dared not unlock themselves. Our saints heard this, and Saint Gnanasambantha requested our Appar to hymn a prayer to God, so that the Doors may open of themselves. Our saint commenced with.

பண்ணினேர் மொழியா ளுமைபங்கரோ
மண்ணினார் வலஞ்செய் மறைக்காடரோ,
கண்ணினுண்மணைக் காணக் கதவினீ
திணையாகத் திறந்தருள் செய்மினே'

and finished with 9 verses and yet the doors did not open, and in his last verse,

அரக்கனே விரலா லடர்த்திட்ட கீர்
இரக்க மொன்றில ரெம்பெருமா னீரே,
சுரக்கும் புண்ணீர்கள் சூழ்மறைக் காடரோ
சரக்க ளிக்கத வந்திறப் பிம்மானே."

he felt sore, and prayed why His Supreme Maker was relentless, and the doors flew open at once, to the music of the Heavens, and the praises of thousands of devotees. Saint Gnanasambantha sang so that the Doors closed again, and since, the front gates have been in use for egress and ingress. There is a simple lesson to be gathered from this incident. Owing to the decay of learning and knowledge in course of time, and owing to the encroachments by other religions and influences, the Vedas and Upanishads in which all learning and religion were locked up, literally remained locked up. The language of these writing themselves became archaic as also the forms in which the thoughts were clothed. There were many things, many thoughts and many observances which had also become obsolete, everything had become formal too, and rigid, and religion had failed to appeal to the hearts of men, and to their spiritual understanding.

Besides, the learning of the Vedas and Upanishads was only open to a few, being in a language which was not the language of the people; and the bigotry and prejudice and self interest of a single class had also been effectual in closely preserving it from being partaken of by the masses at large. People's minds had also become unsettled owing to the spread of Bauddha and Jaina propaganda, and these sectaries were also bidding for popular favour and support by throwing open the portals of learning to all, without distinction of race or creed or caste. It was therefore a most arduous and noble work which our Acharyas and their compeers set before themselves to achieve. And so well was it done, that modern Saivaism may be said to date from their time and time alone; and it is fully mixed up with their memories and glories, and deeds of piety. Their images have been set up, in loving memory, in almost every temple in the ancient Tamilakam* and divine honors are paid to them. In almost every temple, special feasts are held in their honor, and the greatest feasts in Southern India, the *Magiladi* feast in Tiruvottiyur (Madras) and the *Aruvathumuvar* in Mylapoor (Madras) and the *Aruthra* feasts in Chidambaram, and the *Avanimulam* feast in Madura, are all in their honor. And why is it, such great honors have been paid to these Acharyas and saints, and what did they do at all? Their first work for which alone, any people ought to be grateful was that they effectually checked the advance and spread of the materialistic creeds of Bauddha and Jaina, and gave them their death-blow. But for them the Hinduism of the Vedas and Upanishads would have all been a dream, and a phantom of the past similar to the forgotten religions of the ancient Babylonians or the Egyptians. And the greatness of Lord Sambantha in particular consists in the fact that he was fully conscious of his great mission and of his own strength to vanquish the antagonistic creeds and to conserve the good old religion of India. His own contemporaries recognised the greatness of his work and paid him sincere adoration. And Sekkilar sings of him,

"சேதகெறி தனைத்தொக்க மிகுசைவத் துறைவிளக்க,
பூத பரம்பரைய பொலிபப் புனிதவாய் மலர்த்தருத
சேவன வயற்புகலித் திருஞான சம்பந்தன்
பாதமலர் தலைக்கொண்டு திருத்தொண்டு பரவுவாம்."

* A hamlet of this town is called "Andar Panthi" (feast house of saints) to this day.

* In the great temple at (Nanjangode, Nanjundângudi) near Mysore, in the heart of the Canarese country, the images of all the Saiva saints are set up, and our guide pointed them out as Bhaktas though he was ignorant as to who they were.

"That the Vedic Paths should be cleared and the
Saiva Haven should shine,
That the numbers of the faithful should increase,
with lips undefiled he cried;
He, Guana Sambantha of cool field-girt Pukali.
His lotus-feet let me invoke in praise."

The more popular verse queries forth

"சொற்றொளும் தோணிபுரத் தோன்றலுமென் சுந்தரனும்
சிற்றேல வாதனூர்த் தேசெனும்—முற்றேல்
வந்திலரேல் நீறெங்கே மாமலற தாளெனெங்கே
எந்தை பிரானெ தெழுத் தெங்கே."

Where would have been the Vedas, and Mantras and the sacred observances if the four great Acharyas Appar, Sambunthar, Sundarar, and Manickavachakar had not appeared.? Yes, these Acharyas not only preserved old religion from falling an easy prey to other attacks from without, but they conserved from internal decay against all future. They made religion much more simpler, freeing it from too many rites and observances, and purer by laying greater stress on love of God and man, the performance of loving deeds of kindness, as more important, and all sufficient, for spiritual progress and salvation, than empty forms and blind rituals, and nobler by breathing and infusing into it this same spirit of selflessness, and love by their words and example, thus making religion, a more living thing than otherwise. What was more, they made it appear clearly and without the shadow of any doubt that the religion and learning were not the property of only a few favoured class but was the property of all and everybody; and anybody who cares may drink of its refreshing waters, and that it was possible even to the meanest in the race to ascend up to the highest and loftiest pedestals of spirituality. And the Saiva calendar contains only about 14 Brahmins out of a total number of more than 70, the rest being derived from all classes of society down to the Panchama. And it is a sight indeed to see with what relish the best of Brahmins recite and hear the story of the Pariah, Nanda, though alas! the moment they come out of the Bajana hall), they forget the whole teaching, and shun the Pariah who stands at the door. By means of their out-pouring of love, which Lord Sambandha himself calls "written Veda," "எழுதியறை," as opposed to the unwritten Veda or Sruti, they furnished the masses with the easiest and most simple means of instruction and knowledge and an unfailing source of love and solace. Poetry has a power and influence all its own in the education and uplifting of the masses; and in these verses, we have the best and most rhythmical and chastest of such, and we have the peculiar phenomenon in South India in particular, of the masses of the people who drink deep from this source undefiled, are far more devout than the Brahmins themselves. Hence it is, we see that, in more senses than one, our saints Appar and Sambanthar threw open the gates which opeped to the people the vision of the Supreme Being, so that all can go up to Him direct, without resorting to inconvenient expedients and by-paths and interested intermediaries, and coming face to face with His divine presence, appeal to His grace and mercy and love, as a child would do at the knees of its parent, and deserve such grace and love. Here indeed was a miracle, was it not, much greater than the one actually set forth in the book, in opering and shutting two tiny wooden gates!

There is a further lesson to be gathered from this same incident, and this by those who would deny the correctness of the Siddhanta as the only true interpretation of the ancient teachings contained in the Vedas and Upanishads. The Vow of the Vedas (the Word), when they shut the gates, was that it should not reopen except to their own touch. But the gates flew ajar at the heart thrilling *Words* of Saint Appar. How was this? The Vedas could not lie. And so the only possible explanation is that the vow was never broken. What had shut the gates was the Divine Word, and what had opened was also the Divine Word. Only, the thoughts were clothed in different languages at different times. When both were Divine Words, there could be no inconsistency or contradiction or difference in their import. We point to the tradition to show that the people regarded clearly and believed implicitly that the exposition of Religion and Truth through the mouths of their Acharyas was fully in consonance with their ancient Scriptures. If it was otherwise, this tradition would not have gained currency, based as it is upon the authority and sacredness of the Vedas themselves; and no divine honors would be paid to such people. And this latter fact is not so insignificant a factor as might be supposed. It is not to every Siva Saint that such honors have been paid. In latter days, we had the Santhana Acharyas St. Maikandan and others, and these have not found entry into the portals of the old shrines. But there are separate Matams in the places where they lived, &c., wherein they are enshrined; as in Tiruvennai-Nallur, Kotravangudi, &c.

And latterly again, we have the case of Saint Tayumanavar,* than whom there is none so universally loved by saivas and non-saivas alike. Except the one image of him set up in Ramnad, there are no images of him in any of the old Temples. Further, we could point to the fact that in the days of these Saints, no internal schisms and sects had arisen, or at any rate, had acquired any sort of prominence. Our saints hardly allude to any such except, Lokayatha, Buddhism and Jainism, in their own works (we think *Mayavada* referred to by Saint Manikavachaka means Buddhism and not the Hindu Idealism of Sankara), no, not even to Pancharatra, unlike, for instance, the Arvars who allude to Pasupatha &c. And our own belief is that in these days, the Vedanta Sutras of Vyasa had not even been composed, and on a further consideration of various facts, such as the peculiarity of Metre, &c. (Mr T. Virabadra Mudaliar is doing yeoman's service in one of these enquiries) even the upper limit fixed by Prof. Sundram Pillai seems to be too late. Even taking this latter date, it will be readily conceded, that these Saints preceded all the acharyas such as Gauda Pada, Sankara, Ramannja, Madhavacharya, and others, and it is remarkable that no works of these latter-schools, we mean theological and metaphysical treatises, with the express object of propounding a certain view of God and Man, and meeting other views, are of an earlier date than the 8 or 9th century after Christ. Ofcourse there were no such Siddhanta treatises before this time, and no necessity was felt for such, till, in fact, the other schools were more or less establishing themselves. The works of our Acharyas also were not metaphysical, but altogether devotional, and they were not sectarians. They spoke as the mouthpiece of the whole Hindu people, representing Hinduism as a whole against the attacks of enemies of Hinduism. And of course, in our argument, we refer to the whole of the Tamil literature itself, antecedent to the Devara hymns and Tiruvachaka for the purpose of showing how these also do not reflect and represent the various schools of philosophy which we meet with after the 8th and 9th centuries. If these schools were in existence, in Southern India in those ages, and it had found any adherents among the people, surely, it would have found expounders in the people's language itself. We hope to say more about this some other time, and apologising to our readers for this digression, we proceed to the narration of the rest of the story.

The incident left however a sore pain in the heart of our Saint Appar. It was due to the fact that he found it rather difficult to open the gates and it seemed so light to Saint Sambantha to shut them. The feeling was not due to jealousy, but to a fear that it might be due to his own deficiency, and to his own inability to sound the Divine Will and Pleasure. With this feeling of pain and fear and love, he slept and God appeared to him and ordered him to go to *Tiruvaimur*, where he would see the Golden and Effulgent Form of Himself.

Leaving Tiruvaimur, they both went back to Vedaranyam, and while staying there for some time, the messengers of Queen Mangayarkarasi, and Prime Minister Kulachchiraiyar came to meet the Child, and after the greetings were over, they explained the object of their mistress in sending them to him. The moment he heard that the spread of the Jain faith was becoming intolerable to the people, he rose to go to stamp it out, and to make known his own faith. But the elder saint pleaded his own bitter experience at the hands of Jains, and the extreme youth of Sambandha as objections to the latter's going; and he offered to go himself if necessary. Our child for once proved refractory and would not listen to the sage advice, and told him that go he would, and the saint went on to the ancient seat of Tamil land, with great love and enthusiasm welling forth in his heart. After bidding farewell to him, he visited other places, and at *Tirupparaiarai Vadathali*, he recovered the old temple for the Hindus from the possession of the Jains, who had shut up the inner shrine. He visited Tiruvânaikka, and Trichinopoly and other places on the banks of the Kaveri, and getting on to the other side of Kaveri, and proceeding to *Tirupangili*, he felt tired from exertion, and want of food. And the Unseen Helper saw it, and lo, He appeared as a Brahmin keeping a water pandal &c., on the road and inviting our Appar. He fed and refreshed him. Asking where our saint was proceeding, he said he was also going thither. He accompanied him as far as the gates of the temple at Tirupangili, and disappeared. Our saint at once became aware of God's grace and love, and falling down, melted in tears and praise. Proceeding from there, directly to the north, he worshipped God at *Tiruvannamalai* with a hymn commencing with.

* Once we stayed near a bookstall in Chidambaram, for about 10 minutes. Every other man who came to buy, asked for a copy of Tayumanavar's Poems.

ஓங்கா மலர்க்கா னுமையவள் பங்கமிக்க
சேதியே தனக்குமென்டோட கூடாமழுப் படையினு
யாதியே யமரர்க்கா வே யணியணைமலையுளானே [னே
"நீயா னின்னையல்லால் நினையுமா நினையிலேனே."

O Thou consort of Uma, O Jyoti bright
O Thou eight armed, with the shining Axe of Fire;
Thou the First, and Foremost of Gods, and
Dweller in picturesque Annamalai.
Whom shall I meditate on, with flowers in hand
Except Thou.

In his *"Linga Purana"* Hymn he explains the mystery of this temple to the effect that God is infinite and that He is incomprehensible to them who would try to see him, with their own self knowledge and Egoism and without subjecting this self completely by melting it all away in the love and contemplation of the Supreme.

"He by whom It is not thought, by him It is thought; he, by whom It is thought, knows it not. It is not understood by those who understand it; it is understood by those who do not understand it." (Kena. ii. 3.)

Yet he says,

" தேடிச்சென்று திருந்தடி யேத்தமின்
நாடிவந்தவர் நம்மையு மாட்கொள்வர்
ஆடியபாத மண்ணுமலை கைதொழ
வேடம்போ மெதுள்ள விணக்னே."

If we love, He will surely respond to our love, and He is always loving indeed but we know not such love, and cannot feel it. Once we establish the connection with Him, by attuning our minds to His Will, the stream of immortal love and bliss will steadily flow on and fill us, soaking through and through, and transforming us even as Himself.

In the hymn he composed at Kânchi which he visited next, he emphasises the same truth.

கரவாடும் வஞ்சனைஞ்சக் கரியானுக் கரவாபாற்
பிரவாடும் பெருமானே விடையேறும் பித்தனே
பரவாடச் சடைதாழ வல்லையினி லனலேந்தி
யிரவாடும் பெருமானே யென்மனத்தே வைத்தேனே.

" Who is imperceptible to the close and deceitful minded
Who is easily obtained by the pure-minded; Who rides on the bull,
Who, with hanging braids and swinging snakes and fire-filled hands
Dances in darkness, Him I placed in my heart."

In the other hymns composed at this place on the same occasion he addresses him in the refrain occurring in the last line of each verse as "the Supreme One, who dwelt in his heart." Passing on to other shrines, he visited *Mylapur* and *Tiruvotriyur*, and in the latter place he sung many of his hymns, a verse out of which we extract.

மனமெனும் தோணிபற்றி மதியெனுங் கோலுமூன்றி
னனமெனும் சரக்கேற்றி நெறிகட வேறும்போது
மதனெனும் பாறைதாக்கி மறியும்போ தறிவுவெண்ணெ
நினையுமு முள்ளைகல்லாய் ஒற்றியு முடையகோவே.

With the boat of *manas*, and the oar of *bhuldhi*
With anger laden, one crosses the raging sea,
He founders against the rock of passion, and knows not God.
Grant me the wisdom to know Thee, O Lord of Tiruvottiyur.

Passing through *Pasur*, and *Tiruvalankadu*, sacred to the memory of our old sainted Mother of *Karaikal*, he visited *Kalahasti*, sacred to the memory of our great *Kannappa*, praised by saint Manickavachakar and Sankaracharya as the very embodiment of love. In the hymn composed at this place, he addresses God as "the inside of his eye," and his very soul, though out of his great beneficence, and for the salvation of mankind, He manifests Himself in every work of creation from the lowest to the highest; and in all the worlds; and fills them with His own divine glory and grace. He also paid homage to our *Kannappa* and becoming filled with the desire to visit the highest Kailasa hill, he traced his footsteps due north, and on the route, visited Srisaila* or Sri Parvata, one of the 12 great Siva Lingas of India and still reputed to be the favourite haunts of Mahatmas and Yogis. Our Sekilar describes the place himself in these terms.

மானவிஞ்சையர் வானகாடர்கள் வாலியக்கர்கள் சித்தர்கள்
கானகின்னரர் பன்னகாதிபர் காமசாரிகளேழுதல்
ஞானமோனிகள் சாருமம்பலை வந்துகைதொழு கலம்பெறும்
தானமான நிருச்சிலாபுர வண்டையிலடம்பழ் சாற்றினார்.

The great Vignadaras, and Devas, Yakshas and Siddhas,
Gandharvas, and Nagas, and Kinnaras,
Gnanis, and Munis, dwell here and daily worship.
Such a shrine is Srisaila, which our Saint also worshipped and sang in Tamil.

* Many people do not seem to know the Geography of this sacred shrine. The nearest Railway Station is Nandyal on the S. M R. and from thence, there is cart track to the foot a distance of 40 miles, and uphill, not a difficult climb (there are halting places and dholis can also be procured), 20 miles. It should be visited during the Sivaratri feast which falls this year on 27 Feb. and friends who wish to undertake the pilgrimage will kindly communicate with Mr. J. M. Nallaswami Pillai, District Munsiff of Nandyal who will render every possible assistance.

Our saint from here passed through the Telugu country, thence through the Canarese country, Malwa Desa, Ladâ Desa, Madhya Desa, and to Benares. Passing still further north, he entered the uninhabited and scarcely penetrable forests and deserts and mountain tracts of the Himalayas. Without food or drink, without guide or help, he passed straight on and on, higher and higher with the one desire of seeing Kailasa dominating him. In this ascent, he recked not that his feet became sore and useless, that his knees which he tried next also became useless, that his hands which he used next to climb also became unfit. He then tries to move with his chest, and failing this, he tries to roll and roll on and on. When the whole body became torn to pieces, locomotion was impossible, and he stood still and motionless, with the love of God alone filling his every pore. Then God Himself appeared in the shape of a Mahatma who accosts him and hearing his mission to reach Kailasa dissuades him from this attempt. But our saint would not be dissuaded and he expresses his intention to perish rather than to abandon his wish. He disappears immediately and tells him to get up calling him by the name which He Himself gave him; and he got up with all his wounds healed and his body refreshed. He prays to Him to grant him his heart's wish, and the same Voice told him to bathe in the tank near by, when he would get up at Tiruvayyar, where he would be granted this beautific vision as at Mount Kailasa. He accordingly bathes in the tank rising up at the latter place, he sees God as seated in Kailasa, and he is plunged in a sea of light and love. This incident by the way illustrates the famous lines in the "House of God" sung by St. Manickavachaka

சென்றசென்றணுவாய்த் தேய்ந்துதேய்ந்தொன்றும்
திருப்பெருந் தகையுனைநினைவே.

The more and more we part from our bodily, and sensory and mental and selfish attachments, the nearer and nearer do we approach the Supreme God, and when we see the great one, all our bonds fall off, with our own individuality. Why, there will be any number of obstacles, in trying to realize our highest aspiration, and such obstacles will even present themselves in the light of sage counsel and friendly and loving advice, but one has need to be careful about holding fast to his highest ideal, and he must cry on and on "Excelsior," "Excelsior."

He composed a large number of hymns at this place and visiting other places, he again happened to meet St. Sambantha. Nearing the great crowd of Bhaktas he mixed with it without making himself known, and approaching the palanquin in which our Child was carried, he also began to act as one of the bearers. While nearing the town, St. Sambantha began to enquire whereabouts our Appar was, and he anon came forward and prostrated before him. A great consternation filled our child's breast, and with trepidation, he got down from his palanquin and fell flat before our Appar and worshipped him, who worshipped him even as the latter fell. This gave great joy to their followers. Hearing from them about the great deeds that were performed at the capital of Pandi, his heart became glad, and he was also filled with a desire to know such great devotees as the Queen of Pandi, and her Prime Minister. He reached Madura, and praising God with several of his hymns, and after enjoying the friendship and hospitality of the king and queen and their prime minister; he visited other places in Pandi such as Tiruppuvanam, Rameshwaram, Papanasam, &c., and returning to the banks of Kaveri, reached finally *Tirupukalur* and there patiently bided his time composing many a song and verse, one of them being the famous verse

இருநிலனாய்த்தீயாகி நீருமாகி
இயமானனெறியுங்காற்றுமாகி
அருநிலையதிண்ணாய் காயிரண்டி
ஆகாசமாயட்டமூர்த்தியாகிப்
பெருவலமுற்றமும் பெண்ணுமாணும்
பிறருருவந் தம்முருவுந்தாமேயாகி
ஒருவகையாயின்றிரண்டாயாகி
நிமிர்புன்சடையடிகள் நின்றவாறே.

As earth, fire, water, air and Ejaman
As moon, the sun and space, as Ashtamurti,
As goodness, and evil, as male and female, Himself the Form of every form,
As yesterday and to-day and to-morrow, my Lord with braided hair stands Supreme.

He continued to perform his menial duty with the hoe, and while engaged in such work, God willed that everywhere should be found gold and pearls and precious stones of great value, and our saint regarded them no more than as so many stones, and with gravel and herbs, he lifted them with his hoe and threw them into the water. There was another trial for him also, which only made his greatness more manifest to the world. Some heavenly damsels descended before him, and with their lovely form, and sprightly dance, and rapturous song, and thousand and one other blandishments they tempted him, and he simply rebuked them aside, saying that it is not possible he could care for them when he had held fast to the Feet of the Most

Merciful God. And praying for the same mercy and race, he sang his last hymn commencing with

எண்ணுதே னெஞ்சொலி யெண்ணுதேனு
மெம்பெருமான் றிருவடியே யெண்ணலாற்
கண்ணினை மற்றோர் கடவுணில்லேன
மழுவடியே வைதாழுது கண்ணாலார்
நண்ணுனே பொன்பதஞ் சார்ந்தவத்த
மெய்த்த வடைக்கும்பே றுணர்ந்துடனே
புண்ணியனே புன்மடற்கே போதுகின்றேன்
பூம்புகலூர் மேவிய புண்ணியனே.

and He was received into the self same Feet, becoming transformed into that unattainable Siva-gnana, and Sivananda.

This great event happened at *Tirupukalur*, on Sadayam day in the month of Chaitra, which happy event falls on 24 April next, which it is hoped, our brothers would celebrate in a fitting manner.

THE DRAVIDA BHASHA SANGHAM.

BOARD OF DIRECTORS.

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Rajah Sir S. Ramaswami Mudaliyar Avargal, *Kt.*, C.I.E.

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3. **„ Sri S. Sivasankara Sastriyar Avargal (Madras).**

MEMORANDUM OF ASSOCIATION.

1. The name of the Association shall be the Dravida Bhasha Sangham.

2. The objects of the Sangham shall be—

   (1) The publication of ancient Dravidian works;

   (2) The production and development of Dravidian literature on modern lines.

3. The means to be adopted for carrying out the objects of the Sangham shall be—

   (1) The publication of a journal by the Sangham in the principal Dravidian languages, viz., Tamil, Telugu, Malayalam and Canarese;

   (2) The delivery of lectures in the above languages, from time to time, under the auspices of the Sangham, on such subjects as are within the scope of the Sangham;

   (3) The publication of standard books on scientific and literary subjects in the above languages, or the payment of grants-in-aid for their publication, as the Sangham may deem expedient or necessary;

(4) The award of prizes and medals in recognition of merit in original works;

(5) The grant of honoraria for translations and adaptations of prescribed works;

(6) The determination by the Sangham, by periodical conferences of competent persons or by other means, of suitable expressions to convey scientific and technical ideas.

4. We the several persons whose names, occupations and addresses are subscribed, are desirous of being formed into an Association in pursuance of this Memorandum of Association:

RULES TO REGULATE THE WORKING OF THE DRAVIDA BHASHA SANGHAM.

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(5) The grant of honoraria for translations and adaptations of prescribed works;

(6) The determination by the Sangham, by periodical conferences of competent persons or by other means, of suitable expressions to convey scientific and technical ideas.

4 The Sangham shall be open to all classes, irrespective of sex, colour or creed, and shall consist of—

(i) Patrons;
(ii) Life-members;
(iii) Honorary members; and
(iv) Ordinary members.

Patrons shall be those who are elected as such by the Sangham.

Life-members shall be those who contribute not less than Rs. 100 to the funds of the Sangham.

Honorary Members shall be those who, whether they are otherwise connected with the Sangham or not, are chosen as such, in consideration of distinguished literary work done in connection with the Dravidian languages and literatures. The total number of such members shall not exceed 24

Ordinary Members shall be those who pay an annual subscription of Rs. 5.

5. The management of the Sangham shall vest in twelve of its members, to be styled Directors, resident in Madras or in its neighbourhood, and including a President, a Vice-President and two Joint Secretaries. Ordinarily, three of the Directors shall represent Tamil, three Telugu, two Malayalam and two Canarese.

6. The first Directors shall be appointed at a general meeting of the members.

7. Any vacancy on the direction shall be filled by the remaining Directors, subject to the approval of the general body of members at the next annual meeting.

8. The financial control of the Sangham shall vest in the Directors.

9. There shall be a meeting of the Directors once a month, ordinarily on the third Friday, to pass the accounts of the Sangham for the previous month and to dispose of current business.

10. Five Directors shall form the quorum of monthly meetings, and all questions shall be decided by the majority of votes of those present.

11. The President shall be the Chairman of monthly meetings and, in his absence, the Vice-President and, in the absence of both, any Director, other than either of the Secretaries, shall be elected. The Chairman shall have a casting vote when the votes are equal.

12. The Directors shall have power—

(i) to make additions to or alterations in the rules from time to time, subject to the approval of the general body of members at its next annual meeting;

(ii) to appoint sub-committees consisting of members selected from among themselves, or of other members, or of both, for any special purpose and to issue instructions for their information and guidance;

(iii) to entertain such establishment as they may consider necessary for the working of the Sangham; and

(iv) to take such steps as they may consider expedient to promote the interests of the Sangham, provided they are not inconsistent with its main objects set forth above.

13. The Directors shall not directly undertake the printing or the sale of any of the works published by, or under the auspices of, the Sangham. It will, however, be open to them to make the most advantageous arrangement possible for the publication of its journal or of any other work with any firm or printer or publisher and to prescribe the size, type, binding, &c., of its publications.

14. It shall also be competent to the Directors to issue the journal to members on such terms as they may deem expedient.

15. The Directors shall have power to refer to one or more Honorary Members of the Sangham, any publication submitted for their approval, or any work done under their orders, for opinion and suggestions for its improvement and to remunerate such Honorary Members in the most suitable manner they may think of.

16. The Directors shall cause minutes of their proceedings and of the proceedings of the general meetings to be kept in books.

17. All moneys of the Sangham shall be lodged in an approved Bank.

18. One of the Secretaries shall be *ex-officio* Treasurer. He shall collect the subscriptions and other dues, remit them to the Bank from time to time whenever the amount in his hands exceeds Rs. 25, place a statement of receipts and charges before each monthly meeting, and prepare an annual report for submission to the general body.

19. The election of Patrons and Honorary Members shall be made by the general body of members on the recommendation of the Directors.

20 An annual meeting of the members shall be held in December in Madras or any other locality which the general body may previously fix.

21. The Sangham shall have power to recognize local committees in all localities in which twelve or more members reside.

22. It shall be competent to local committees recognized by the Sangham—

(1) to elect a Secretary, who shall collect and remit the subscriptions to the Treasurer, convene meetings of local members when necessary, and circulate to them the proceedings of the Directors or the general body of members, communicated to him for general information;

(2) to bring to the notice of the Directors of the Sangham the names of persons in and about the place who, in their opinion, deserve to be elected Honorary Members or to be awarded prizes and medals for original works brought out by them.

(3) to arrange for the delivery of periodical lectures or of courses of lectures on such subjects as are within the scope of the Sangham;

(4) to recommend the incorporation in the journal of the Sangham of such lectures as are of an interesting nature;

The local committees will co-operate generally with the Directors in the work of the Sangham.

23. Any petty contingent charges which a local committee cannot meet shall be borne by the Sangham and be paid out of its general funds.

24. The Sangham shall have a common seal, which shall be affixed to all documents emanating from it.

DRAVIDA BHASHA SANGAM.

The first meeting of the Directors of the Dravida Bhasha Sangam, which has been registered under Act XXI of 1860, was held at Pachaiyappa's Hall on

the 19th instant, with Dewan Bahadur P. Rajarathna Mudaliar in the chair Mrs. Brander's suggestion about the translation and adaptation of the whole or portions of Paul Bert's "The first year of scientific knowledge" was received with thanks and it was resolved she be requested to obtain the author's permission for the same. Messrs T. M. Appunedungadi and H. Narayana Rau were requested to make out a list of scientific and technical terms employed in physics and Chemistry with a view to enable the Sangam to determine their suitable vernacular equivalents.

AVATA RAS.

We had heart-melting lectures this year on the subject of the Avataras by Mrs. Annie Besant, on the occasion of the Annual Convention of the Theosophical Society, at Adyar, (Decr 1899). We shall now offer a few independent remarks on the subject, borne out by the Sastras; and the public are invited to compare these with the utterances of the revered lady.

1. The *Vishvaksena Samhita*, an authority on Avataras, tells us that Avataras are infinite. They are of two kinds, *mukhya* and *gauna*, or primary and secondary. To understand the place which the Avataras occupy in the process of cosmic evolution, it is necessary to tell our readers that Isvara's manifestations are fivefold.

i. *Para*; the transcendental, spiritual.

Vyûha; the agency for the primary manifestation of the Kosmos, performing different functions, as Vasudeva, Pradyumna, Aniruddha and Sankarshana.

iii. *Vibhava*; (the becoming like the creatures), or the incarnations.

iv. *Antaryâmin*=the Indwelling Ruler.

v. *Archâvatâra*=the visible image.

Of these V classes (for the details of which the reader is referred to the English translation of Ramanuja's commentary on Gita p: 9, and table, p. 257—258), class iii is Isvara appearing as Avataras, containing its roots in the *Vyûha* form of God reposing on the waters of the milky sea (Kshirabdhi), and a verse in Harivamsa tells us:—

ఏవనారాయణోదేవ:, క్షీరార్ణవనికేతన: ।
నాగపర్యంక-మాస్థాయ వ్యాకరోమహదాదికం ॥

(Esotericists as well as our scientists may exercise their ingenuity as to whether the *milky sea*, may not be the *milky way*=the cosmic dust from which universes are projected,—from the material stand-point—).

The place of Avataras is thus fixed in the chain, one end of which is *para*, the spiritual universe, the other the material, where Isvara is most accessible through images (Archa).

2. Of the Avataras, we have said there are two kinds:

Mukhya=primary.

ii. *Gauna*=secondary.

Primary Avatar is *direct*, the secondary *indirect*. The primary are those where Isvara is directly Soul of an organism taken for a special purpose, such as *Matsya* (the fish), *Kûrma* (the tortoise) &c; wherein the full Isvaric nature is present, and as stated in verse (*Vishvaksena Samhita*):—

ప్రాదుర్భావాస్తుముఖ్యాయె, మదంశకాద్విశేషత: ।
ఆజహత్స్వభావవిభవా దివ్యాఃప్రాకృతవిగ్రహా: ।
దీపాద్దీపాంతరోత్పన్నా జగతోరక్షణాయతే ॥

the direct Avataras partake of the full nature of Isvara, not omitting part in one place, and taking part only for Avataric purposes; and they are further likened to one light proceeding out of another. This class of Avataras is fully explained by the Bhagavad Gita verse iv—6, explained by Ramanuja in his commentary, thus:—

అజోపిసన్నవ్యయాత్మా భూతానా మీశ్వరోపిసన్ ।
ప్రకృతింస్వామధిష్ఠాయ సంభవామ్యాత్మమాయయా ॥

"I enter into My own nature (Isvaric nature), take My own form; and with My own free-choice I take on births"; and Ramanuja further refers the reader to Sruti texts such as

"*Aditya varnam* &c.," Tait: Up: III—8.
"*Kshayantam* &c.," Tait. Samh: II—2—12.
"*Ya esho* &c," Chh Up: I—66.
"*Tasmin Ayam* &c.," Tait. Up. I—6—1.
Bhâ-rupâs &c.," Chh. Up. III—14—2.
"*Sarva karma* &c" Chh: Up. III—14—2.
"*Mahâ rajanam* &c." Br. Up. IV—3—6.

The secondary (*gauna*) Avataras are the *Avesa* Avataras, or the indirect Avataras, meaning that Isvara enters for the time being into an already ensouled organism. These are again subdivided into:—

i. *Svarup-âvesa.*

ii. *Sakty-âvesa.*

To class i, belong such manifestations (*âvirbhava*) as in Parasurama; and to class ii, such manifestations as Brahmâ (demiurge), for purposes of creation, and Siva, for purposes of destruction, &c

Mahavishnu is thus the root of all Avataras, as Mrs. Annie Besant beautifully explained; and except Him, all other souls go under the category of *chit-tatwa*. Brahmâ and Siva are workers in the field of Prakriti, and we learn

that in the Avatara of Krishna, Krishna plays. and his flute is Siva Himself.

Swami Ramakrishnananda's lecture on Pastoral Sri Krishna (1898) reads thus:—

"To Sri Krishna who with flute in His hand merrily sings away His time leaving the duties of creating, preserving and destroying to their hands. Can the loving servants who surround a master ever bear to see Him working in their presence? The nature of a good servant is to see his master never troubled in any way. So how can the innumerable devotees who surround God ever bear to see their beloved bound in chains of duty?"

3. The motive for both kinds of Avataras is said to be Isvaras' *iccha*, or *lila*, will and pleasure In the one case, viz., the primary or direct Avataras, such as those like man (Rama, &c.,) like animal (*matsya* &c.,), like vegetal (*Kubjamra* of the forest), animal-man &c. (*nrisimha*), &c., Isvara is present in his own spiritual typical form (*asâdhârana vigraha*): and in the other case, viz., the secondary or indirect Avatars, this *vigraha* is absent. To this latter class belong all the God-like manifestations through the channels such as Vidhi, Siva, Pavaka, Vyasa, Jamadagni, Arjuna, Vittesa, &c ; and as said in verse :—

బ్రహ్మరుద్రాదినవ్యాప సవాగ్రహరభర్గవాః ।
కపిష్ఠాన్తేయకపిల బుద్ధాద్యాయెసవాగ్రహాః ।
శక్త్యావేశావతారాస్తు విష్ణోస్తత్కాలవిగ్రహాః ।
అనపాస్తమహాభూతాం యథేచ్ఛాగ్నాన్వితేవతాః ॥

No one who is a postulant for Moksha or final release from birth and death can worship the *Sakty-avesa* Avataras of Vishnu, such as Rudra, Kapila, Buddha, &c., but only those can worship them who are desirous of material happiness.

4. The object for which Avataras are made is said to be three-fold :—

i. For the protection of the good
ii. For the destruction of the wicked.
For re-establishing Dharma.

Sri Ramanuja in his Gita Bhashya writes thus in his own emotional manner: (P. 141. English translation)

"The good or virtuous are those who feel that without seeing Me they cannot live and move; cannot sustain their very being. They are those to whom a single moment of My absence from their memory, is as it were a *kalpa*."

"For the protection of these holy men,—lest they, in their agony (*viraha*) at not seeing Me, pine away—, I grant them the privilege to be able to see Me and My doings, and hold converse with Me and so on.

"For this purpose, viz., (1) protecting the good (2) destroying the wicked—and (3) for re-instating the Vaidik or Veda forms of Dharma, which had suffered decay, I take Incarnations. *Dharma* is, in fact, Modes of My worship. My manifestations as Avataras serve as Objects of that worship. And hence, I become like the devas, like men, &c, from age to age"

I incarnate whenever I chose without regard to time and place.

Kuratt—azshvan alias *Srivatsânka*, the immediate disciple and devotee of Ramanuja sums up the mystery of the Avataras in one verse :—

యేభక్తాభవదేక్ భోగమనసోఽనన్యార్హసంబంధాః
తేస్వంశ్లేషణతిద్విరోధినిధనాద్యర్థం,వనాద్రీశ్వర ।
మంత్యేర్జుంయదవాతరస్సునరా ద్యాకారదివ్యాకృతిః
తెవెనైత్రిదశైర్నచైన్యసుకరం స్వప్రాప్తిత్రప్తాన్తమ్ ॥

5. There are Puranic stories which account for some of Isvara's Incarnations as due to Bhrigus' curse, thus making it appear that not by will and pleasure (as stated in para 3 *supra*) but by press of karma (as we men are) is He born. But Lingapurana 2, explains such circumstances as indicating not that He is karma-bound, but improves on any pretext opportunity may offer, to incarnate. The verse is :—

సర్వాన్ హేతూన్సమాసాద్య జనయంస్వేచ్ఛయాతనుం ।
ద్విజశాపచ్ఛలేనైవం అవతీర్ణోహిలీలయా ॥

6. In the Taittriya Upanishad, a passage says :—

"Unborn is born in many ways" and yet His birth as in Devaki is not to be construed as that by which we karma-bound souls are born. For we have such passages in our Scriptures as tell us :—

(1) నతస్యప్రాకృతాతనూ ర్ధాతుమయీదోస్థిసంభవా ॥

I. E. His form is not of the material kind composed of flesh, fat and bone (Mahabharata.)

(2) నభూతసంఘసంస్థానో దేహోస్యపరమాత్మన ॥

I. E. Paramatma's body is not aggregated of the (material) elements (*Mahr-bha*)

(3) కల్పాకల్పాయమానస్యమూర్త్యా ॥

I. E. By His own Image, born in age and age (Do. *Mansalaparva.*)

(4) నైవగర్భేష్వమా వెది నయోన్యామసన్భీభూ ॥

"Omnipresent, never did He become foetus; never did he dwell in the womb" (*Mahabharata*).

If it be asked by the modern day critic, how such a Law possible, the Puranas relate a story :—

"There was once a King, Yuvanasva by name—the father of Mândhâta, of the Ikshvaku-Race—who unwittingly drank magnetized water (*Mantra-puta-jala*), inten-

ded to be drunk by a childless lady, in order to give her a child. But the consecrated water had its effect on the male, *Yuvanasva*, and he became big with child." If such an event is possible, and if ordinary magnetized water possess the virtue of producing a child on a male, what is there impossible in the *Omnipotent* (*prabhu*) Godship making it appear as if springing from a womb, and yet not so ? Srimad Bhagavato (x—3—8) tells us that like unto the full moon rising above the Eastern horizon did He, Vishnu, come forth from Devaki,—He (*Vishnu*) who dwells in every breast—and Vasudeva in his hymn to the Revealed God says:—

అ పల్ల ప్రసూతవభూస్త్వం (Bhagavata x—3-14.)

"Not entered, Thou appearest as entered !"

Rishi Parasara says:—

"కృష్ణుడు యుక్తుడై వాదిత్యమునకు స్పర్శముండాలి, దేవకి యుదరంలో స్పర్శముండావలసి,"

"If the sun rising in the east be in contact with the East, then has He also contact with her (*Devaki's*) *womb*."

We fail to find the passage among the papers we have, where Mrs. Annie Besant, with her heart overflowing with devotion, and her mind soaring in the mystic planes from which she could intuit the mystery of Avataras, dwelt upon the circumstance of Krishna dwelling in Devakis' womb. Her words were somewhat to the effect that not like the helpless baby man did He dwell in a woman; not like a worm crawling in mud and mire, did He crawl in the stinking surroundings of the fœtus; not like ignorance dwelling in darkness did He dwell in Devaki's womb; not imprisoned and fettered, and smothered and tormented did He immure Himself in the dirty dungeon of flesh; not like the pitiful child of insignificant man, was He the child of Vasudeva; not propelled by karmic relations to suffer the fruits of karma, did He first appear in the dark prison made by Kamsa; but He was the eternal invaluable gem, ever resplendent, and Devaki was but the pure and shining vessel chosen to hold this priceless gem for a time, acting as its protection, acting as the transparent cover, showing forth and enchanting the value of the immortal emerald contained within, &c.* These are our own words. How we wish we had Mrs. Besants' own to quote here: how we wish we had the power to carry our consciousness back to the astral records, and copy her eloquence, burst of feeling, and her contemplative mood, direct-from there! How we wish we were able to fly to her in our astral form and hear once more from her own lips what then fell, and brought tears from our eyes and drew forth our universal admiration and delight. It was a feast to be realized by one actually present there, not to be realized by the higest effort of our imagination.

We copy also a beautiful simile in connection with Krishnavatara from Swami Ramakrishnanda's Lecture "The Pastoral Sri Krishna," for the information of our readers:—

"As the hungry, emaciated and famished Esquimaux living in his show house for weeks and weeks together, spending almost all the victuals that he had gathered in his den before he entered it with all his family to pass away the longest night on earth,—when a greater portion of that night has been spent and still some more weeks are remaining to bring in the equally longest day, leaps up with joy and springs out of his den with trap in hand to hail the gladdening light of the most beautiful and magnificent Aurora Borealis, so the hearts of Devaki and Vasudeva leaped with joy at seeing the enchanting face of the smiling and sweet-looking lad that came running towards them, and thus charmingly accosted them:—"Father and Mother, weep no more. I have come at last to your rescue and to the rescue of all the good. Earth shall have to complain no more. The days of the wicked have been numbered. The wretched Kamsa is not to hold his sceptre long. He has no power to kill me. I am too subtle and too strong for him. Open your eyes and see me *as your child*." (Italics ours).

7. Anna Vasanta gave a reason for selecting ten Avataras amongst many, and in the order of fish, tortoise, boar, &c., as typical of the several stages of cosmic evolution, as confirmed by the latest geological researches into the earth's strata. A question arose amongst the orthodox Pandits whether the Avatara or Descent of the Perfect Isvara is only once, viz., into the fish (say) and that thence the descended spirit passed on into the tortoise, thence carried on into the boar, and so on up to the Kalki. This view is strengthened by the passage: దీపాద్దీపాదివాన్యాత్ (*Vishvaksena Samhita*) or as "lights lighted from a light." But this very passage gives us the clue for another interpretation, which is accepted by the Pandits as the fact, that every Avatara is a light, an independent light, lighted from the *Original* light (the Vyuha light, as shown in para 1). Hence every Avatara is a fresh descent, and complete, except the *Atmas* and *Saktis*, as already explained.

Even if either interpretation be true, we see no difference, whether, every Light be lighted from the Original Light, or every Light is lighted from its antecedent expring Light, so long as every Light is complete *per se* in every characteristic contained in the Original Light.

* *Foot note*:—In the notice of the life of Lord Gauranga by the *Light* (London)' we find: —we do not know that it is imposible for a spiritual influence of a high degree to form for itself a human medium, nor why even in the womb, there may not begin the 'preparing of the body,' * * * "So far as our knowledge of the Laws of spirit manipulation of matter goes, there is undoubtedly much that favours the hypothesis. And, naturally, a spiritual intelligence of a high degree would prepare for itself a fitting medium, one of beauty and strength in intellect and form."

8. We shall now make a few remarks on the justification of the Avatar Sri Krishna's wonderful conduct in His relation to the cowherdesses, &c., which has been made the subject of so much acrimonous controversy, by the Christian Missionary misreading it. At any rate the Missionary *believes* this incident, though he was no witness to it at the time! This is in itself a wonder, and must be due to the charm issuing from Krishna's Flute! But the Missionary *refuses* to believe,—as he *believes* the stories of theft and rape—such incidents as those of Sri Krishna lifting up a mountain on the top of his finger for days, when He was still very young. Why?!! Further, why does the Missionary forget the Teacher in him, of Bhagavad Gita? "Oh No. Bhagavad Gita is a forgery from the Bible" says he. But how can you prove it? "Proof," Why I *believe* in the stories of theft and rape, I do *not believe* in the superhuman miracles performed by the dozen; and I *say* that Gita is pilfered. That is proof enough! *Bus*!!! To return.

If you consult Sri Bhagavata × —33—28 to 41, you will find there king Parikshit himself asking Suka Maharshi, how the Mission of re-establishing the Dharma, &c.,—which was Sri Krishna's Mission—was consistent with his conduct on many occasions offensive to the moral law, as is laid on society for practice. And Suka answered to the following effect.

(1) "Any refuse may be thrown into fire. Will it soil the fire? No. But fire will burn the refuse through. Such is He, Lord Krishna, the Spiritual Fire. (For example, the fire of life in the body prevents it (body) from stinking).

(2) No ordinary man dare break the moral law however. For if he does, it will be like drinking poison which will kill him; whereas Rudra drank poison born of the Ocean, and remained unhurt.

(3) "But God did act in such a manner and I shall adopt that as my rule of conduct" you may say. But this is not right. Act as the Gods tell you how to act; say the Sastras. (Why, Sri Krishna reprimanded the cowherdesses for coming to Him, told them to return home, saying that their salvation lay in their unquestionable allegiance to their husbands, be they lame, dumb, blind, leper, or even dead). "It is death for a man to imitate the doings of God."*

(4) But why did they act in an objectionable manner," you may still ask. Their acts have no Motive, of either gain by acting in one manner or loss by acting differently. They act so as to fulfil or grant us the fruit of our merits and demerits. Hence they come into our midst. (Bh Gi. III. 22, 23 and 24, explains this point most lucidly and V.-8-9 says, "doing, they do not; eating, they eat not, &c.

(5) "Where is the charge of right and wrong, My dear King! against those higher Beings, under whose rule all creatures, from rock to Deva, are.

(6) "When even creatures of him, the Munis, who are satisfied with serving the dust of his Holy Feet, who are delivered of all bonds, by the fire of devotion,—are above all Law, and can act as they will, assuming at will any body, what of their Creator!

(7) "Not only of the cowherdesses, Prince! but as well of the cowherds, and of all, is He the In-Mover. He is Lord, and He takes up any body for sport.

(8) In compassion for man, doth He put on Man's garb, and acts so that the very holy remembrance of such acts may liken him to Him

(9) "The cowherds certainly had as much respect for their wives' chastity as any of us have; and yet when the wives ran away to Krishna, did they resent? No. Nor did they not find their wives sleeping as well by their sides!! (wonder of wonders, this!).

(10) "Not liking, and yet did the wives, return early in the morning, to their husbands!

(11) "Listen to this Holy History, King! this History which portrays the conquest over desire, and thy own desires—a disease of thy heart—shall depart.

Parâsara Maharshi tells Maitreya in Vishnu Purâna (V. 13, 60 to 62):—

(1) That *boy merely*, Sri Krishna, did thus revel with the Gopis all the night through!

(2) But what is He? Is He not, like the air everywhere is? as in the Gopis, so in their husbands as well, and among all?

We were delighted this year to meet Lodd Govindas, that Krishna-Bhakta of Krishna-Vilâsa (Madras), who gave us his Book on Krishnopanishad. This was a most opportune gift. As we heard Vasantâ, we read this; and one seemed to be the commentary on the other. (Mr. R. A. Sastri has done a real service by his translations of Gopalatapani and Krishnopanishads). We read in this invaluable book thus: (p. v. Introduction).

Indeed Sri Krishna has been a mystery for the enlightened generations of these days. Aye; he will be a mystery for a long time to come to the general public, so long as the "supernatural" has not been grasped within the "natural", and until the sacred writings of old are rightly understood. The hard crust of allegory and metaphor should be broken through and the cleft will then show a soft and shining interior that will amply repay a diligent search after Truth. The greatest obstacle in the way of understanding Sri Krishna seems to lie in his alleged relation with the cowherdesses. To the so-

* P. 37, Pastoral [illegible]

called westerly-educated mind of our days which is prone more to criticize than to understand, which cares so much for the physical body that it can seldom rise to any spiritual conception of things, it is but natural that the love of the Gopis should be held up as the eternal theme of discussion and misinterpretation and it is no wonder that the Christian Missionary should single that out as the special object of his attack."

Almost at the same time, Swami Ramakrishnânanda favoured us with his "Pastoral Sri Krishna", and we were delighted to read therein, among a host of other passages, the following :—

"Critics are not wanting who find a great flaw in His character in this portion of His life (*Râsa-lîla*); but they commit a great mistake in classifying him as human. After what we have learned about this God-man's life in our previous discourse, is it reasonable for us to class him with ourselves! Almost every incident in His life is superhuman. In such a case, how can we reckon him as man? And since He was not a man, we must not judge Him from our stand-point. What is bad for us may be good for Him. The food of a baby is milk; if I force it to eat highly seasoned and amply buttered solid food, it will die. It is a crime to give such food to a baby. But for an adult, it is healthy and invigorating, &c."

*** *** ***

"He is not in any way blameable for his conduct which in an ordinary man of the world, cannot but be culpable."

We have Vasantâ herself again in p 11 of her "Individuality" (July 21st 1898); telling us:—"But remember that whether a thing is right or is wrong for any given individual depends upon the stage which that individual has reached in evolution. * * * According to the rung of the ladder upon which a man is standing will be the rightness or the wrongness of his activities." This general reasoning applicable to the law of Evolution may be applied in the particular case of Krishnâvatar. Anna Vasanta in her Fourth Lecture on Krishnâvatar dwelt pathetically and long on the vindication of his incidents with the cowherdesses. According to the report we have in the Hindu we read:—

"Mrs. Besant here referred to two of the incidents in the Lord's life which blasphemy takes hold of, to insult and annoy the devotees of the Lord. What was the period in life of the Lord when these occurences were related? He was between six and seven years of age and the accusation is that he had immoral intimacy with the Gopis at this age! With fine satire she asked whether these traducers have ever read the history that they are criticizing. It is distorted imagination that is responsible for all these calumnies. The esoteric meaning of the Gopis being deprived of their cloths and of the Rásakrida was told in language of sublimity and of dignity. Eloquence could not have been finer or nobler than that with which Mrs. Besant depicted the Boy God. She lingered long upon the subject and she seemed unwiling to leave this child and to take him on to His next stage."

Nothing should stand between us and our God, is the secret of the Gopis being deprived of their raiments. The soul should go to its Lord in the *nakedness* of spirit and in poverty. All self-ness (*ahamkara*) must be set aside. Love unselfish, love in utter self-forgetfulness, love filling every pore of one's being, love for lover's sake, and service for Master's sake, like our own reflection in the mirror (as Srimad Bahgavata tells us), love unreserved, exclusive, unflinching intensely rich and warm love for God was what the Lord asked and showed.

(9) But who were the Gopis? Open the 1st page of Krishnaponishad and there you will read:—

Om.

1. Attracted by the perfect formation of the limbs of Sri Rama, incarnation of Mahavishnu who is characterised by *Sat*, *Chit* and *Ananda*, and bewitched by his transcendent beauty, the Munis who were dwelling in the forest address Him thus:

2 Our incarnation on earth is said to be unholy. May we embrace you (and be sanctified)?

3. (Sri Rama replied): "In another cycle when I incarnate as Krishna, ye shall be born Milkmaids (Gopikas). Then shall ye embrace me.

4. (The Munis rejoined). When you next incarnate (as Krishna) you will make us Gopikas. Please let us touch your limbs now, and then we shall take other forms. We would (gladly) be born again and again if only we are allowed the pleasant privilege of touching your limbs in every one of those births.

If you want to learn all the esoteric meaning of the great drama Lord Krishna played, we would request you to read the above Upanishad, the Gopala-tapani and Rama tapani through, and that highly erudite series known as the *Nityanu Sandhana Series*, especially the 3rd Part, called Tiruppavai, of St. Andal, translated and published by Mr. M. B. Srinivasiengar of Mysore.

10. We had the high privilege this year simultaneously with enjoying the love-lectures of Anna Vasanta, the enjoying,—with tears in our eyes, and heart expanding into the universe, and mind leaping 5,000 years back to when the Lord enacted his divine Drama,—with esteemed friends like Mrs. B; Hon'ble M. Iyer, Bro. K. T; G.-Dasa, Ed. Beh; Lord G. Swami Ram-da; Bili; J. M. N. and many others, the subject of Avataras, as sung by that love Saint Parankusa, or Nammalvar, the incarnation of the *thirst* for

Krishna (Krishnâtrishna-tatvam ivoditam): Thus did the Saint sing:—

తుంగ వానవులే నన్నెవ్వాలను
లేవమా ! నిను వేడగా నాకేల్ల.
నీ గోరి నిలయమ్ము నీవేర, నిన్నే
పొంగిన్ తెల్లార పంచ్చునుదోడక్కు.

"Holy Lord of the hill of Venkatachalam! Is it any glory to Thee if Thou be sung forth as the Lord of the celestials! Who cares for such a Lord. If the Lord is away from us, hidden, what matters it to us if he sits on the Throne, with celestials surrounding him? In the Heavens where it is all light, Thy Light is nowhere. Thy Light is not felt there. But descend (*Avatar*) to us, come into our darkness, rise above the horizon, cast the rays of Thy Eyes on us below, then and then only wilt Thou be glorified, then and then only canst Thou shine, then and then only shalt Thou be Lord indeed; then and then only Thou shalt be known. By Thy grace shalt Thou be known, by Thy condescension shalt Thou be recognized, by Thy love shalt Thou be glorified; never by Thy putting on the aspect of the High God, far from us sinful mortals; unapproachable, unattainable, and invisible in the darkness of our earthly life. Light! come into our utter darkness and Thou shalt shine Thyself all the better here. Here with me, is there full play for Thy Grace. O High! descend to the low; O Way, show the way to the wayless."

"Isvara is never alone, nor does He ever desert us" is the assurance that all our Hindu Scriptures give us. In Svarga (Paradise) as well as in Naraka (Hell). Is He ever our friend and benefactor says Vishvaksena Samhita:

స్వర్గపరక్రపదేపి అన్ధకారాస్తిహీశ్వరః.

and the Holy Bible echoes the same truth in psalms 139—8:—

"If I ascend up into heaven, thou art there.
If I make my bed in hell behold thou art there."

11. Blest be Anna Vasanta! May she live long enough to catch the fire of devotion even such as that which melted the hearts of the Krishna-inspired Saints Nammalvar, Andal and others of South India!! May we, through her be blest with the glorious sight of our Lord, even if it be for a second—for that Divine Vision for which saints like Sri Yamunâchârya (the Guru of Râmanuja) thus panted:—

కళ్ళ క్వచాపి కదాచిత్కాయ
కృతిశ్చేతసి కరుణాపి కిమపి.

"Oh, for a flash, a twinkle of Thy Divine Form! for which I have sacrificed all, not only all that material universe are capable of affording (*bhukti*), but as well as all spiritual enjoyment and final deliverance (*mukti*)

ALKNOOAVILLI, G.

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RESOLUTIONS OF THE EDUCATIONAL CONFERENCE.

Recently, the Director of Public Instruction convened a Conference of educational officers in Madras at which the following resolutions were adopted:—

1. That while this Conference thinks that perfect liberty should be left to Managers to adopt whatever language they please as the medium of instruction, it is of opinion that Managers of schools, other than those for Europeans, should be strongly advised to adopt the Vernacular as the medium of instruction up to, the Third Form.

2. That English should not be recognised as an optional subject until the Third Standard, and that the teaching of it for the first year be mainly oral.

3. That, considering that the obligation to teach the optional subjects is only upon those schools that are aided on the fixed grant and on the salary grant systems, the present number of two optional subjects required to be taught in the Primary and four in the Lower Secondary Standard be maintained.

4 That under the optional subject, Kindergarten boy's school be allowed to omit either No. 1 occupations) or No. 3 (action songs) of the sub-divisions.

5. That *Hygiene* be not begun before the Fourth Standard.

6. That the teaching of Geography begin in the Third Standard instead of the Second Standard. (This was carried by a vote of 11 to 10)

7. That Euclid be removed from the Sixth and Seventh Standards.

8 That Algebra be omitted from the Seventh Standard.

9. That pupils in Lower Secondary classes bringing up Sanskrit, Persian, or Arabic as a separate subject be required to bring up along with it Vernacular reading and composition.

10. That *Book-Keeping and Commercial Correspondence* be added to the list of optional subjects in the Lower Secondary course

11. That the greatest importance be attached to translation and classical Vernacular and English Composition.

12. That sufficient importance being already attached to the subject of mental arithmetic in the curriculam, no change is required.

13. That, as a present, schools be not restricted in the number of optional subjects they bring up for grant examination

14. That, seeing that managers have now liberty at the every term to promote pupils to any higher class, no change be made in the length of the primary course.

15. That the Indian History to be brought up for examination by pupils of the Fourth Standard be about 20 easy stories from the History of India, as in any approved book, such stories being fairly representative of whole of Indian History.

16. That the Vernacular poetry set for the Primary Standards be simple and intelligible to young children.

17. The drawing be not made a compulsory subject in Lower Secondary classes.

18. That this conference believes that there exists a widespread misapprehension that a course of study which leads up to a University course is practically prescribed by the present courses of instruction and standards of examination and that managers have little or no option in determining what subjects shall be taught and that it, therefore, suggests that there be inserted in the Educational Rules a paragraph pointing out that the only compulsory subjects in the course of instruction, are reading, writing and arithmetic, there being a very wide choice of other subjects adapted to the needs of all classes of the community and all grades of schools, and also that managers of such schools as are intended for pupils who are not likely to continue their studies beyond the Primary Lower Secondary stage, should be recommended to choose such optional subjects as will best fit their pupils for the studies of practical life

19. This this Conference desires to express its opinion that it is eminently undesirable that pupils should appear for the Primary Examination.

20. That this Conference desires to express its opinion that it is eminently undesirable that pupils in boy's schools should appear for the Lower Secondary Examination.

21. That a Sub-Committee consisting of the undermentioned members be appointed to bring the curricula into harmony with the resolutions passed by this conference:—

Mrs. Bnander.
The Rev: J. Cooling.
Mr. E. Marsden.
Rao Bahadur C. Nagoji Rao.
and M R. Ry L. C.Williams Pillay.

22. That, with a view to give the study of agriculture of more practical character the question of introducing a practical test in the fourth and higher Standards be referred to the Sub-Committee.

23 That M. R. Ry. Pravatartchara Aiyar's suggestions regarding certain changes in the curricula be referred to the Sub-Committee.

KALITTOKAI.

We quote below a poetical piece from Kalittokaas a fine specimen of ancient poetry in that department of literature which relates to sincere conjugal pleasure according to the best ideas of ancient Tamil writers. The stanza occurs under the chapter headed மருதக்கலி. கலி of course is the name of the metre which is exclusively used throughout the book. மருதம் is a purely conventional term used to denote the acts and speeches of the actors in this little drama of அகத்திணை when the fierce jealousy called ஊடல் of the wife is excited at the idea of her otherwise faithful husband visiting the village mistress called பரத்தை. The scene in such cases is generally laid in civilized cities containing cultivated lands called மருதம் as opposed to forests, hill-tracts and sea-coasts which are the scenes of other parts of this drama supposed to be appropriate to them Why ஊடல் or the wife's jealous quarrel is ever associated with cultivated lands called மருதம் no writer whose writings have come down to us has ever made an attempt to explain. Much less are we able to explain the appropriateness of other scenes to other parts of the story. ஊடல் or the wife's temporary discord is laid down as an essential characteristic of sexual enjoyment which, according to the ancient writers, is not complete and cannot attain its highest degree without it.

As for the act of the husband in visiting his mistress, the ancient writers justify it on the ground among others 'வைகலும்பாலே தயித்தச்செல்ல சின்னூன் இடைஇடையேபுளிக்கறிய முண்டக்கலாம்டாலின் மி சேடமறிவாளுவது. அதபோலத்தலைமகள் குணங்களைத்தத் தச்செல்லா சின்னூன் இடையிடையே சிறு குணத்தாளிய பரத்தையர் மாட்டுப்பிரிந்தவாத தலைமகன் மாட்டிக்கொள்ளும். அல்லாவிட்டால் இவ்குணம் ஒருவழியதென்பத அறியலாகாது என்னை இன்னுதொன்ற உண்மையாவின்

யதன் இன்பம் அறியப்படு மென்றவாறு' 'One who daily tastes milk will better enjoy its deliciousness when at times he tastes sour food. So does the husband who enjoys his wife will love her all the more if he occasionally meets the low minded mistresses. Otherwise her constancy cannot be brought home to him for pleasure becomes perceptible only because of the existence of pain." On this and other principles the ancient writers have imposed even upon the ideally best husband the duty, as it is called by some of them, of patronising the mistresses of the village.

The stanza assumes that the husband has returned from one of such love peregrinations and is endeavouring his best to comfort his wife and regain her love by pacifying her jealousy. Various are the artifices that the poets invent for the husbands for the purpose of winning back the love of their discomforted consorts and one of them is explained in the following stanza which is in the form of a dialogue between husband and wife where on the pretext of being visited with a dream he coaxes her to dally with him in the gardens for the best enjoyment of the vernal season.

புனவளர்பூங் கொடியன்னுப்கழியக்
கனவெனப்பட்டதோர் காரிகைநீர்த்தே
முயங்கியல்லார் முகியிடைமூழ்கி
மயங்கிமற்றுண் டாண்டுச்சேறலுஞ்செல்லா
துயங்கியிருந்தார்க் குயர்ந்தபொருளு
மரிதினறஞ் செய்யாவான்றேருலகு
மூரிதினெருதலி லெய்தலும்வீழ்வார்ப்
பிரிதலுமாங்கே புணர்தலுந்தம்மிற்
தருதறகை யாதான்மற்று ;

நனவினுற்போது நறுதாலல்கல்
கனவினுற்சென்றேன் கலிகெழுகூடல்
வரையுறழ்தீண மதில்வாய்சூழ்ந்தவையைக்
கரையணிகாவி னகத்து.

உரையினி, தண்டாத்தீஞ்சாயனெடுந்தகாயவ்வழிக்
கண்டதெவன மற்றறீ ;

கண்டது, உடனமராயமொடவ்விசும்பாயு
மூடைமையின மந்திபமையத்
திடன்மிட்டியல் காவிடையத்தொருபா
லிறைகொண்டிருந்தனன கல்லாவரக்கண்டேன்
றுறைகொண்டெர்மணன்மேல் ; ஒன்றிவிறைவதை,

ஓர்த்தநிசைக்கும பறைப்பாவின்னெஞசத்து
வேட்டதேண்டாய்கனை ;

கேட்டை, விரைவளிமற்ற வெருவ்வாயுரையாண்
டிதுவாகுமின்னைதல்லாய்பொதுவாகத்
தாய்கொடியன்ன தகையாடெழுந்தோர்
பூங்கொடிவாக்கி யினர்கொய்யவாங்கே

சினையலர்வேம்பிற் பொருப்பன்பொருத
முனையரண்போல வுடைந்தன்றக்காவிற்
றுனைவரிவண்டினம் ;

மற்றுங்கே, சேரிணர்மூசியவண்டெல்லாமவ்வழிக்
காரிகைநல்லார் கலக்கவர்ந்தண்பபோ
லோராங்காங்க மூசவருள்ளு
ஒருத்தி, செயலமை கோதைதைகை
ஒருத்தி, யிகலார் செருவிற்றொடியொடுதட்ப
ஒருத்தி, தெரிமுத்தஞ்சேர்ந்திலதம்
ஒருத்தி, யரிமாணிவிர் குழையாய்காதவாங்க
ஒருத்தி, வரியாரரைதெறிகாழகம்
ஒருத்தி, யரியார் ஞெகிழத்தணிசுருத்தட்ப
ஒருத்தி, புலவியாற் புல்லாதிருந்தாளலவற்று
வண்டினமார்ப்பவிடை விட்டுக்காதலன்
தண்டாரகலம்புகும் ;

ஒருத்தி, யடிதாழ்தலிக்கத்தழீஇயொருசை
முடிதாழிருங்கூந்தல் பற்றிப்பூவேய்ந்த
கடிகயம்பாயுமலந்து ;

ஒருத்தி, கணைக்கொண்டவை மூசக்கையாறமுள்பூண்ட
மணைக்கமழ்கோதை பரிவுகொண்டோச்சி
வணக்குகாழ்வங்கம்புகுமு ;

ஒருத்தி, யிறந்தகளியா னிதழ்மறைந்தகண்ணள்
பறந்தலைமூசக் கடிவாள்கடியு
மிடந்தெற்றுள் சோர்ந்தனள்கை ;

ஆங்ஙு, சடிகாவிற்கரலெ றற வொல்லியொசியாக்
கொடகொடிதம்மிற் பிணங்கியவைபோற்
தெரிமிழலாப்ப மயங்கியிரிவுற்றுர்வண்டிற்கு
வண்டல்வரக்கண்டேன்யான்

கின்னேகிற்பெண்டிர் புலந்தனயும்நீயவர்
முன்னடியொல்லி யுணர்த்தினயும்பன்மாண
கனவின்றலேயிட் டுரையல்சினேயிதான்
செய்வதிலென்பதோகூறு;

பொய்கூறேன், தனவகையால் யான்கண்டகனவுத்தான்
நனவாகக்காண்டை நறுதாலல்பன்மாணுக்
கூடிப்புணர்ந்தீர் பிரியன்மினீடிப்
பிரிந்தீர்புணர்ந்மி னென்பனபோல
வரும்பவிழ் பூஞ்சுனைதோறுமிருங்குயி
லானுதகவும் பொழுதுணன்மேலவ
ரானமாடக்கூடன்மகளிருமைத்தருந்
தேனிமிர்காவிற் புணர்ந்திருந்தாமெ
ரானுவிருப்போ டணியயர்புகமற்று
வேனில்லிருந்தெதிர்கொண்மி.

Oh thou who resemblest a flower creeper growing in the field, verily dream has an advantage of its own for it does not obstruct the enjoyment of separation

and reunion of a lover who is enamoured of his love damsel, though it neither affords wealth which requires personal exertions and travels, nor virtue.

(The poet means that a man to enjoy conjugal pleasure must practise virtue and earn wealth ; but dream affords pleasure without either of the other two essentials necessary in the waking state).

As if awoke Oh thou of sweet forehead I in dream betook myself to a garden on the banks of the river Vaigai along the huge ramparts of the busy town of Madura.

(The wife) Oh thou of majestic and courteous appearance, and of sweet manners tell me what you saw there. (Husband) I saw ladies assembled with their attendants on sand hills like swans with their amiable gait tired of their flight through heavens in search of food resting in the evening on a side of the Himalayas.

(Wife) You have dreamt just what you have wished for in your mind like a drum which reproduces the sound passing in the mind of the drum beater.

(Husband). Be patient and, curb your anger.

(Wife) Go on.

(Husband). This is it, sweet smiling lady, the ladies (I saw) seized a flower creeper and plucked therefrom bunches of flowers when lo, the lovely bees fled like the enemies of Pandia of the margosa flag when he stormed their fortress.

Then the bees which swarmed the flowers began to attack the ladies as if bent to enjoy their feminine beauty when in the conflict that ensued the garland of flowers and pearls of one lady got entangled with the bracelets of another and so the pearl necklaces of a third lady were caught hold of by the pendants in the ears of a fourth lady. The striped waist cloths of a fifth lady were caught by the pointed clasps in the anklets of a sixth lady. A lady who refused her lover's embraces being annoyed by the noisy bees embraced his broad garlanded arms. Another lady again taking hold of her long flowing garments with one hand and her dishevelled hair with the other took shelter in a tank full of flowers.

There was another lady still, who being tired of driving the bees with her hands took hold of a garland of flowers and driving them with it entered a boat strengthened by its rib bones.

A certain lady being intoxicated with drink and with her eyes in consequence half closed not knowing the place wherefrom to drive the bees, her hands became tired of fruitless labour. The ladies moving in different directions in great confusion like the creepers which become entwined with one another when breezes blow upon them in fragrent gardens successfully caused the bees to retreat before them.

This is what I dreamt.

(Wife). Your own incidents being the disagreement with your sweethearts and your successful attempt in effecting their reconciliation with you, you re-produce under the pretext of a dream. Do you do so in order to pacify me ?

(Husband) I shall never lie. Please consider over my request so that you may convert into reality my dream of separation and reunion of lovers like the ladies and their lovers in Madura who with ceremonies invite Cupid in great earnestness and entertain him in the garden of humming bees in the spring season when the cuckoo invites its female in its musical voice on the flowery branches as if to warn the lovers to reunite after long separation and not to part after union.

T. VIRABADRA MUDALIAR, B A., B.L.

TAMIL PHILOLOGY.

PART III.

Now we proceed to the section on the verbal terminations treated of by Prof. Shashagiri Sastri, in his Tamil Philology. It is a fact acknowledged by philologists that the terminations of verbs as well as those of appellative nouns are pronouns or pronominal fragments. In tamil these terminations do not mearly indicate person and number as in *as-mi* " (I) am," *as-si* " (thou art," or *as-ti*, " (he, she or it) is," but also the sex. In no other language of the world is the gender so fully and systematically developed as in the Tamilian tongues. The peculiar Tamilian law of gender would appear to the scientific student to be a result of progressive, intellectual and gramatical cultivation.

First we shall examine the nature of the third personal terminations of verbs which are as follows.

Higher caste [உயர்திணை]	Masculine Sing. *an* Feminine Sing. *al* Epicene Plu. *ar*

Lower caste [ಅಂಜಿಗೆರು]	{	Neuter Sing. *d-u* Neuter Plu. *a*

In the first 3 terminations, the final consonants only are the principal ones. It is remarkable that these terminations are found in several other languages. Dr. Caldwell informs us that in some Caucasian dialects, *n* and *l* are used as Masculine and Feminine terminations respectively. Some of the Teutonic tongues form their Plural by the addition of *r* to the Singular; the Plural of *child* was *childer* in old English. With regard to the suffix *du*, the *d* constitues the sign of the Neuter Singular, the *u* in it being merely euphonic. This *d* of the Tamil Neuter Singular is very common in the Indo-European tongues; compare the sanskrit *tyat*, "that", *état* "this *yat* who, or 'what"; the Latin *illud* "that *id* "this *quod* what"; the English *that*, *it what* (Neuter of who), with the Tamil *ad-u* "that", *id-u* "this" *ed-u* "which" or "what." The Latin Neuter Plural ends in *a* (short) as a rule, as in Tamil. These coincidences in Tamilian and Aryan languages are not merely accidental; but corroborate our theory of their original kinship and subsequent separate developments.

It will not be astonishing, if we say that the gender and number are less fully and systematically developed in the Aryan than in the Tamilian tongues. Says Dr. Caldwell "Grammatical gender has been more fully and systematically developed in the Dravidian languages than in perhaps any other language in the world. Properly speaking there is no such thing as gender in the Scythian language. Gender appears in the Indo-European languages in the pronouns and pronominals but not in the verb. In the Semitic languages the verb distinguishes from the Masculine and Feminine in the Singular; but in the Plural as in the verb of the Indo-European languages gender is ignored. In the Dravidian languages, on the other hand not only is there a full equipment of Sex—denoting pronouns but there is the same development of gender in the verb also. We have verbal forms without the necessity of using the separate pronouns as Nominatives for expressing *he is, she is it is, they (persons) are*, they (things) are. This is refinement of expressiveness in which the Dravidian languages appear to stand alone. Sanskrit is far less highly developed in this particular, so that if there were any borrowing, the Dravidian family must have been the lender not the borrower." (Dr. Caldwell's C. D. L. p. 147.)

We know that the terminations of the 3rd person in Tamil verbs correspond to those of Demonstrative pronouns. Nevertheless, when we compare them with those of the 1st and 2nd persons we are driven to conclude that the third personal terminations are nothing but pronouns themselves. We are not in a position yet to explain fully how these pronominal suffixes have come into existence in the quadruple set of remote, proximate and intermediate demonstratives and interrogatives, which are formed from the first four letters of the alphabet *a, i, u, e* with the additions of suffixes *an, al, ar, d-u*, and *a* in such a beautiful and philosophical regularity.' From an early period of the history of these languages these systematical formations of gender and number are formed in them and it is clear that the Tamilians had these suffixes of gender and had their verbs well developed even-before they crossed the sea and landed in South India.

The Tamil grammarians tell us that the terminal suffixes of the rational or high caste gender are *an, al, ar* or *án, ál, ár*; but this, we believe, is an over sight; for the suffixes *án, ál, ár* are not evidently formed from *an, al, ar*, nor entirely different ones; but they are euphonic variations of *an, al, ar*. And we have mentioned above that among these suffixes the final consonants only are the principal ones. The initial vowel is sometimes elided before a contiguous vowel, as *kodiya+an=kodiyan* he who is cruel", (Kan.) *geyida+anu=géyidanu*, "he who did" etc., or the vowel with the preceding vowel coalesce, thus, the two contiguous short vowels become one lengthened as *çeyda+an=çeydán* etc.; otherwise an euphonic particle as n or v is inserted between the contiguous vowel to prevent the hiatus as *çeyda+an=*çeyda+v+an=ceydavan. N is used in Tamil as an insertion in a considerable number of instances as *poru* (*u*)—*ar*, "warriors", *pôgu* (*u*—*a* "animals (or things) that go." Even where Tamil uses v Telugu uses n precisely as Greek, as *bégañgâ* (*u*)—*égenu* "I went swiftly." It is in Greek, among Aryan tongues, the use of *n* as an euphonic insertion has been fully developed. In Latin this is the only euphonic Copula known to prevent hiatus as *leo* "a lion" *leo* (*n*)—*es* "lions." We see in English when the article *a* is followed by a vowel, n is added to it to prevent the hiatus. The same is the case even when the article is followed by a consonant which begins with a vowel vocalisation for the purpose of Enunciation. Thus we do not say "a F. a" or "a M. a." but "an F. a", "an M. a.". The Aryan "alpha privative" when followed by a vowel takes *n* after it, as *a+áti*, a (n)—âti etc.

By analogy, therefore, we see in Tamil that every finite verb in its primitive stage, is an appellative noun composed of two words—a relative participle and a pronoun. It is true that *an*, *al*, *ar*, *du*, and *a* are now used as terminal suffixes; but they were, we believe, originally pronouns themselves meaning he, she, they (persons), it, they (things). Because *a* (*v*)—*an*, *a* (*v*)-*al*, *a* (*v*)-*ar*, *a-d-u*, *a* (*v*) *a* (now *a-vai*), literally mean not. he. she, it etc., but *that-man that-woman, those-persons, that-thing* and *those-things*.

Let us now turn to the subject. Prof. Seshagiri Sastri, in the section devoted to the verbal terminations in his Philology, (1) confounds the noun terminations with those of verbs. 2) differentiates one suffix and multiplies its number by joining the previous letter with it. It is quite irrelevent to introduce the noun terminations in the chapter on verbal ones; and differentiating one and the same termination into several forms, is a mode of treatment quite against the nature of philology, and makes the language very hard for foreigners to learn. Now omitting noun-terminations such ss *çil* (சில்), *al* (அல்), *mîn* (மீன்), *mîl* (மீன்) etc., which have no connection whatever with the chapter and which will be spoken of in their proper place, we make here our observations only on verbal terminations.

We have already shown that the third personal termination of the Masculine singular of verbs is *an*. This original form varies into *ân* in combination, and the latter also becomes ōn in poetry. Dr. Caldwell is of opinion that *ān*, *āl*, *ār*, are corruptions of *avan*, *aval*, and *avar*. Our Professor not only mentions *an*, *ān*, and ... as the terminal suffixes but also adding the preceding consonant inserted for the purpose of preventing hiatus with the suffix creates as many personal terminations as there are letters preceding them such as *ñan* (ஞன்), *van* (வன்), *man* (மன்) and *kan* (கன்) &c. We have remarked above that *v* and *n* are the euphonic copulas used to prevent hiatus between base vowels and personal terminations. It is also to be remembered that among these insertions the former is sometimes replaced by the interchangeable consonants *m* or *k*, and the letter is softened as *y* (ய) or *ṅ* (ங). Thus in the words like *i'ainan* (இரண்டன்), *çiruvan* (சிறுவன்), *Vadaman* (வடமன்) and *Vadugan* (வடுகன்), the consonants prefixed to the suffix are not parts of the termination, but are euphonic copulas. And the mode of adding these Euphonic Copulas with the personal suffix and *an* and speaking of *ñan* (ஞன்), *van* (வன்), *man* (மன்) and *kan* (கன்), &c., as separate suffixes is, we beg to point out, an unscientific analysis. Again Our Author analyses the word *çeydanan* (செய்தனன்), "He did" into *çeyda* and *anan* which last he holds as one of the personal terminations.

This kind of Analysis, we may say, is nothing but as unscientific as that of the Kanarese grammarians who erroneously hold *alodam* as a particle and distribute the word *geyyalodam* (=Tam செய்யலுடன்), "with doing" or "immediately after doing," into *gey* and *alodam* instead of *geyyal*=Tam., çeyyal, "doing" and *odam*=Tam. *udam*, "with". The Sanskrit Grammarians also are not free from committing such mistakes. In the words like '*maninâ*,' "by the jewel," *guruna*, "by the guru" the Sanskrit grammarians split the instrumental suffix as *nâ* whereas it should be *â*. In comparing the words *natyâ* properly *nati* (*y*)—*â* "by the river" and svayambhu (v) *â*, "by Bramha," with *maninâ* and *guruna* one can easily judge that in the latter the *â* which answers to the Tam. *ân* (ஆன்), is the instrumental suffix and *n* only an euphonic copula like y and v, in the former, and is inserted to avoid the awkwardness of contiguous vowels. No Tamil grammarian would ever commit such an error.

From this it follows in our humble opinion, that *n* has a distinct office to perform in combination—viz, that of producing euphony. And we have explained above that in the word *çeyda* (*n*) *an* (செய்தனன்), between the primitive word *çeyda* and termination *an* the nexus *n* is inserted to prevent the hiatus. Therefore, we find no necessity to hold *anan* as a termination as our Professor says. The Tamil grammarians distribute the word *çeydanan* into 4 parts as *çey* + *d* + *an* + *an*, and hold the *an*, which stands between the termination *an* and the particle *d* that indicates time, to be an euphonic increment as the *in* in the words *tirinan*, *villinan* etc. And it is also thought by the Tamilians that *çeydanan*, *tarinan* etc are more elegant than the usual forms' *çeydán*, *tarin* etc. But we consider the former forms to be besides more ancient than the latter. The lengthened *ân*, *âl*, *âr* in the words *varân* etc. having, we think, come into use by wrong anology. This in no way violates the principle that we have here laid down.

A philologist must be able to account for even the smallest residuum in the word which he tries to analyse. The Augment *in* (இன்) in such as *tirinan* &c., can be reduced to the simplest element. But our Professor proceeds in a different manner. He analyses the word *tirinan*, "the wearing a garland," or "a gar-

landed man" into *tar+in+an* and calls '*in*' the sign of the genitive case, not an augment. This is, we beg to say, anything but correct. The word would according to our Professor's analysis mean "he of the garland," i. e. "he possessed by the garland," and not "he possessing the garland," which is the correct meaning. The words *tiran* and *tirinan* have one and the same meaning as *villan* and *villinan*, "a bowman," or "he bearing a bow". Our Professor will not, we think, venture to say that there is any difference of meaning between *Malaiyai* (மலையை) and *Malaiyinni* (மலையினை) the second case of *malai*. "a mountain," nor will he maintain that particle *in* in the latter is the sign of the genitive case. Is not this the same with *táran* and *tárinan* also? Therefore the Tamil grammarians' dictum that the particle *in* in the word *tárinan, villinan*, &c. is an augment, is, we daresay, more scientific. The origin of this augment, its simplest form, and its growth will be explained elsewhere.

Our observations on the third personal suffix of the masculine singular of verbs are equally applicable to other suffixes of either gender—rational or irrational. The Tamil grammarians mention, not only *ar* and *ir* to be epicene plural suffixes, but also *pa* (ப) and *mar* (மார்); as: *ceyba* and *ceymar*, They will do." The *pa* in the former is nothing but the corrupted form of *par*, in which the initial *p* and in the latter suffix, the initial *m* are particles of the future tense which are the permutations of *v*, the original future particle. This *v* not only interchanges with other labials p, b, m, but also sometimes with the guttural *k*. It is also to be noticed here that the neuter singular suffix *du* (து) phonetically changes into *du* (டு) and *ru* (று) when it follows a consonant of the cerebral class. The rule of this transformation of the dental into the cerebral is clearly explained in our second article which appeared in the is sue of December. There are other formation suffixes which belong exclusively to the class of nouns and would receive a full discussion in the due place.

Another important question we have to consider is, whether there is any resemblance in the plural suffixes of the Tamilian and Aryan tongues. One may not, at first sight, observe any resemblance between the Tamilian epicene plural suffiix *ar* and the Aryan *as*. But a critical study of these two suffixes of a different family will not fail to indicate some analogy.

The interchange of *s* into *r* is not uncommon in the Indo-European tongues. Compare the Latin *arbor* for *arbos*, "tree," and the Anglo-Saxon *iren* for *isen* "iron." In these instances, we see that the Aryan *s* is hardened into *r*. There is no such tendency in the Tamilian tongues as to transform their *s* into *r*; but there are evidences in which the Tamilian *r* is softened into *s* in Sanskrit as: ari (Tam.) "sickle," "axe," *asi* (Sank.) "sword" from the root *ari* (அரி) "to cut off;" *ciru* (Tam.) "small," *çisu* (Sank.) "young," from *curu* (குரு) "short" [with this Tamil stem *curu* compare the Latin *crulus* and the German *Kurz*, &c.]

Thus the Tamilian plu. suffix *ar* and the Aryan *as* are analogous. Nevertheless, classing the masc. and fem. together in the plural, without distinction of sex, is very common in Aryan tongues as in Tamilian. The plural suffix *as* in Sanskrit, *es* in Latin and in Greek are masculine and feminine, as *ar* is in Tamil. As the Tamilian tongues have no tendency to transform *s* into *r*, so there is no probability of the transformation of the Aryan *s* into *r* in the Tamilian tongues. On the other hand we see the possibility of the Tamilian *r* to be softened into *s* in the Aryan tongues. Besides, the same plural suffix as in Tamil, appears in the old Latin termination of masc, plural in *or*, as: *subator*, for subacti. In the Icelandic also, the most common plural is that which terminates in *r*. And we have seen above that some of the Teutonic tongues form their Llural by the addition of r to the singular. From these circumstances, therefore, we may conclude that the Tamilian plural *ar*, *er* or *r* is older than the Aryan plural *as*, *es*, or *s* and their resemblance is not merely "apparent" as Dr. Caldwell says, but real. The neuter plural suffix *a* both Aryan as well as Tamilian is foreign to Sanskrit.

We have seen already the plural formative of names of rational and irrational beings are *ar* and *a* respectively; but *kal* also is used as the sign of plurality. Such as nouns of higher caste (உயர்திணை) or lower caste (அஃறிணை) which cannot take the gender-denoting-termination form their plural by adding *kal* with their singular form. Though *kal* is now used onl as a sign of plurality it was originally a noun itself denoting plurality and added to a word of singular number in order to give it a plural meaning. So the words *Ma(c)-kal* "men" lit "man—assembly, *Mâ(c)-kal* "(animals," lit "animal mass," *Mara (n)-kal*, "trees" lit "tree collection" &c. were originally compound words of *Magz* (மகள்)=man + kal (கள்)=mass &c. And *kal* like most terminations is the remnart of some word which was used in general to express the underlying idea of multitudes, and there is little doubt that the word express-

ing this idea is *kalam*, "gathering," or "collections." *Kalam* is now used in the following sense, களம், a thrashing floor or a place where grains are gathered,

(2) போர்க்களம்—a field of battle or a place where armies are gathered.

(3) தொழுவம்=a place where cattle are shut up. The Sanskrit *ganam* corresponds with this Tamilian *kalam*.

Though the root of *kalam* is now lost in Tamil, roots identical with it are found in the Aryan family of tongues. Compare the Sanskrit *kal* "to collect," the English *call*. It is no matter of surprise that the roots of the words common to both families Tamilian and Aryan, lost in one are to be found in another. Professor Sayce says Words like our *door*, the Latin *fores*, the Greek *dura*, Sansk *dwaram* cannot be traced to any root; that is to say a group of cognate words has either never existed or else so utterly forgotton and lost, that we can no longer tell what common type they may have represented. If European linguists apply to the Tamilian language it will readily lend them the key for their "doors," which the Aryan tongues have lost. The supposed lost root of these words is well preserved yet in Tamil. It is *tira* (திற) "to open"

From these we clearly see, how among the Tamilian and Aryan languages, words and roots are tied and twisted together, and, how, the root lost in one branch is found in the other. If European philologists study the Tamil language, one of the oldest, richest, and most refined of tongues, as well as they have done Sanskrit, a new light will be thrown on the comparative science.

The learned Professor Mr. Skeat of the Cambridge University, with not thoroughly investigated opinion and premises, comes forward to say:—"There is no connection whatever of any sort or kind between English and the South-Indian languages; and words in those languages can only be alike either when there is actual borrowing as in *cash* and *coir* or else by mere accident which proves nothing at all." Such a declaration from so eminent a scholar as Prof. Skeat may be accounted for by his want of knowledge of the Tamilian tongues and their history. We have clearly said elsewhere that "though the Tamilian family of languages is distinct from the Aryan, its primitive relationship however much, it might, at first sight, surprise some, may be easily traced out" The alliance of many words and even of grammatical forms, which may be thought to be entirely different, when they are reduced to their primitive and original forms would be very remarkable. We need not bring in here instances, as every page of our articles clearly illustrates what we say. Even Dr. Caldwell who reduced the Tamilian tongues to the Turanian family is not scrupulous to confess his conviction arrived at after much labour and philological researches, though contradictory to many of his theories. "Neverthless," says he, "they (words) are so numerous, many of them are so interesting and when all are viewed together, the analogy which they bring to light is so remarkable that an ultimate relation of some kind between the Dravidian and the Indo-European families may be regarded as probable." So profound a Tamil scholar as Dr. Pope, in his 'Tamil Hand-Book, remarks thus:—"The origin and the affinities of the South Indian group of languages have been much discussed. On the one hand, the more deeply they are studied the more close will their affinity to Sanskrit be seen to be, and the more evident will it appear that they possess a primitive and very near relationship to the languages of the Indo-European group.....They certainly contain many traces of a close connection with the Greek, the Gothic, the Persian and other languages of the same family, in points even where Sanskrit presents no parallel."

Now we beg our readers to compare the learned opinions of these two Doctors with that unwarranted of Prof. Skeat. We know that the English language is mainly an offspring of the Anglo Saxon which is one of the Teutonic branch of the Aryan family. The Aryan and the Tamilian languages, are, in our humble opinion, radiated from one and the same parent tongue. Many words and roots which exhibit resemblance in both the families an not borrowed by the one from the other and are not merely accidental as Prof. Skeat says, but are of common source inherited by the two branches. If Prof. Max Muller would connect the words like the Latin *Mol. lis* and the Greek *Malacos*, not with the Tamil *mel* or *mel-lya*, but with the Sanskrit, *mar* found in the wood *mridu*, "soft", it is owing only to his unfamiliarity with the former. A close identity of the Tamil *mel* or *mel-lia* with the Latin *mol-lis* and the Greek *Mala-cos* is more apparent than with the Sanskrit *mar* or *Mridu*, though *r* of the latter is interchangable into *l* of the former words.

Although the Etymological Dictionary of the English Language by Prof. Skeat is really a great work of learning, and of much scholarship, and, is an attempt made

to bring under each word the corresponding words of allied languages for comparison, yet in many cases, it has not settled the etymologies of words satisfactorily and with much success. And notwithstanding its immense usefulness we cannot say that it is sufficient to solve all questions and difficulties and is beyond errors and corrections.

For instance, with reference to the word, *alien* "strange," originally "other" or "another," Professor Skeat in his Etymological Dictionary gives some allied words found in the other cognate tongues, and connects it with the old French *alien* and Latin *alienus*, "other" and he further states that the European stem of these words is 'Alia.' Now we see that this European *alia* is identical with the Tamil *ayal* (properly aial), "other," and the former to be a metathetical modification of the letter, the final *l* in *aial* is transferred to the middle in *alia*. Compare the metathesis in the words *luna* (Latin) "moon," and *nila* (Tam.) Even without such 'metathetical' modification, this word *ayal* is, in its original form, found in the old Irish word *aile* "other." *Ayal*, opposite to *urravu*, "kin," is composed of two stems *ai*, "closeness," and *al* "not," like the word *kadal*, "sea," [from *kada*=to pass over, and *al*=not, lit "that which is not possible to pass over"] Thus *ayal*, lit. "not a kin," either "other" or "strange." By such a kind of analogy we see that the European *alien*, etc, do not halt at 'alia' which is said to beEuropeanStem, but goes further beneath.

With reference to the origin of the word *mucus* Prof. Skeat traces it with the other allied words the Latin *mucus* or *muccus* "the mucous matter of the nose," and the Greek *mukos*, with its allied *muksa* "the discharge from the nose," to the Sankrit *much*, "to let loose" "to dismiss." Are not the above words more allied to the Tamilian *mûkku*, "nose," and is not the Greek word *mûcter* "nose," also identical with the latter? The mode of deriving or connecting the Indo-European words *mucus*, *mucter* from or with the Sanskrit *much* is, we believe, rather far fetched. The theme of the Tamilian word *mûkku* is *muga* "to smell," and *mûkku* means literally "the organ of smelling," or "the smelling sense." If our identification of the European words *mucus*, etc., with the Tamilian *mûkku* is correct, is not then the Tamil etymological derivation of those words, after all, more probable, than the Sanek. root *much*?

With reference to the origin of the word *iron* A. S. *iren* or *isen* Prof. Skeat informs us that it is from the Teutonic base *isaina*, perhaps from isa=ice, and says that iron may have been named like crystal from some fancied resemblance to ice. But the words blacksmith, black-county, etc., suggest the contrary. The iron was known to the ancient people as a black metal only. The three metals known to the ancients were gold, silver and iron and they were styled also by them as red metal, "செம்பொன்," white metal, "வெள்ளி பொன்," and black metal, "கரும்பொன்." From this analogy we can connect the Eng. *iron* or the A. Saxon *iren* to the Tamil *irumbu*, meaning literally a black metal; from the lost root *ir* (இ) "to be blackened," which survives in the following words *irul* "darkness," "blackness," *iravu*," night, *irundai*, "charcoal," *irumban* "a kind of black rat." All these words are suggested from the blackness in the objects, and it seems less natural to connect *iron* with *ice* than with the *irumbu* (Tam.) and derive both from the Tamilian root *ir* "to be blackened."

We hope we shall not surprise our readers if we once again assert that by a close study of the Tamilian tongues and comparison of them with the Aryan they will discover the original connection of these two branches and it will prove of great use to philologists as well as etymological lexicographers in solving many difficulties and correcting many errors. Many methods and premises made in the new field of the linguistic science evidently, therefore, need correction and improvement. Many wrong theories of this young science founded on unwarranted premises, have made even great scholars blunder. We have seen how things are misrepresented by wrong theories and misconceptions. No less are the errors and mistakes of the grammarians and lexicographers and they all have been handed to us without any correction whatever. The linguistic science is now rapidly growing and progressing; new lights are thrown on matters which have hitherto been in obscurity; and proper means have been made to get a clue to new investigations. No scholar will now question if we suggest that Dr. Caldwell's Comparative Grammar, the first work of the kind in the Tamil tongues, one that corresponds to Bopp's Comparative Grammar of the Aryan tongues, ought to be revised and reprinted with corrections and modifications.—

(To be continued.)

PANDIT, D. SAVARIROYAN.

JANUARY & FEBRUARY

Extract

THE SEARCH FOR HAPPINESS.

TO be happy is the desire of all creatures. This instinctive desire, which is never fully gratified in this world, is nevertheless a promise that eventually perfect happiness will be obtained.

How divergent are the roads trodden by men in their pursuit of this common goal! One man thinks that the indulgence of the pleasures of the senses will lead him thither; another that the acquisition of wealth or power will bring him contentment; another that knowledge or proficiency in some art will satisfy the cravings of his soul; another that the most desirable object of ambition is fame and name; yet another thinks that it is by belief in some creed that he will find rest unto his soul. It may nevertheless be confidently asserted that not one of these realizes the object of his desire; not one finds the satisfaction he anticipated in the attainment of his ambition.

In truth however, the solution of this, the greatest of life's enigmas, is so simple, that one is amazed that the majority of mankind should so persistently pursue a mirage, which, receding as they approach it, ever eludes them. How much we may learn from the experience of the *blasé*, of the man who has drunk of life's pleasures to the dregs, and has come to the conclusion that it is all vanity and vexation of spirit, that life, when employed solely in the search for pleasure, becomes an intolerable burden. And yet the majority of people refuse to take the lesson to heart, they refuse to profit by the experience of those who have travelled the same path before them; everyone must himself taste of the bitter cup, each must ring the changes of pleasure after pleasure, of desire after desire gratified, until he likewise finds that there still remains an aching void, there still remains a heart's yearning unsatisfied. Lured on by desire, the modern world in its eager search for happiness pursues a phantom, a mere will-o'-the-wisp.

Can all the riches of the wealthy confer upon them the priceless boon of a contented spirit? And when a man *has* reached the pinnacle of his fame, or the goal of his life's ambition, to obtain which he has sacrificed his whole life, is the happiness and satisfaction achieved of anything more than a transitory nature? After years and years of unremitting effort the artist or musician, novelist or poet, produces his masterpiece. It is finished. What then? Is he now quite happy and contented? Nay, he at once sets to work on another. And so the moment one desire has been gratified another springs up in its place, and this repeats itself *ad infinitum*. Every time we think we have reached the summit of the highest hill, we find that another and yet loftier looms up before us, until the soul falls back baffled and exhausted. Let us remember that desire never can be satisfied, that it grows by what it feeds on; that desire, like hope, springs eternal in the human breast. And so long as *one* desire remains unfulfilled so long is *perfect* happiness unattainable.

This, therefore, suggests the solution of the problem, to solve which is the principal object of every human being. Happiness and contentment are found in the *elimination of desire*; or to express it more correctly in the transference of desire from the 'transitory' to the 'permanent.' "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." Thus is the truth expressed in the Christian Scriptures. But it is in the sacred books of the more ancient civilizations of this world, namely of India and China, that it is most fully expounded and developed. In comparison with these civilizations, ours is a mere mushroom growth; their philosophy was the ripe wisdom of a race in its maturity, and for subtle analysis of, and insight into human nature, the Western world has produced nothing to approach it.

Happiness and sorrow are after all matters of our own choice, for they depend upon our attitude towards external circumstances. If we are unattached to things of sense, or in other words to the transitory, nothing can happen to us, which should for one moment have the power of disturbing our tranquility of mind. The first lesson we have to learn, therefore, is to *discriminate* between the transitory and the permanent. And we may at once lay it down as a law of our being that true happiness can never be found in working for any exclusively selfish end; and in this connection it should be remembered that we have distinctly two selves—a lower, which is transitory, subject to decay and death; and a higher, which is eternal. What belongs to the higher and what to the lower must be left for each one to determine for himself, and this should not be a very difficult task. Be it borne in mind, however, that save as the lower subserves the growth of the higher it should be a matter of utter indifference to us. It is not "we," the permanent part of us, that is affected by most of the accidents of life.

Enduring happiness, of the sate of serene, calm joy, of a peacefulness that can never be ruffled by the storm and stress of mundane existence, is not dependent upon action of any kind, nor upon success or failure in our enterprises. For if our happiness is dependent upon the fruits of action, upon the success of our efforts to achieve difinite ends, it will be a happiness often overcast by sorrow and disappointment. It is then only by non-attachment to the delights of the senses and by an attitude of absolute indifference to the results of action, that happiness without alloy can be attained. It must not be supposed that such an attitude implies inactivity, or the withdrawal of the incentive to action. It is only the motive that is altered. The fulfilment of duty should be our motive, and, labouring always for the good of mankind, the frustration of our efforts should not distress us, neither should we be elated by success. The result of our action is not our concern, for it is not under our control; our concern ends with the fulfilment of duty.

It may readily be inferred from the foregoing that the first essential to human happiness is the absolute subdual of the passions and the animal appetites for it is these, more than anything else, which retard and militate against spiritual development. Besides which, no feelings of ill-will, malice, anger, resentment, irritability, impatience, nor even indignation, should for one moment be harboured in the bosom that desires true happiness; for no one can be truly happy while harbouring such emotions. Harmony is the essence of happiness, whereas the exercise of these emotions is the cause of discord. Not by anger is anger put an end to, but by love—love that harmonises the relations of man to man, and acts as the oil which enables the complicated machinery of social life to work smoothly and without jar. If another wrongs us, what cause can that be for anger, far less for revenge? Rather should such action call forth our pity, for it is really himself that he has injured most. If we remember that *ignorance* is the mother of nearly all evil, we shall, I am sure, feel more charitable towards evil doers, for as Plato so truly, said, "Nobody is willingly deprived of the truth."

I would say to all, in conclusion, if you desire to enjoy happiness unalloyed, endeavour to *become* not to possess; endeavour to get rid of the "misery of longing," and attachment to the transitory, by setting the affections on the eternal verities of truth, goodness and spiritual beauty, all of which are merely aspects of the Divine. W.

(*From* "THE HERALD OF THE GOLDEN AGE.")

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 160.)

Or, (to interpret the last reason in another way),—even in the S'ruti we find a simile employed, pointing to a similarity only in some particular attribute, as in the passages like the following :—

"Having shaken off sin as the horse shakes off the hair."*

Thus, the two similes being reconcilable only on the ground of similarity in some particular attributes, it may be concluded that Brahman is endued with the twofold nature.

Adhikarana—6.

The Sûtrakâra imagines an objection based on the impossibility of the twofold nature, and answers as follows :

(The S'ruti) denies, indeed, His being only so much, and so says again. (III-ii. 21).

In the preceding Adhikarana it has been shewn that Brahman is of a twofold nature. Now a doubt arises as to whether this conclusion is falsified or not.

(*Pûrvapaksha* :)—Having declared—in the words "there are two forms of Brahman, the material and the immaterial,"*—that Brahman is in the form of the universe, material and immaterial, as made up of earth, water, light, air and ether, the S'ruti says "next follows the teaching : (HE is) not thus, not thus."† As the word 'thus' refers back here to what has been said already, what has been said regarding Brahman—viz., that He is in the form of the universe, material and immaterial—is denied.

(*Siddhânta*) :—As against the foregoing we hold as follows : The words "not thus, not thus," do not deny what has been already taught,—viz., that Brahman is in the form of the universe,—inasmuch as it is not proper to deny what has been taught as a new thing, as unknown before. On the other hand, we ought to understand that the words only go to deny that Brah-

* Chhâ. up. 8-13-1.

* Bri. Up. 2-3-1.
† Ibid 2-3-6.

man is not merely what He has been here declared to be; for, subsequently in the following words, the S'ruti again speaks of attributes which have not been already declared:

"For there is nothing else higher than He (who has been) declared to be 'not thus.' Then comes the name, 'the True of the true'; the lives are verily the true, and He the True of them."*

This passage teaches that there exists nothing else higher than Brahman who has been described in the words "not thus, not thus." Then His name is declared in the words "the True of the true." The meaning thereof is then explained in the words "The lives are, verily, the true, and He the True of them." Here "lives" mean jivas, the individual souls, and they are true because unlike ether (A'kâs'a) they have no birth. Even of these jivas, the true ones, He is the True, because unlike them, His knowledge is never obscured. Thus the words "not thus, not thus," going only to deny the limitation of His attributes to those which have been already declared, it does not detract from the former conclusion that Brahman is of a twofold nature.

(*Objection*:)—The True (Brahman) corresponds to the existence which is present in all things, of which we speak in the terms "the pot existing," "the cloth existing," and so on. Everything else, such as the pot, the cloth, etc., which varies, is denied (*i.e.*, is said to be not Brahman (by the S'ruti in the words "not thus, not thus."

Answer:)—As against this, the Sûtrakâra says:

It is unmanifested, (the Sruti says) indeed. (III. ii. 22.)

The essential nature of Brahman is revealed by no other pramâna or organ of knowledge such as pratyaksha or sensuous perception. The S'ruti says, "His form stands not within the vision's field, with the eye no man beholds Him, by mind...is He revealed; † therefore, the existence which is revealed by sensuous perception cannot be Brahman.

The Sûtrakâra proceeds to shew what the organ of perceiving Brahman is:

But (it is revealed) in ecstacy as (told) by direct and indirect (Revelation). (III-ii. 23).

But the essential nature of Brahman is apprehended in ecstacy by the mind attaining to the state of intense meditation. That to those who contemplate Brahman, regarding themselves as Brahman, the essential nature of Brahman becomes accessible is known from the following passages of the S'ruti:

"This A'tman is not obtainable by explanation, nor yet by mental grasp, nor by hearing many times; by him whomso he chooses, by him He is obtained. For him, the A'tman His proper form reveals." *

"Then does one, in ecstasy, Him free from parts behold." †

The following passage of the smriti is also to the same effect:

He is not in the ken of sensuous perception.

And as in the case of light, etc., so exactly here. And the manifestation (takes place) by constant practice of the act. (III-ii. 24.)

They to whom, as a result of constant worship of meditation, Brahman manifests Himself,—they, when seeing by that vision of Brahman, find that like consciousness, bliss, etc., sovereignty over the universe is alike His attribute. To explain: that those who meditate upon Brahman realise in themselves all the attributes of Brahman as a result of the meditation of unity is declared by the S'ruti in the following passages:

"I have become Manu as well as the Sun."‡

"Do thou meditate upon me as life, as immortality." §

Such passages as "I give thee divine sight, see my divine power," do indeed testify to the manifesting in Krishna and the like of the Divine power as the result of a constant meditation of unity. And by constant meditation of Brahman, Visvâmitra, Agastya and others attained the power of creating another Svarga, of drinking the ocean, and the like. In the world of to-day, those who take to the repetition of mantras (incantations) develop, by meditating upon *Garuda* the peculiar properties of *Garuda*. Thus it is clear that, when the idea of unity with Brahman has attained perfection, the Upâsakas attain to the peculiar state in which they find themselves in possession of all the peculiar attributes of Brahman. It is therefore unreasonable to maintain that Brahman is the mere existence revealed by sensuous perception, and found in association with all objects such as a pot. Thus, because con-

* Ibid.

† Katha Up. 6-9,

* Katha-up. 2-23.

† Mund. up. 3-1-8.

‡ Bri-up. 1-4-10.

§ Kaush. up. 3-2.

‖ Bh. Gitâ-11-18.

contemplation (nididhyâsana) and other means of attaining an intuitive perception would otherwise have no purpose to serve, and because the mere existence (even supposing that it is not apprehended in sensuous perception) is not declared anywhere to be possessed of the attributes of Brahman, it does not at all stand to reason to say that Brahman as mere existence is immediately perceived and that the S'ruti, "not thus, not thus," denies all else.

Wherefore (He is endowed) with infinite (attributes). Hence, indeed, His nature. (III-ii. 25).

Because wisdom, bliss, supreme dominion and other characteristic attributes of Brahman manifest themselves even in those who devoutly contemplate Him, therefore it may be concluded that Brahman does possess excellent qualities, infinite in number, as mentioned in the s'ruti "There are two forms of Brahman * Hence the twofold nature of Brahman.

(*Objection*:)—The assertion of the s'ruti—in the words "There are two forms of Brahman" * etc,—that the universe is the form of Brahman can be explained only by regarding Brahman and the universe as brought together by illusion, by way of mistaking one for the other; their mutual relation being incapable of any other explanation. Wherefore, it is but right to hold that the passage, "Next follows the teaching: He is not thus, not thus," † points to a denial of the reality of the universe which has been supposed to exist owing to illusion.

(*Answer*:)—The sûtrakâra, before explaining the relation in his own way without resorting to the hypothesis of illusion, first states (two) other theories:

Because of the mention of both, (He is) verily like the serpent and the coil. (III. ii. 26).

(i) Because of the assertion of both unity and diversity of Parames'vara, as made in such passages as "All verily is Rudra;" ‡ "Heaven and Earth producing, the Divine is one", § the earth and other forms of being spoken of in the s'ruti—"There are indeed two forms of Brahman," etc.—pertain to Parames'vara Himself, just as the serpent may be in either form, straight or coiled.

* Bri. 2-3-1.
† *Ibid.* 2-3-6.
‡ Mahâná. 16.
§ *Ibid.* 1-12.

Or, (it is) like (the unity of) light and its abode (which are one) because both of them are luminous things. (III-ii. 27).

(ii) Though light, and its abode are substantially different, yet they are regarded as one because both of them pertain to the genus of luminous objects; so also, Brahman and the insentient are regarded as one, both of them coming under the one genus (of Brahman). This forms another explanation of the unity of Brahman and the Earth, etc.

Or as before. (III-ii. 28).

The word 'or' shews that what follows is quite distinct from the two theories above referred to. In a former section it was shewn that *chit* or spirit constitutes a portion (of Is'vara), inasmuch as it forms an integral part of the composite whole (Is'vara), standing always in an attributive relation (to Is'vara) genus, qualities, and bodies like light. So, too, in the case of *achit* or matter. It is possible to speak of spirit and matter in one word, as is done in the passage "All verily is Rudra," * only when they constitute the form of one Entity and are related in the way mentioned above. In the case of the two other theories it is impossible to avoid the conclusion that Brahman is impure. And we conclude that the *chit* and the *achit*, spirit and matter, constitute the body of the eight-formed Brahman, on the authority of the following passages of s'ruti and smriti:

"Whose body is Earth." †

"Whose body is Atman. †

"They call sentiency vidyâ and insentiency avidyâ The whole universe made up of vidyâ and avidyâ is no doubt the form of the Lord, the Lord of all; for the whole universe is in his control."

And because of the denial. (III-ii. 29).

Though Brahman ensouls *chit* and *achit*, spirit and matter, He is said to be devoid of their attributes in such passages as the following:

"Not by the decay of this does It decay." ‡

Not gross, not subtle, not short." §

And for this reason, too, that Brahman, though associated with *chit* and *achit*, is free from evil, and is the repository of all excellent qualities.

* Mahâná. 16.
† Bri. up. 3-7-3.
‡ Chh. 8-1-5.
§ Bri. up. 3-8-8.

That is to say: Though Brahman or (Siva) is the cause of *chit* and *achit* and is associated with them, He is ever free from mutability, ignorance and other undesirable qualities, and is ever endued with such supremely excellent qualities as omniscience, eternal bliss, eternal wisdom, absolute independence, undiminished power, infinite potentialities.

Adhikarana—7.

Now the Sutrakâra first raises an objection with a view to declare ultimately that there exists nothing higher than He, the odd-eyed Siva, the supreme Brahman, the one homogeneous essence, with the Supreme Energy (Paramas'akti) manifested in the form of the whole sentient and insentient existence, free from passions, thought-impressions, and taints of all kinds—the ocean of all auspicious attributes such as omniscience.

(There is something) beyond Him, because He is spoken of as a bridge, while a measure, relation and separateness are predicated of Him. (III-ii. 30.)

A doubt arises as to whether there exists or not something even beyond that Parames'vara, who has been described, from I-ii-2 up to III-ii-29, as the Supreme cause.

(Pûrvapaksha:)—There does exist something beyond. To explain: This Parabrahman is said to be a bridge, a something to be crossed over, a thing capable of measurement, and a thing leading to something else—in such passages as the following:

"Now, this Âtman is a bridge, the sustainer" *

"Having crossed this bridge, though blind, one is no longer blind." *

Four-footed is Brahman." †

"To the Immortal He is a bridge." ‡

Wherefore, even higher than He, there exists something.

Now Siddhânta follows

But (it is) because of a resemblance. (III-ii. 31.)

(Siddhânta:)—The word 'but' shews that Siddhânta follows as opposed to the pûrvapaksha. It is not proper to say that there exists anything higher than He, than Siva who is higher than all. "Higher than all, is Rudra, the mighty Sage."* From these words of the sruti we understand that He is higher than all. And as to His being spoken of as a bridge, it is only because of a resemblance, in so far as He prevents all worlds from getting into confusion. The Sruti says:—

"This Atman is the bridge, the sustainer, that there may be no confusion of these worlds" †.

It is Brahman,—who is both the material and the efficient cause of the universe as declared in the s'ruti "All this, verily, in Brahman,"‡—that is to be reached, as we may understand from the passage "To Him, hence departing, shall I go." Elsewhere, too, the s'ruti says:

"Him.....who is Three-eyed, Dark-necked, and Serene: having meditated Him thus, the sage reaches Him who is the womb of all beings, the witness of all, transcending darkness." §

Here it is Brahman—who is beyond darkness, who is the cause of all, the Omniscient, the Three-eyed and so on—that is spoken of as the Goal beyond all. Accordingly to cross here simply means to reach. Otherwise, if there should exist a thing even above the Supreme Cause, above the Supreme Goal higher than all, then it follows that there might exist another thing even beyond that, and so on; and thus the Vedântic texts do not teach any thing definitely. Accordingly the Paramas'iva is beyond all, and hence the supremacy of Brahman over all.

As to Brahman being capable of measurement, the sûtrakâra says:

(It is) for the sake of contemplation, as (when speaking) of feet. (III-ii. 32).

It is for the sake of contemplation that the s'ruti speaks of Brahman as four-footed, as when speaking of speech as a foot of the four-footed Brahman. ‖

(It is) on account of the particular place, as in the case of light etc. (III-ii. 33).

It is true that Parames'vara is altogether immeasurable. Still it is proper to think of Him as limited, in virtue of the seat of his manifestation, just as light appears limited with reference to the window or any other place through which it comes.

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* Chha. 8-4-1.
† *Ibid.* 3-18-2.
‡ Mund. up. 2-2-5.

Mahânâ. 10-19.
† Chhâ. 8-4-1.
‡ *Ibid.* 3-14.
§ Kaivalya up.
‖ Chha. 3-18-2.

The sûtrakâra says that, though He is the Goal, He is also the one who leads the devotee to the Goal:

And because of the propriety. (III ii. 34

It is but proper that Brahman who is Himself the Goal is also the one who leads the devotee to the Goal, as the s'ruti says "He is attainable to him alone whom He chooses."* Wherefore we may conclude that there exists none higher than Parames'vara.

Adhikarana—8.

Similarly, (there is none equal to Him), because of the denial. (III-ii, 35).

In the preceding adhikarana it has been shewn that there is none higher than the Supreme Brahman, the odd eyed (Virûpâksha) Siva. Now, again, a doubt arises as to whether there exists one equal to him.

(*Pûrvapaksha*:)—Though there is no being higher than Parames'vara, there exists a being who is equal to Him in so far as he is the cause of the universe, the lord, and so on. So, indeed, the s'ruti speaks of a soul (Purusha) as "Thousand-headed Purusha, thousand-eyed, thousand-footed." † In the words "Thousand-headed Purusha" and so on, the Purusha is represented to have many faces and feet. In the words "A foot of his are all the creatures" † the s'ruti shews that he is associated with the universe. "Three feet of his are immortal, in the shining (heaven)" † in these words the s'ruti says that he dwells in the Paramâkâs'a the Supreme Light. "From him was the Virâj born, and next to Virâj, the Purusha:" † in these words he is represented to be the upâdâna or material cause of the Avyakta and the Hiranyagarbha. In the words "Sun-coloured, (he is) verily beyond the darkness." † he is said to be above darkness. "Knowing him thus, one becomes immortal here:" from these words we learn that he is then cause of moksha. Again, he is spoken of as the "Thousand-headed God," ‡ as "the Lord of the Universe," as "Nârâyana and the Supreme Brahman," ‡ and "as Paramâtman abiding in the heart" ‡ i. e., as the being who has to be contemplated in the heart. Wherefore this being, Nârâyana, is equal to Parames'vara in attributes. These, indeed, are the attributes of Parames'vara also. The Mantropanishad says:

> "Whose faces, heads and necks, are those of all, who lieth in the secret place of every soul, spread over the universe is He, the Lord. Therefore the all-pervader is Siva."*

The Mahopanishad says:

> "With eyes on every side, and with faces on every side."

Even in the Siva-Sankalpa, He is declared to have faces on all sides. In the Atharvas'iras, the Parames'vara is said to have many faces, feet, and so on. He is said to be associated with the universe as an integral part of His being:

> "(This) Mâyâ, indeed, as Prakriti, man should know' and the possessor of Mâyâ as the Mahes'vara. All this universe is pervaded by that which forms a limb of His."‡

He is said to be the cause of the Hiranyagarbha in such passages as "seeing the Hiranyagarbha being born."§ He is said to be beyond Darkness in the words "Who is the witness of all, beyond Darkness."‖ He is said to be the Being whom we have to contemplate in the Dahara (small bright space in the heart), in the words "who is the small (Dahara), free from sin,"¶ and in the words "having known Siva one attains limitless peace,"** He is said to be the cause of Moksha. In the words "Endued with lordship over all"†† we are given to understand that He is the Lord of all. Hence the equality in attributes such as that of being of all forms. In the Smritis and other scriptural works, enjoining divine worship, it is declared that either of the two, Parames'vara or Nârâyana, may be worshipped as alternatives of equal importance; "worship either Siva or Vishnu. And in fact in the world we find places of worship, Purânas and Agamas devoted to both of them alike. Wherefore Purusha or Nârâyana is equal to Parames'vara.

(*Siddhanta*:)—As against the foregoing we hold as follows: Just as there is none higher than Parames'vara so there is none, indeed, equal to Him, because of the declaration that none else can be the cause and the lord of the universe. The following passages declare that none other than Parames'vara can be the cause of the universe:

* Katha up. 2-23.
† Tait. Aranyaka. 3-12.
‡ Mahânâ. 11.

* S'vet. Up. 3-11.
† Op. Cit. 1-12.
‡ S'vet. Up. 4-10.
§ Mahânâ. 10-19.
‖ Kaivalya. Up.
¶ Mahânâ. 11.
** S'vet. 4-14.
†† Atharvasikhâ.

"There is the One, Rudra alone,—they are not for a second,—who rules these worlds with the powers of ruling and creating."*

"Heaven and earth producing, there is one Deva."†

"The One who is called Rudra."‡

"The One Deva, Hara, rules the perishable and the Âtman." §

"When, like a skin, men shall roll up the sky, then (only, not till then) shall end of sorrow be without men knowing God." ‖

"Siva alone, the Beneficent one, should be contemplated, abandoning all else." ¶

When there is no darkness, there is no day nor night, nor being, nor non-being; Siva alone there is" **

Wherefore, there is none equal to Parames'vara. As possessed of the Supreme Energy (Paramas'akti), Parames'vara alone is the Nimitta or efficient cause. Since Purusha is the upâdana or material cause, he is the cause of Hiranyagarbha. He being the material cause, and Parames'vara the efficient cause, both are said to be the cause of the universe. Hence we understand that the s'ruti "from Him was born Viraj" only declares that Purusha is the upâdâna or material cause; and Parames'vara is declared to be the efficient cause in such passages as "the heaven and the earth producing, there was the one Deva." From Siva, the omniscient, omnipotent Parabrahman who is above the whole universe, there arises first the Supreme Power (Paràsâkti) the ultimate Prakriti or Material cause. When the Power is manifested as the Primal Bhoktri or conscious experiencer, we have what is called Purusha, spoken of in the s'ruti as "the thousand-headed Purusha." It is from Siva thus ensouling the Purusha that the whole evolution of the sentient universe takes place. Hence it is that the s'ruti starts with speaking of Parames'vara as the All, in the words "All verily is Rudra," and then speaks of Purus'ha or Narayana as the all, because of his being the upâdâna or material cause. The question arising as to how Purusha can be the All, the s'ruti declares that even Purusha is but a mighty manifestation of Parames'vara's being and, as such, is in the form of the universe, as witness the following passages:

"Purusha, verily, is Rudra." ††

Let us contemplate Purusha and let us meditate upon the thousand-eyed Mahàdeva." ‡‡

* Atharvas'iras. † Mahânâ. 1 12. ‡ Tai Ara. 1-12.
§ Swetâ. 1-10. ‖ *Ibid.* 6-20. ¶ Atharvas'ikhâ.
** Svet. up. 4-18. †† Mahana. 16. ‡‡ *Ibid.* 1-21.

The very Supreme Brahman, who is omniscient, omnipotent, ever contented, independent, higher than the universe, the efficient cause of the universe, wills "May I become manifold" and evolves this Purusha from Himself. By this Purusha who is evolved from, and forms a part of, Himself, the Supreme Brahman manifests Himself as the universe, as the following passages in the S'ruti clearly shew:

"Having created it, He entered into it; and having entered into it, both being and beyond did He become." *

"(This) Mâyâ, indeed, as Prakriti, man should know, and the possessor of Mâyâ as the Mahes'vara. All this universe is pervaded by that which forms a limb of His. †

The upâdana state grows out of the will of the efficient cause, and therefore the efficient cause is superior to the material cause. Because of the inseparability of the upadana from the efficient cause, the attributes of the efficient cause are applied to the upadana. Therefore there exists nothing equal or superior to Parames'vara.

The sûtrakàra says that, for the following reason also, there exists none whatsoever equal or superior to Parames'vara:

Hence His omnipresence, (as may be learned) from the Sruti speaking of the vast extent and so on. (III-ii. 36.)

Through Purusha,—who is the Upâdâna, who is the part and parcel of Parabrahman,—the efficient cause, i. e the Parabrahman, pervades all, as declared in the following passages of the Sruti speaking of His presence throughout the whole universe:

"Whose faces, heads, and necks are those of all." ‡

"Whose eyes are everywhere, and whose faces are everywhere." §

"Smaller than the small.....All verily is this Rudra." ‖

"He who is called Rudra is the Lord.....He who is the True ....." ¶

Wherefore, the whole universe being but a manifestation of Parames'var there exists none either equal or superior to Him.

* Taitt up. 2-6. † Svetâ-up. 4-10. ‡ Svetâ. 3-11.
§ Mahânâ. 1-12. ‖ *Ibid.* 10...16. ¶ Atharvas'iras.

A. MAHA'DEVA S'A'STRY, B.A.

(To be continued).

THAYUMANAVAR'S POEMS.

(*Continued from page* 165.)

செப்பரிய சமய்நெறி யெல்லாந் தக்கம்
செப்வமே செய்வமெனுஞ் செயற்கையான
அப்பரிசா னருமலீதே பிடித்தா லிப்பா
லதித்தவந்நூல் களும்விரித்தே யதமா காதி
ஒப்பவிரித் தரைப்பரிவன் பெய்மெய் யென்ன
வொன்றிலைபொன்றெனப்பார்ப்பதொவ்வாதாக்கும்
இப்பரிசஞ் சமயமுமா யல்ல வங்கே
பாதசம யமும்வணக்கு மிபப்பு தானே.

140. As the religion *universal* which can stand?
Not those religions, each in its place sound and fair :—
Each would call its God ' *The Supreme* and e'er demand,
Though arbitrary it should be, a lion's share
By th' blinded reasons with persistence and despair,
With unsound inference and logic, no command ;
And 'ld simply cry out its religion ' *True and fair.*"
How can one rung be nil in th' Moksha's ladder grand ?
Each rung is true, and the soul in it can perceive
The need of all, a dvaitam each to love the Lord ;
The Union Advaitic the dvaitic love doth weave
And ends in former, The Supreme Divine Reward : *
That which would *this* state is the Universal Chief
Which stands above, grants the rest, and claims from
each *regard.*

இயல்பென்றுந் திரியாம லியமமாதி
யெண்குணமுங் காட்டியன்பா லினைபமாகிப்
பயனருளப் பொருள்சன்பரி வார மாகிப்
பண்டுதெ னைபாக பகுந்காட்டி
மயலறுமந் திரஞ்சைவ சோதி டாதி
மற்றங்க நூல்வணக்க மெனை மோலி
அயர்வறச்சென் னீயில்வைத்து ராஜாங் கத்தி
லமர்ந்தநிலை திசைவ மழகி தர்தோ.

141. O Glory be to *this* Supreme Vedánta's Crown
Of blessed harmony and unremitting love ;
To which *Vedáyamas, Vedángas* must bow down,—

* C. F. with notes verses 91. 117, 133, 134 & 137. "*The dvaitic love doth weave the Advaitic Union, the Supreme Divine Reward.*" All Schools of religion, as already observed, divide themselves into *dvaita* or *advaita* i. e. either (1) those in which the soul (worshipper or devotee) feels God different and in the second person or (2) those in which the soul loses itself in God by abstract meditation (yoga) some declaring the nonentity of soul-devotee and the existence of God alone, and the *other* declaring the soul's existence throughout from devotee process to *advaita Union*. The last mentioned which predicated the advaitic end and at the same time is not antagonistic to the dvaitic course or *means* can be the mother-school of all and the world-school of all. Such a School declares rightly "Path or Ladder to Moksha is duality (dvaita) and the end or destination (Moksha) is non-duality (advaita) and as such can be addressed as '*the only Tolerant school*" i. e. THE SAIVA SIDDHANTA SCHOOL. What is the meaning of 'Toleration' in the vedic sense of the term? Not, that which makes all souls equal, all castes equal and creates a confusion worse confounded, defeating the Providential design. The Sacred Teaching should be adapted to the souls in the order they deserve; but not that all souls, ripe and unripe, rude and unrude, civilised and barbarous, Saiva or non-Saiva, or vegetarians or non-vegetarians, should be adapted at once to the Sacred Teaching. The right meaning of 'toleration' is non—conversion 'or' allowing each soul to stand in its own rung as it stands and biddling it see below and see above and understand that it has got over so many rungs and that there are so many rungs to be got over still—the ladder is tremendously high. But if you should ill-advise that soul that its rung is false and that your rung, say several steps above the former, is true, and that that soul should get at once to your rung, is it possible or conceivable for that soul to do it i. e., to jump over at once to your rung across several intermediate rungs? The philosophers can well see the absurdity if they open their inner eyes and see the truth evidenced by the Dravida S'ruti as contained in this verse.

"சமயம் பலவாகச் சாதி பலவாக
உமையான் விதித்த வினையுண்டால்—சமயம்
அவனவனுக்கேதோ வவனவனுக்காங்கென்
றெவனெறி தன் பேறெதிறம்"

In perfect accordance with the multifarious merits of the myriads of coexistent souls, the Perfect Lord has fixed the corresponding number of stages of religion (சமயங்கள்) or rungs. Therefore in whatever stage or rung you see a soul or man, tolerate him and allow him to stop there, calling his rung good and bidding him see above and look for the next rung, and the next rung alone, not more. The Saiva Religion which predicates in this way is the universal Religion. It is this Saiva Religion that has prescribed four margas or ways of exercising love to God (dvaita practices), which four ways befit the several existing classes of mankind. Viz. (1) The first class for whom the religion of love and obedience (Dasa Marga) is fixed. (2) A second class most dutiful and full of filial love towards God for whom the Satputra marga is prescribed (3) A highly advanced class with their instincts of love and knowledge fully evolved for whom the Saha Marga is prescribed, and (4) a fourth class in whom the Sivagnana is best ripe for whom the Sanmarga is prescribed. Not a religion we see on this earth which does not come under one or other of the said four margas. If there is any difference felt or preached, the difference is only in words or technicalities. In these circumstances the Saiva Religion further described in the next connected verses 141 and the rest may, with sound reasons, be called and known as a TOLERANT WHOLE of which all other religions are but parts. C. F. "According to Ve-"danta we do not come from *error* to truth, but from *truth to truth*, "from lower truth to higher truth, by the process of evolution. "Each of the innumerable stages of evolution cannot be called either "good or bad. When we do not compare one stage with another it "appears to be neither good nor bad. We cannot find fault with "any one of them. The individual soul *gradually* gains experience "by passing through these stages and marches onward towards "perfection which is the end and aim of evolution."—Awakened India of August 99 p. 113.

The latter th' parts *Khandas, Siksha** and others gave;
Which doth kill soul's nescience and path to heaven pave,
The path of fourfold steps† of *love* and of renown;
And which itself adorned with acts divine and grave
Doth well reveal that all excellent gifts of *town*
And *city, capital and palace*, full of wealth,
Are given to man not in vain but with design,
The Lord's design to bless the souls with lasting health:
The Bliss Eternal, changeless change four mansions fine.‡
Ah! equally eternal is *this School*. No stealth.
It has the Siv-Raj-Yog, *Yama*, eight in line.

* The Vedangas or members of the veda are 6 in number:—Siksha, Kalpa, Vyâkarana, Nirukta, Chandâs and Gotisha. (1) Siksha is the science of grammatical elements, (2) Kalpa is the body of rules on rituals, (3) Vyakarana is grammar, (4) Nirukta is etymological explanation, (5) Chandas or mantras means magical hymns and (6) Gyotisha is astronomical science.

† The four-fold steps are Siva Sariya—Sivakiriya—Sivayoga and Sivagnana and these four squared become sixteen.

‡ The four mansions are Saloka—Samipya—Sarûpa and Sayujya the four States of Moksha.

R. SHUNMUGA MUDALIAR.

(To be continued)

—:o:—

Extract.

THE FOLLOWING IS THE WORLD'S ADVANCE THOUGHT'S PROPHECY FOR THE TWENTIETH CENTURY.—AND WE WISH FROM THE BOTTOM OF OUR HEART WILL BE FULFILLED.

"THE grandest Century that ever dawned upon the earth!—Humanity's Blossoming time! Wonderful and glorious will be Evolution's transmutations!

Humanity will learn to keep in tune, and Being will evolve harmoniously!

The God of Greed will be transformed into a God of Love!

Sickness and sorrow will be burned up in the past, and Death itself shall die!

Peace and plenty for all. Each for all, and a for each.

The Key to Being-to Life-will be found, and the Door be opened, and the whole world flooded with Harmony!

In this glorious century—the Blossoming Time—every sentient thing will be taken into Love's embrace, and the command. "Let there be Light!" is obeyed. Humanity *knows* that "ALL IS GOOD.

Great Heaven itself is but the mind of man
Walking in light and music through the spheres;
And God Himself reposes in the will,
And works forever in the immortal mind.
The source of all sensation is His joy;
The source of consciousness God's introspect,
Whereby He sees Himself divinely fair,
All-great, all-good, all-perfect and all-wise.

—:o:—

SLAUGHTER HOUSES AND DRUNKENNESS.

The London Slaughter Houses." and "Cattle Ships" are two important pamphlets (five cents each) sent out by the British Humanitarian League, 53 Chancery Lane, London England, that throw light upon the horrible cruelties perpetrated upon animals, the one-hundredth part of which, if done on the streets, would arouse the indignation of the public.

People, as a rule, do not act from a sense of justice and right, but they blindly follow after custom, whether right or wrong, and it is mostly wrong.

The flesh eater claims that animals can be murdered painlessly, and that brutal treatment is unnecessary, but the actual facts prove the contrary. No slaughterman murders painlessly or without inhuman treatment.

If every flesh-eater were compelled to witness the slaughtering of animals, flesh eating would soon be done away with.

All the slaughtermen have to drink to keep up in their awful work. The largest number and the best patronized saloons are in those districts in London where animals are slaughtered.

If the organizations that have so long striven, almost in vain, to advance the cause of temperance, would advocate the non-use of animal flesh (the use of which creates a desire for intoxicants), by precept and example, they would undoubtedly have greater success.

The temperance people are also making a great outcry against the canteen in the army, but commend the thirst for murder, which demands intoxicating drinks.

Flesh-eating, the double standard of morality and war are all countenanced by the vast majority of temperance advocates, and these evils are the cause of which the saloons and drunkenness are the effects.

Added to all this, cattle are now very generally being vaccinated for blackleg, with vaccine matter taken from animals suffering with that disease.—LUCY A. MASLORY.

SIVAGNANA SIDDHIAR

OF

ARUL NANTHI SIVACHARYA.

ADVAITA LAKSHANA—SUTRA II.

Adhikarana—3.

(*Continued from page* 146.)

[As this chapter is the most important portion of the whole treatise in as much as the tatvas treated of here are special to Saiva Siddhanta, the reader is requested to follow it with the elaborate and beautiful table of Tatvas prepared by Sri Senthinathier and the Catechism which is translated herein, which gives all the textual authorities bearing on the subject.]

1. God's acts are determined by love, we stated before. Making them eat the fruits of their karma in the different worlds, and giving each, suitable bodies, God removes the mala by means of these medicines, and gives the souls the highest bliss and crowns them with His own Lotus-Feet.

Maya, a purificatory means.

2. The body and senses are formed out of (Maya) mala, dirt. Why do you say that this dirt will remove another dirt (Anava Mala), you ask. Yes. Just as the washerman washes all clothes clean by mixing with them cow-dung, fuller's earth, &c, so the Most Ancient God removes our sins with Maya Mala.

Definition of Maya.

3. Indestructible, formless, one, seed of all the worlds, non-intelligent, all pervasive, a sakti of the Perfect One, cause of the soul's body senses and worlds, one of the three Malas, cause also of delusion, is Maya.

NOTE.—The definition has to be carefully noted. Each word in it is in answer to a particular school of philosophy. See Sivagnana Yogi's commentary for detailed explanation. Maya here means Asuddha Maya.

Its Products: Time, &c.

4. From Maya arise Time and Order (Niyati), and then Kala. Of this, Time acting under the Lord's will rules all the worlds in its three forms of the past, present and future, by creating, developing and destroying everything and giving rise to divisions of time.

Niyati, Kala and Vidya.

5. Niyati brings about order and harmony in the working of Karma: the energetic Kala arises next and lifting Anava a little, brings into play the soul's active powers: the Vidya tatwa arises out of Kala and brings out the soul's intellectual powers.

Ragam and Purusha.

6. From Vidya tatva arises Ragam which according to each one's Karma induces Desire for Bhoga or sensory enjoyments. When the soul is thus clothed in these organs of action, intellection and volition, this combined tripartite body is called the Purusha tatva.

NOTE.—This body is also said to fivefold including Time and Niyati, and hence is called Pancha Kanchuka.

Mulaprakriti: Its Products.

7. From Kala rises Prakriti in Avyakta form. This gives rise to the three Guna; each of the Guna is of three kinds and these Guna pervade everything. And the soul becoming of the form of these Guna becomes bound for purposes of enjoyment.

NOTE.—The three Guna are Satva, Rajas, Tamas. When combining, with each other, and one of the qualities alone predominate, they form into groups of Satva, Satva-Rajas, and Satva-Tamas, Rajas, Rajas-Satva, and Rajas-Tamas, &c,

Chittam and Buddhi.

8. From the Avyakta, *Chittam* arises, and thinks out everything. From the same, arises Buddhi, and becoming attached to *Dharma* and *Adharma*, discriminates between the mental perceptions, and becoming clouded by Moha, pain and pleasure, influences both Gnana and Kriya.

NOTE.—If every body is not influenced by his individual good and bad Karma, and his own apprehensions of pleasure or profit or loss, then his judgment would be clear and his action true.

The several influences that act on one's Buddhi are the three Guna, good and bad Karma, pain and pleasure, fear and Moha.

Ahankara.

9. Buddhi gives rise to Ahankara which is the Seed of 'I'ness in man, and which says, 'who is there to compare with me, and which says 'I' and 'Mine', and is inseparably connected in man. This Ahankara is of three kinds, according to each of the three Guna, Satva, &c., namely Taijasa, Vaikari and Butha.

Manas: Gnanendriya and Karmendriya.

10. From *Taijasa* arises *Manas*. It perceives objects, and remembers and distinguishes and doubts them. From *Taijasa* also arise the *Gnanendriyas*. From *Vaikari*, arise the Karmendriyas.

Gnanendriya and their objects.

11. The Gnanendriyas are ear, eye, nose, tongue, and body. Their objects of perception are sound, form, smell, taste and touch. Each of them is united to a particular material element such as Akas &c.

Karmendriya and their action.

12. The wise declare the Karmendryas to be mouth, feet, hands, alimentary canal, and organs of generation. Their actions are respectively speech, motion, manipulation, alimentation and excretion, and pleasure.

A classification of all the above.

13. The Karmendriya and Gnanendriya form external organs. Manas and other faculties form the internal organs (Anta Karana). Those who enquire further will find that Ragam and four other faculties are even internal to these four. And the soul lives controlled by these forces generated by Maya.

Butha: Tanmatras: Puriashtaka.

14. From *Butha* are generated the five *Tanmatras*, *Sabda*, *Sparisa*, *Rupa*, *Rasa*, and *Gandha*. They induce knowledge in the external organs. The subjective Tahmatras and Manas, Buddhi and Ahankara form the Puriashtaka.

NOTE.—The former class of Tanmatras are the objective and the latter subjective, and should not be confounded with each other. It is a distinction of very great psychological importance.

The five gross elements and their relations to the above.

15. From the five *Tanmatras* arise respectively akas, air, fire, water and earth. These have qualities one more than the other. The relation of the original Butha to its visible products is that of the embodied to the body.

NOTE.—Butha, the product of Ahankara, is the invisible element out of which the gross material elements earth, &c., are finally evolved. This original Butha is mental and is subjective. The gross elements are objective, though all these are products of Maya.

Akas possesses only one quality sound, which is its special one.

Vayu possesses sound, and its own peculiar quality *Sparisa*.

Agni possesses sound and touch and its peculiar quality *Rupa*.

Water possesses sound, touch, form, and in addition *Rasa* or taste.

Earth possesses all the above four and its own peculiar quality, *Gandha* or smell.

The qualities of the gross elements.

16. Akas is space giving room to all other elements.

Air moves everywhere and brings together everything.

Fire burns and unites things.

Water is cool, and it softens things.

Earth is hard and it bears all things.

Their form, and colour and symbols.

17. The earth, water, fire, air and akas are respectively of the form of a square, crescent, triangle, hexagon and circle. They are respectively of the colours of gold, white, red, black and blue. Their letters respectively are ஔ, ஓ, ஈ, ஊ, ஆ.

Their Symbols and Deities.

18. Their symbols respectively are: the sword of diamond, lotus, Swastika, the six points, and Amirta Bindhu. Their deities are Brahma, Vishnu, Rudra, Maheswara and Sadasiva. The deities of the five *Kalās* are also the same.

A summing up and classification of the Tatvas.

19. The first five named above as Suddha Tatvas, and the next mentioned 31 tatvas make up a total of 36. Of these, the first are classed as Chit, and one other is the atma, who distinguishes these as Chit and Achit and hence called, *Chitachit*, and the next 30 are Achit.

NOTE.—The commentators add that the first five only are called chit, as they reflect the True Chit, Light of Truth, perfectly. Atma or Purusha is called *chitachit* because it becomes light in light and dark in darkness.

Another classification.

20. The first five are classed *Suddha*. The next seven are classed *Suddhāsuddha*. The next 24 from Maha &c., are classed as Asuddha. They respectively form for the Jiva, the regions of *Préraka*, (Lordship) *Bhoga*, (enjoyment) and *Bhogya* (things enjoyed).

J. M. N.

(To be continued).

SAIVA SIDDHANTA TATVA PRAKASAM CATECHISM.

——:o:——

1. *How many tatvas are enumerated in Saiva Siddhanta?*

They are 36.

2. *How are they classified?*

They are divided into three kinds, Âtma-tatva, Vidyâtatva and Siva-tatva.

3. *What is the textual authority for this division?*

The following is the text of Brihad Jâbâla:

"Atma-tatvamathôbhage.
vidyâtatvamchamadhyame,
Tadagresivatatvantu.
Kramâtatvani santihi."

The Âtma-tatva are in the lower part. The Vidyatatva in the middle. And the Siva tatva are in the upper part.

4. *What Puranic text supports this authority?*

"Siva vidyatma tatvakhyam tatvatryamudahrutam." says Vayu Samhita.

5. *What are the Âtma-tatva?*

The five elements, the five tanmatras, the five Karmendriyas, the five Gnanendriyas, and the four antahkarana form the 24 tatvas. Some exclude Chittam, and include Prakriti or Guna and make up 24.

6. *What is the Vedic authority for this enumeration?*

The following is the text of Prasnopanishad.

Pruthivîcha pruthivîmâtrâchâpaschâpomâtrâcha tejascha tejomâtrâcha vâyuscha vayumâtrâchâkâsaschâkâsamâtrâcna chakshuscha drashdavyancha srotrancha strotavyancha ghrânancha ghratavyancha rasascha rasitavyancha tvakcha sparsayitavyancha vâkcha vaktavyancha hastancha âdâdavyanchopasthaschânandayidavyancha pâyuscha visarjayidavyancha pâdaucha gantavyancha manascha mantavyancha buddhischa boddhavyanchâhankâraschâham kartavyancha chittancha chetayitavyancha.....

7. *What Puranic texts support this?*

a. Brhmânda Purana:

Bhûmirâponalovâyurâkâsa gandha evacha. Rasorupam sparsa sabdopastha pâyurpadani cha. Pânivâgghrana gihvâ tvak chakshus srottrameva cha. Aghankârascha buddhischa manah prakruthi.....

b. Vâyu Samhita and Devi Bhâgavata:

Pancha bhûtâni tanmâttrâh pancha karmendrayân cha. Gnakarma vibhedenapancha pancha vibhakasah. Dwagat dhatavas sapta pancha prânati vâyavah. Manobhuddhirankhyâtii gunâh.....

Kailâsa Samhitâ:

Pruthiviyâdicha sabdâdi vâgâdyam panchakam punah Srotrâdyancha (Sirahpârsva prushthodara chatushdayam. Mano (retascha) buddhischa agham kritih khyâtirevacha. (Sankalpancha) gunâh.....

8. *What are the Vidyâtatva?*

Time, Kala. Niyati, Râgam, Vidyâ, Mâyâ, and Purusha, are the seven Vidyâtatva.

9. *What is the Vedic Authority?*

Svetasvatara, 1 and 2:

"Kâlasvabhavo niyadier yadirichcha bhuutâni yonih purushaiti chintyam,"

Of these svabhavo is the same as Kala, Ichcha and Râgam are synonymous, Bûtha is Vidya, Yoni is Maya.

10. *Which is the Puranic Upa Brahmanam?*

The following text from Kailâsa Samhita, which refers distinctly to the Upanishad text.

(a)

.....purushasyatu. Bhoktrutvam pratipannasya bhojanecha prayatnatah. Antarangatayâtatwapanchakam prakirtitam. Niyatih kalârâgascha vidya cha tadanandaram. Kalâchapanchakamidam mâyotpannammunîsvara. Mayâtu prakrutimvidyân mâya srutih etiritâ. Taijânyetâni tatvâni srutiyuktâni na samsayah. Kâlasvabhâvoniyatiriti cha srutirabravît. Etatphanchakamevasyapancha kanchukamuchyate. Ajanan pancha tatvani vidvanapi vimûdhadhih. Niyatyadhastâtprakrute ruparisthah pumânayam. Vidyâtatvamidam proktam.....

b. Brahmânda Purâna:

.....(prakruti) pûrushou. Niyatih kâlarâgascha kalâvidyecha mayayâ.

c. Vâyu Samhitâ:

Mâyâ kâlamavâsrujat niyatincha kalâm vidyâm kalâtho râgapûrushou.

11. *What are the Siva-tatva?*

The five, Sivam, (Nadam) Sakti (Brudhu) Sadakkhyam, Iswaram, and Suddha-Vidyâ.

12. *What is the Vedic authority?*

Bruhad Jâbâla:

"Sivam saktinj sadakkyam isam vidyakhya Mevacha."

13. *What is the Puranic Upa Brahmana?*

a. Vâyu Samhita:

Nâdâtvinisruto bindurbindor devassadâsivah. Tasmanmahesvarojâtassuddhavidyâmahesvarât.

b & *c.* Kailâsa Samhitâ:

.....Suddhâvidyâmahesvarou. Sadâsivascha saktischa Sivaschetantu panchakam. Sivatatvamidam brumman praganabrummavâ kyatah.

d. Brahmânda Purâna:

Suddhavidyesvarasadasiva sakti sivâ iti.

14. *Give all the above in order?*

Sivam, Sakti, Sâdâkhyam, Iswaram, Suddha Vidya, Asuddha-Maya, Kâla, Time, Niyati, Vidyâ, Râgam, Purusha, (Prakriti) Buddhi, Ahankâra, Manas, Chittam, ear, eye, nose and tongue, skin, mouth, feet, hand, anus, and genitals, sound, touch, form, taste and smell, Akas, air, fire, water and earth.

15. *What are the tatvas enumerated according to Sânkhya?*

Satvarajastamasâm sâmyâvastha prakruter mahân mahato bhaṇkâro ahankârat paṇcha tanmâtrâni ubhayamindiryâm tanmâtrebhys sthûla bhutâni purusha iti paṇcha vimsatir gaṇâh.

Mûla Prakriti made up of Satva, Rajas and Tamas, and *Mahat*, arising from the same, Ahankara arising from the last, Manas, Gnanendriya and Karmendriya and Tanmatras arising from the above, and what arises from above, namely the five gross elements, together with Purusha constitute the 25 tatvas according to Sânkhya.

16. *What do these* 25 *tatvas correspond to among Saiva categories?*

They are comprised in the 24 Atma-tatvas.

17. *Are the tatvas above these* 24 *set forth in Sankhya?*

No.

18. *What is the authority for this?*

The following verse from Siva Purâna.

Sânkhyayogaprasiddhâni tatvaniyapicha kâni chit. Sivasâstra prasiddhâni tatonyânyapi krutsnasah.

States that only some of the tatvas are explained in books of Sankhya and yoga. These and all other tatvas are set forth fully in the Siva-Agamas.

19. *What are the tatvas enumerated in Pâncharâtra?*

The five gross elements, the five Karmendriyas and the five Gnanendriyas, the five Tanmatras, Manas Ahankara, Mahat and Prakriti, (above these is five, and above him, Vasudeva.)

20. *How are they comprised in the Saiva categories?*

They are composed among the 24 Atmatatvas.

21. *What are the tatvas enumerated by the School of Mâyavâda?*

a. Says Varâhopanishad:

Gnânendriyâni panchaiva srottratvag lochanâdayuh. Karmendriyâni panchaiva vâgpânyanghriyâdayah. Prâṇadayastu panchaiva panch subdadayas tathâ. Manobhuddhiraṇkâras chittam cheti chatushdayam, chatur vimsati tatvâni tâni brahmma vido viduh.

The five Gnanendriyas, the five Karmendriyas, the five Vayus Prana, &c., the five tanmatras, Manas, Buddhi, Chittam, and Ahankara, forming in all 24 tatvas.

b. Says Sûta-Samhita.

Âkâsâdîni bhûdâni panchateshâm prakîrtitâh. Gunâs sabdâdayuh pancha pancha karmendriyâni cha. Gnânendriyâni panchaiva prânâdyâ dasâ vâyavah. Manobhuddhiranṇkâras chittam cheti chatushddayam. Tesham kâraṇabhudaikâvidya shaddrimsakah pasuh. Visvasya jagatah kartâ pasorannyah parassivah.

"The five gross elements, the five tanmatras, the five Gnanendriyas, the five Karmendriyas, the ten Vayus Prana, &c., the four Andakaranas, their cause, Mulaprakriti or Avidya, and Jiva from the 86 tatvas."

22. *Are these* 36 *tatvas the same as the* 36 *tatvas of Siva Siddhânta?*

No. 10 of these, the Dasa Vâyu are included under Vâyu of the Siddhanta categories. Avidya is the same as Mulaprakriti and Jiva is indistinguishable from Rajas, and these 36 are comprised under the 24 Atmatatva; and do not comprise all the 36 of the Siva Siddhanta.

23. *Can the Vidyâ and Siva-tatvas, set forth in the Upanishads be comprised under Mûlâprakriti in any way?*

No.

From Buddhi to earth are contained in and arise from Mulaprakriti; and Mulaprakriti itself is contained in and arise from Vidya tatvas, &c. How can the container arise from the contained?

24. *What is the highest ideal of Pâncharâtris and Mâyâvâdis?*

Their ideal is only Jiva, in his Saguna or Nirguna aspect, and which is mixed up in the the lower tatvas from Prakriti downwards.

25. *Whom does "Vishnu" in the following Rig verse denote?*

"Tatvishnohparamam padam.

sadapasyantisûrayah."

"The Supreme Abode of this Vishnu, the Sages always see."

As "Vishnu" is one of the names of Siva enumerated as below this "Vishnu" means "Siva alone"!

Sivomahesvaras chaiva rudrovishnuh pitâmah. Samsâravaidyas sarvajnah paramâtmeti mukhyatah.

26. *What is the meaning of the word "Vishnu"?*

"As the text says."

Sivatatvâdi bhûmyantam sarîrâti ghatadi cha Vyâpyâdhi tishthati sivas tato vishnurudahrutah.

"Siva is called 'Vishnu,' as He pervades the 36 tatvas from Siva tatva to earth."

27. *Why should not this "Vishnu" mean "Vâsudeva"?.*

As Vasudeva does not pervade the Vidya and Siva tatvas, He cannot be called "Vishnu," All Pervader."

28. *What Upanishad text supports the above mentioned interpretation?*

Compare the following text of Katha Upanishad.

Soddhvanah pâramâpnoti tadvishnoh paramam padam.

29. *What are the Adhwas of the above text?*

Mantraddhvâ cha padâddhvâ cha varnâddhveti sabdidah. Bhuvanâddhvâ cha tatvâddhvâ kalâddhva chârtthatah kramât.

Mantram, Padam, Varnam, Bhuvanam, tatva Kalâ, form the 6 minds of *Adhwa*.

Kalâtatvanchabhuvanam varnam padamatahparam Mantrascheti samâsena shadadhvâ paripathyatê.

30. *What is Kalâ?*

Nivrutyâdayah kalâh pancha kalâddhva kathyate budaih.

Nivirti. Prathishta, Vidya. Sânti. Sântyâtîta are the five Kalas.

31. *What are Tatva Adhwa?*

Sivatatvâdi bhûmyantam tatvâddhvâ samudâhrutâh.

They are the 36 tatvas from Siva tatva to earth.

32. *What is Brahama Adhwa?*

Aohârâdyunmanândascha bhuvanâddhvâ prakîrtitah.

They are the Buvanas from Kalagri. Rudra Bhuvana to *Unmanâtham.*

33. *What is Varnam?*

Panchâsadrudra rûpâstu varnâ varnâddhvasamjitâh

They are the 50 letters from "A" to 'Ksha'

34. *What is "Padam"?*

Anekabhedasampannah padâddhvâ samudahrutah.

They are the 81 Pada from Vyoma Vyapini.

35. *What is Mantra?*

Saptakotimahâmantrâ mantraddhvâ samutahrutâh.

They are the seven crores of Maha-mantras; also the 11 great mantras.

36. *How are they related to each?*

They are related as Vyâpaka Vyâppya. Mantras are pervaded by Pada, Padas by Varna, Varna by *Bhuvana*, Bhuvana by Tatva, Tatva by Kalâ.

Mantrâs sarve padair vyâptâ vâkyabhâvâtpadâni cha Varnairvarna samûhamhi padamâhur vipaschitah Bhuvanânyapi tatvou ghairandasyântar bahih kramât. Vyâptâni kâranais tatvairârabdhatvâdanekasah. Kalâbhis tâni tatvâni vyâptânyeva yatha tatham.

37. *What are the tatvas pervaded by Nivirtikala?*

The earth.

38. *By Prathishta Kalâ?*

From water to Prakriti

39. *By Vidya Kalâ?*

From Purusha to Maya.

40 *By Santi Kalâ?*

Vidya and the two next.

41. *By Santyatita Kalâ?*

Sakti and Siva tatvas.

42. *What circle (chakara) does Nivirti Kalâ form? Who rules it?*

Nivirûttirupamâkhyâtam srushdi chakramidambudhaih Pitâmahâdhishthitancha padametaddhi so bhitam.

Êtadevapadam prapya brahmmârpita dhyâm nirnâm.

Srishti chakra. Brahma. They who meditate on Brahma reach this circle.

43. *What circle does Prathishta Kalâ form? Who rules it?*

Sthitichakramidam brahman pratishthâ rûpamuttamam. Janârdanâdhishthitancha paramampatamuchyayate. Ramâsaktintovâme sarvarakshâkararomahân.

Asyaivâ vâsudvâdi chatushkam vyashtitam gatam. Vâsudevoniruddhascha tatas sankarshanahparah. Pratyumnaschedi vikhyâtam sthiti chakramitam param. Sthitis srushtasya jagatas tatkartrûnâncha pâlanam. Etadeva padam prapyam vishnupâdaprasevinâm.

Sthithi Chakra. Vishnu.

He is possessed by Rama-Sakti and protects all and is great. He has four Vyuha, called Vasudeva, Aniruddha, Pradyumna, and Sankarshana. He protects Brahma and the rest. Devotees of Vishnu reach this Prathista Kala circle.

44. *What circle does Vidyâ Kali form?*

Samhara Chakra. Rudra. His devotees reach this Pada.

Samhârâkhyamidam chakram vidyârûpakalâmayam. Adhishdthitanch rudrena padametannirâmayam. Etadevapadamprapyam rudrârâdhana kankshinâm.

45. *What circle does Santi Kalâ form?*

Tirobhâvatmakam chakram bhavech chântikalâmayam. Maheshvarâdhishthitam chapadâmetadanuttamam Etadeva padam prâpyam mahesapadasevinâm.

Droupava chakra. Maheshwara. His devotees reach His Supreme Abode.

46. *What circle does Santiyatita Kala form?*

Anugrahamayam chakram santiyatita kalâmayam. Sadasivâdhish thitam cha paramampadamuchyate. Etadevapadam prapyam yathinâm bhâvitâtmanam Sadâsivapâsakânâm pranavâsakta chetasâm. Etadevapadamprapya tenasâkam munisvarâh. Bhuktvâ viputân bhogân devenabruhmarupinâ. Mahâpralayasambhûtau siva samyam bhajanti hi. Tebruhmaloka iti cha srutirâha sanâtani. Aisvarye na sampanna ityâhâtharvani sikhâ.

Anugraha Chakra. Sadâsiva. His devotees, whose mind is merged in Pranava, reach this Abode; and from there reach the Highest Union with the Supreme Siva.

Hence the text of *Mundaka*.

"Debruhmalokeshu" (parântakâleparamrutâh parimuchyanti sarve),

Sarvaisvaryenasampannah (sarvesvarassambhurâkasamadhye).

47. *How is Maya classified?*

Maya is divided into Maha Maya, Maya and Prakriti, according to the Sivagamas.

Mâyâmâyâcha mâyâ vai trividha smruta.

Mahâmâyâcha mâyâcha prakrutis triguneticha

48. *What are their other names?*

Mahamaya is called also Para Prakriti Maya has sukshuma Prakriti, and Prakriti as Sthûla Prakriti.

Prakrutisteshâm sthûlâ sûkshmâ paretyasau. Mahâmâyaabhavettridhâ tatrasthûla qunâtmikâ. Buddhiyâti bhogya jananî prakrutihpurushasya sâ. Sûkshmâ kalâdi tatvânâmavibhâ gasvarûpinî.

50. *What are the other names of Mahâ Mâya?*

Vindhu and Kundalini, according to Pushkara; and Vidya, Maya, Parai, Paravakisvari according to Chintyam, Visvam *Sadahkiam* and other Agamas.

51. *What is the Siva-tatva?*

Srushtikâletu kutilah kundalyâkâraye sthitah. Tanmaddhyegnanamutpannam tadrûpam nâdamuchyate Tadatitanvarâroge paratatvam niramayam. Snddhasphatikasaukâsam sivatatvantu yat smurutam. Aprameyamanirdisyamanaupamamanâmayam Shûkshman sarvagatam nityam dhuruvamavyaya mîshvaram. Sivatatvamidam proktam sarvorddhvo pari samsthitam. Onkârâtmatmatayâbhâti sântiyâtitah parassivah.

Says Gnana Siddhi on Âgama:

"When Srishti began, *Kudilai* (Siva tatva) became of the form of *Kundali*: In its midst, Nadam arose as Intelligence. This is pure, Supreme Tatva, pure as crystal is Siva Tatva"

According to Swâyambhu Âgama:

"This is past measure and past description and past comparison; Nameless, all pervasive, eternal, and permanent, and Supreme is Siva Tatva. In it dwells Parasiva, as Santyatîta, and is of the form of *Onkara*.

52. *How are the Sivatatva evolved?*

Siddhanta Saravali states:

Udiyogachehaktitatvam prasaraticha vibhostatkaladhyam sisrukshor hi doh prâgdrukkryâbhyam sadrusamadhikrutâdyatvadesakhyatatvam. Âdhikyenesatatvam manuvati sahitam tatkriyasaktiyogât gnâkhya saktiyogânmanunivahamukhais suddhavidyâkhyatatvam.

From the Will of Paramasiva, Kudilai arose, and from it arose the Sakti tatva filled with Kala Bhuvana. From the Will of the Lord again, did rise Sadakkiam clothed with Gnana and Kriya, from the above said Sakti tatva. By the power of Kriya Sakti did arise Iswara

tatva with countless Mantreshwarar. By the Power of the Gnana 'Sakti did arise Suddha Vidya tatva with seven crores of Mahamantrar."

53. *What is the Upa Brahmanam supporting this ?*

Says Kailasa Samhita :

Nijechchayâjagatsrushdumudiyuktasya mahesituh. Prathamoyahparispandassivatatvam tatuuchyate. Eshaivechcha saktitatvam sarvakrutyânuvartanât. Gnânakriyasasantiyugme gnânâdhikye sadasivah. Mahesvaram kriyodreke tatvam viddhi munîsvara. Gnânakriyâsaktisâmyam suddhavidyatmakam matam.

54. *Who dwells in these five Tatvas ?*

Trividhampara mésasya vapurloke prasasyate. Nishkalam prathamanchaikantatassakala nishkalam. Trutiyam sakalam chaiva nânyathetidrijottamâh. Ekam sthûlam sûkshmamekam susûkshmam mûrttâ murtta mekamihiyamûrtham-

"Of the forms of Parameshwara, He who dwells in Siva and Sakti tatva is the Sukshuma Nishkala Siva. In the Sâdakkya tatva dwells the *Sukshuma* Sakala, Nishkala Sadasiva. In Iswaram and Vidya tatvas dwells the Sthula Sakala Maheshwara."

55. *What is the meaning of 'tatva'?*

The agama definition is :

Apralayam yattishti sarvesham bhogadayibhûtânâm, Tatvamiti khyâtam tanna sarîraghatâditatvatah.

Unlike the bodies which perish, these 36 tatvas endure till the great Pralaya and hence are called 'Tatvas.'

56. *Why are the tatvas and the dwellers therein called by the same name ?*

Saiva Gnanothara says:

Yâninâmânitatvànamtâni tatvadhipes'vapi, Gnatvaivam yojayenmantram yasmin yah prâptumihata.

By whatever names the *tatvas* are called, by the same name are called the dwellers therein.

57. *How are the Vidyâ and Âtma tatvas evolved ?*

Mâyâtonantayogâtprasarati cha kalâkâlatattvam niyatyâ vidyâ râkahkalâtah prakruti sakhamito rudra yuggaunamastât. Buddhischatopyaham kru trividha gunnayutâ dimdriyair mânasam prakkarmâkshânyevamâtras svaguna gatabhidâh pancha bhûtâni tebhyah.

From Mâya or Sûkshuma Prakriti, by the action of Ananteshwara of Ishwara tatva, (do arise Kala, Time and Niyati. From Kala, did arise Vidyâ and Raga tatvas. From the above Mâya, Purusha tatva clothed with the five coats of Kala, Time, Niyati, Vidya and Ragam along with Rudras. From Kala, did arise again Prakriti, and from it, Guna tatva (of Satva Rajas and Tamas) and from the latter did rise, Buddhi, and Ahankara, and from Satva, Taijasa Ahankara arose Manas and (Chittam) and the five Gnanendryas; from the Rajasa Vaikari Ahankara arose the Karmendryas; from the Tâmasa Butha Ahankara did arise the five Tanmatras, and from theTanmatras arose the gross elements so says the Siddhanta Sâravali.

58. *What is the nature of Pasu (Soul) ?*

Says Paushkara Agama :

Pasuh pasutva samyogannamuktah pasuruchyate. Yasmatsvadrukkriyasalî kalahînopyanisvarah. Vyâpakas chinmas sûkshmas sivavat samvyava sthitan.

As he is connected with *mala*, he is called Pasu, and not a Mukta : He is not united to kala, yet posseses, Gnana and Kriya (intelligence and action). He is not Isa, yet possesses all pervasiveness, and intelligence and subtleness in appearance like Siva.

59. *How many kinds of souls are there ?*

Pasavastrividhâ gnâyâs sakalah pralayâkalah. Vignâna kala itiyesâm srunuddhwam lakshanam kramât. Maloparuddha druk saktis tatprasruttyai kalâdi man. Bhogâya karmasambandhas sakalah paripathyate.

Pasu (souls) are divided into three classes *Vignânâkalar Pralayâkalar*, and *Sakalar*.....Of these, Sakalars possess powers of intelligence, and will and action dimmed by Mala, and for these partial manifestations, these powers uniting with Kala, Rägam and Viddei, the souls are bound by Karma for the purpose of undergoing pain and pleasure.

60. *Who are Sakalars.?*

Vide definition given above.

Maloparuddhadruk saktis tatprasrutyai kaladimân. Bhogâya karmasambandhas sakalah pari pathyate.

61. *How are Kala and other tatvas which induce Bhoga in the soul called ?*

They are styled *Pancha Kanchuka* (The five-fold coat).

62. *How is this Pasu (Atma) called by Mayavadis following their own upanishads ?*

As stated in the table at D. they call it Nirguna Brahmam, Kutastha Brahmam, Siva, Paramasiva, &c.

63. *Is this usage found also in Saiva Upanishads and Upabrahmanas?*

Yes.

As stated in D[1], soul is called Siva, Parabrahma, Hara, Kshetragna, &c.

64. *Give a text for this soul styled Siva, getting the Panchakanchuka?*

The Kailasa-Samhita says.

Sarvakarttrutwa rûpâcha, sarvajgnatva swarupinî. Pûrṇatva rupânityatva vyâpakatva svarûpinî. Sivasya saktayah pancha saṇkuchadrûpabhâskarâh. Apisaṇkocharûpeṇa vibhantya itinityasah. Pasoh kalakhya vidyeti râga kâlau niyatyapi. Tatvapanchaka rûpeṇa bhavantiyatra kaleti sâ. Kinchit kartrutva hetus syât kinchit tutvaika sâdhanam. Sâvidyâ tu bhaved ragovishayeshvanuranjakah. Kâlohi bhâvâbhâvânâm bhâsana bhâsanatmakah. Krumâvachchedako bhûtva bhûtadiriti kathyate. Edantu mama karttavyamidam neti niyâmikâ. Nyatis syâd vibhos saktis tadâkshepât patet pasuh.

The atma (soul) who is Siva, and possessed of the five powers of perfect action, full intelligence, and fullness, omnipresence, eternality unites itself for the better manifestation of itself, (1) with Kala, inducing action, (2) Viddei inducing intelligence, (3) and Ragam inducing Desire and (4) Time, inducing knowledge and ignorance of things existent and non-existent and both (5) Niyati, inducing perceptions of fitness in one's doing or not doing a thing; and being clothed in this Panchakanchuka is called Purusha.

65. *By what mark is the position of the atma, called, Jiva and Panchakanchuki indicated in the table?*

By E[1].

66. *Where is the circle of the Anandar who created the Panchakanchuka out of Maya for the Jivâ.*

They dwell in Iswara tatva No. 33 in the table.

67. *Is the Jiva called Sivâ as he is Panchakanchuki alone or for any other reason also?*

Yes. Kailasa Samhita says

Svânkarûpeshubhaveshu mâyâtatva vibhedadhih. Sivoyada nijam rûpam paramaisvarya pûrvakam. Nigûhyamâyayâkhilapadarttha grâha kobhavet. Tadâ purusha ityâkhyâ tatsrushtvetyabhâvachchrutih. Ayamevahi samsârî mâyayamohitah pasuh. Sivâdabhinnam na jugadâtmânam bhinnamityapi. Jânatosya pasor deva moho bhavati na prabhoh. Yathaindra jalikasyâpi yogino na bhaved bhramah. Guruṇa gna pitaisvaryas sivo bhavati chidghanah.

When the contemplating Siva, concealing its form of Supreme Powers in Maya, proceeds to understand the object sensations, he becomes Purusha. Hence the Sruti says "Tat Sristva." This Purusha becomes the Pasu covered by Maya. To understand himself as different from the world and as different from Siva will always leave him in delusion. This Delusion is not found in Siva. As the magician is not subject to delusion so also, the yogi is free from delusion. After the Guru imparts the truth, he becomes Siva of immaculate Powers and Intelligence."

68. *How is the Brahman denoted in the Table?*

By the letter D[1]

69. *How is the Jiva subject to Upadhis denoted?*

By the letter E[1]

70. *Is there difference between this Jiva denoted by E[1] and the Panchakanchuka Jiva denoted by E.[2]?*

Though derived in different ways, there is no difference in substance.

71. *What is the authority?*

Advaita saivavedoyam dvaitam na sahate kvachit. Sarvajgnas sarva kartâ cha siva éva sva mâyayâ. Saṇkuchadrûpa ivasan purushah sam babhûvaha. Kalâdi panchakenaiva bhoktrutvena prakalpitah. Prakrutisthuh pumânesha bhunkte pra krutijân gunân. Itisthana dvayântusthch purusho navirodhakah.

Says Kailasa Samhita: Adwaita Saivam will not accept Dwaita in any form: The Supreme Intelligence and Supreme Cause, Siva, by his own Maya dwindled into a being of small form, Jiva. By the union with Kaladi Panchakanchuka, he became created as the enjoyer. This very Purusha dwelling in Maya eats the fruits of Maya. These two Purushas of different places are not different.

72. *Do the two kinds of Jivas above described really differ, before they are enveloped in the Panchakanchuka and the Upadhis respectively?*

No.

73. *If so, can the Ideal of the Mayavadis be said to be the Final One?*

No; inasmuch as the True Brahman is above these Upadhis, and far above the Vidya and Siva-Tatvas.

74. *Is the Pathi, Isa with His consort dwelling in the Paraprakriti tatvas of Siva and Sakti, the same as the Isa dwelling in the Mulaprakriti?*

No. According to Saraswati Rahasyopanishad, Rudrakshajayopanishad and Annapurni Upanishads, this Mulaprakriti is pronounced as Anirvachaniya and false, and the reflection of Isa in the Satva and other Gunas is equally regarded as imaginary. But the Highest Lord, transcending the 36 tatvas, is regarded as eternal and not transitory, according to Isa and Kena and other Upanishads, as for instance in the text: "Nityonityanam chetanaschetananam."

So the two Isas cannot be the same.

75. *Is the Jiva (of Mayavada School), the reflection of Rajoguna in Maya and the marked E1 and the Jiva marked D2 the same?*

No. The Mahanarayanopanishad texts: "Andakaranopadika sarve Jivah: Mai Jivatvam Ishatvam Kalpitam,"

Speak of this Jiva as imagined. But the atma, as spoken of in the following texts of Chandogya and Katha.

"Na mryate jivah
Najayate mryate vipaschit

is not mortal, neither is it born.

Hence the two are not the same. (In the simile of the crystal and colours, the Rajoguna Jiva will be analogous to the Red colour or picture reflected in the crystal, which should be distinguished from the real crystal, the true Jiva.)

76. *Is the Mayasakti attached to Brahman, (D^1) the same as the Sakti of Siva attached to the 35 and 36 tatvas?*

No. They are different, the colours reflected in a crystal are different from the Light of the Sun. The Light is indistinct from the Sun itself and is in Samavaya relation; and though it enables the colours to shine and be reflected, is yet distinct from the colours.

Consider the text.

Aparetu parâsaktis sivasya samavâyini. Tâdâtmyamanayor nityam vanni dâhakyor iva. Atas taddharmadharmitvât parâ saktih paratmanah. Prabhayâhi vinâyadvadbhanu resha na vidyate. Na sivena vina saktir na sakyâcha vina sivah.

77. *Are the illustrations of a mirage, son of a barren woman, Post mistaken for a man, Betala, Gandarva City, Rope and Snake, and the terms Adhyasa, Arupam, Swapna-Loka, Kalpana found in Sarvasara, Niràlamba, Tejobindu, Saharahasya Mahopanishad, Varaham, Rudra-Hridayam, Anna Purni, Sandilya) Yoga iks, &c., are found in the Principal twelve Upanishads?*

No.

78. *In these principal Upanishads are the Jiva and Ishwara spoken of as imaginary as in the first set of Upanishads?*

No. Besides, these Upanishads speak of Gârgi Akasam (Chidambaram) (Dahara Akasam) Vyomam, Parasakti, Devatma Sakti, Grace of Siva, Brahma Loka and Siva Loka. These terms do not find a place in the Mayavada Upanishads.

79. *Why should the 12 Upanishads be of greater authority than the others?*

For the principal reason, that the Vedanta Sutras refer to these as authoritative and do not refer to the others at all.

80. *What are the Buvanas (worlds) in which these 36 tatvas are contained?*

There are 1000 worlds in Prithvi (earth) tatva.

From water to the 4th tatva, there are 56 Buvana.

In the 7 Vidya tatvas, there are 27 Buvana.

In the Sudda Veddei, Ishwaram and Sadahkiam, there are 18 worlds. In the Sakti and Sivatatva, there are 15 Buvanas.

81. *What are the Buvanas in the Sakti tatvas?*

Indika, Deepika, Rochika, Mosika, Urdhvaka, Vyapini, Vyomarupini, Anandai Anadai, Anasruthai are the Buvanas.

The names of other Buvanas must be studied in the Agamas.

82. *Why is the term 'Brahmalokeshu' used in the plural, in the Mundaka (Brihadaranayaka and Kaivalya and Taittriya, and Chandogya and T. Mahanarayam &c.,?*

For the reason that there are several lokas in the Sakti and Siva Tatvas as above.

83. *Can this 'Brahmalokeshu' be identified with the Heavens of Trimurties?*

No, for the reason, that these heavens of the Gods are found far below in the scale of the tatvas and they are not the Supreme Goal from which there is no return. But the Upanishads mentioned speak of the '*Brahmalokeshu*' as not inducing future births.

"Brahma lokamabhi Sampadhyate.

Nagapunaravertate, Nagapunaravartate." (Changodya).

84. *What is the Siva Tatva?*

See answer to question No. 51.

85. *What is the Sakti Tatva?*

Gnana Siddhi says, "By means of Gnanam (Nada), Kriya arose. The form of this is Bindhu."

Gnanenatukriyotpannam tatrûpambinduruchyate.

86. *What is Sadasiva Tatva?*

Guana Siddhi Agama says,

"Where Gnana and Kriya are in equal proportion, it is Sâdahkya form. This tatva is both *Sakala and Nishkala.*"

Gnânakriyasamavyaptam kartru satûkhyarûpakam. Sadasivâkhyatatvamtu sakala nishkalam bhatvet.

87. *What is Ishwara tatva?*

Gnana Siddhi says, "where Gnana is less and Kriya is more, this is Maheshwara Tatva."

Gnananyûnam kriyâdhikyam mahesastatva vigraham

88. *What is Suddha Vidya tatva?*

Chintya-Agama says "Where Gnana is more and Kriya less, this is Vidya tatva.

Kriyâsaktiyapaharshancha gnanasaktiudbanan tathâ. Vidyâ tatvasya chotpattir gnagorbha bhavat tadâ.

89. *What is Asudha Maya?*

Paushkara says "It is Maya that changes every thing in the world into its own form. This is eternal, one, all pervasive, real, subject of Karma, cause of Men's Samsara from Maya, there are two kinds of Srishti, *Sthula and Sukshma.*

The Sukshma Srishti comprises the clothing of the Atma in Kaladi-tatvas, giving rise to the manisfestation of the Higher intellectual Powers. The Sthula, Srishti comprises the visible worlds, and body and senses.

Mayatyasmajjadvisvam mâyâtena samîrita. Nityekâ vyâpinivastu rûpa karmasraya sivâ. Sâdhâranîcha sarvesham sakalânâm munisvarâh. Mâyàyâ dvividha srushdis sthûla sûkshmatmiketyapi. Druk sakti vyanjika sûkshmâ sthitû tatvâtmanatmani, stulâbhuvana rûpena sarîrâtyâtmana sthita.

90. *What are the five tatvas from Maya?*

Kalâ, Vidyâ. Râga, Kâla (Time) and *Niyati.*

Kalavidyâ cha ragascha kâloniyatirevacha. Panchaitanitatvâni mâyeyâni dvijottamâh.

91. *What is Kala?*

Says Paushkara—"For the manifestation of Intelligence, it removes the Mala a little and brightens the intelligence. This is Kala tatva."

Malân sarvatmanâbhitva chaitanya prasaratmanah

92. *What is Time?*

Chintya Agama says: "From the Maya of illimitable powers. Time arose. This is Past, Present and Future. This matures *Mala.*"

Anandasakti rûpâya mayatah kâlasambhavah. Bhutahhavya bhavisbyascha tridha rûpobhavetpunah. Mulûnâmparipakvartthan kâlatatvasya sambhavah.

93. *What is Vidya?*

The following Text: "For the enjoyment of Atma, the Vidya tatvam arose from Kala. On the man, made agent by Kala, is induced intelligent action by means of Vidya tatva."

Tatovidya kalatatvâdabhûdbogartthamâtmanah. Kalayûkarttru bhûtasya bhuddhilaksana karmanah. Alokane yatkaranam sâvidyâ siva sâsane.

94. *What is Râgam?*

The text says: "The man whose mind involved in desire is further led into desire. This is done by Ragatatva."

Pravruttasya pravrut yartthamapi ragah pravarttate.

95. *What is Niyati?*

The authority says: What impels man to action is Niyati."

Nyatischa tatha karma phaleniyamayatyanwh.

96. *What is Purusha tatva?*

The following is the text: "He who is clothed in the Kaladi Panchuka, and who is united to Avidya and who is ready to enjoy the Prakriti Bhogya is called, Purusha."

Panchakanchukasumyaktah prakrutim bhoktumudyatah. Avidyâdi samâyuktah purushah parikîrthithah.

97. *Where did Prakriti rise from?*

The Maya which arose in a gross form from Kala is Mulaprakriti and comprises from earth to Guna.

Tatcha mâyodhhavam yasmât kalutas sthulatâm gatam. Gunadiskhiti paryantam tatva jatam yato bhavet.

THE
LIGHT OF TRUTH
OR
SIDDHANTA DEEPIKA.
MARCH AND APRIL, 1900.

NOTES AND COMMENTS.

The Transvaal War.

We have not been the first to notice the happy conjunction of the Great Sivaratri day and the Relief of Ladysmith. Anyhow it is matter for sincere congratulation that the British Arms were victorious on this day which will hereafter be ever memorable. And we repeat our Prayers to the Most High to bring about the end of the war and plague and famine as soon as possible.

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"The Hindu Gains of Learning Bill."

More than two years ago, we remarked as follows and in doing so referred incidentally to the Hindu Gains of Learning Bill "It should be apparent to every one, how but for our established Courts of Law, Hindu Law in the hands of the people would have undergone many changes; and how many shifts and contrivances people have recourse to, to keep themselves clear of the presumptions of our Law Courts. Even the Legislature is too slow (perhaps justly) to move with the times, and we know what difficulty the Hon'ble Mr. Sankaran Nair had in carrying a mere permissive piece of Legislation through the Council. And the Hon'ble Mr. Bashyam Ayyangar's tiny Bill is still hanging fire."

But nobody could reasonably complain of the thing being rushed through the Legislature, when in fact it was hanging for nearly 9 years, and every body whose opinion was worth taking had stated his views freely and fully. Of course there has been difference of views on this question, as there will be upon every blessed point on the face of this earth, but when the majority had clearly pronounced upon its merits, nobody could cavil at the passing of the bill. If a thing is to be decided by the mere weight of intelligence and learning alone, the names of few such in favour of the Bill, Sir T. Muthusami Iyer, Prof. P. Ranganadham Mudaliar, Sir S. Subramanya Iyer, Sir K. Seshadri Iyer, Sir V. Bashyam Iyengar, and Dewan Bahadur S. Srinivasaraghavachari and Dewan Bahadur R. Ragunatha Row and the Hon'ble Mr. Norton and the Hon'ble C. Vijiaraghavachar must alone suffice.

And it will be simple perversion of sense to even think of accusing such a galaxy of learned and tried men of betraying their trust, &c., &c. Almost every newspaper with the single exception of the Madras Mail, (which however originally supported it and never chose to explain its change of attitude) throughout the whole of India has warmly supported it, and it is strange that a few people (in describing whom our able contemporary, the Indian Social Reformer does not mince his words) should think of starting an agitation too late in the day. Any amount of Paper discussion cannot but be slipshod and desultory, and one had better go through the opinions already collected by the Government, and the report of the speeches which were delivered at the Council when the bill was finally passed, before he ventures to pour out his empty vapourings. Perhaps there would not be so much agitation, if the bill was really harmful instead of being beneficial, and if did not so much tend to the amelioration of our social conditions in the path of reform and progress.

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Encouragement of Learning.

We cull the following paras from the letter to the President of the Bombay Corporation from the Hon'ble Mr. Justice Candy, I.C.S., Chairman, Provisional Committee, for Post Graduate Education.

"The advantages especially accruing to the Mysore State from the location of the University in Bangalore are great. Not only would a richly endowed University come into Bangalore at once, but the perpetual flow of future benefactions to Bangalore would benefit the State. The presence of a University of Research would give a great impulse not only to the existing educational institutions, but also to future chemical and other technical industries in the province. Bangalore would become the greatest centre in India of Scientific thought and research and a place of pilgrimage to all lovers of science and learning. It would become the home of learned congresses of scientists and publishing centre of original contributions to scientific knowledge.

"To secure these advantages special inducements have to be given. It is no new thing in Europe and America that great sacrifices are made by small State or cities to secure the advantages of having a University in their midst. In Wales several cities have competed for the honour of having the University The London County Council is expected to give £10,000 a year to the Teaching University of London. The several City Companies are also expected to give liberal grants. Manchester, Liverpool, and Bristol support their University Colleges. The Liverpool Corporation in 1882 obtained from Parliament powers to raise thirty thousand pounds for the College buildings. The Nottingham Corporation has given £70,000, Sheffield 22,000, and Cardiff £10,000 for their respective College buildings; and, more-

over, they give annual grants that of Sheffield amounting to as much as £7,000 towards a Budget of £15,000. The Edinburgh University was originally started by the Town Corporation. Zurich made heavy sacrifices to get the Federal Polytechnic in its midst. The Bund permitted its location in that City only if the City provided a worthy habitation. The amount of local contribution may be inferred from the fact that the Physical Institute of Dr. Weber alone had cost over £70,000. The Swiss Universities are all maintained by the Cantons, some of which, like Basel and Geneva, are mere small cities, and yet do everything to make their University attractive to students from all parts of the world. Berne alone in recent years has spent about ten million francs on reconstructing Institutes and Laboratories. The Municipality of Paris maintains institutions like the Ecole de Physique et Chimie, and it appears to have endowed more than one chair at the Sorbonne. The Ville de Lyons contributes annually a moiety of the extraordinary budget of the University, establishes business and makes grants for apparatus besides defraying two-thirds of the cost of buildings which has already exceeded half a crore in Indian money. Brussels and Amsterdam maintain Universities towards which they respectfully contribute annually £5,000, and £18,000, the total cost being £15,000 and £30,000. In America several of the States, like Michigan, maintain their own Universities, and though the Colleges of Agriculture and Mechanical Arts were originally designed to be maintained out of the Congressional grants of lands and cash annual contributions, yet the individual States in the aggregate add every year £80,000 to the £140,000 spent by the Congress."

If such encouragement and inducements are essential in regard to the Language and Literature of modern Europe, with what face can it be said that the Vernacular Languages should progress and be maintained by the purely 'learning for learning sake' spirit.

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The movements of India.

We elsewhere reproduce the excellent speech of the present gifted Viceroy of India, delivered at the annual meeting of the Asiatic Society of Bengal. No doubt the Government is to be thanked for the little they have done till now and we will be all owing an unfailing debt of gratitude to Lord Curzon if he will carry out his own promptings of the true spirit of Art, during his stay in India.

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Professor Ladd and his lectures.

Professor Ladd brought his long series of lectures to a close last month, and his lectures marked a clear advance on those of Dr. Burrows and Prof. Fairbairn. These latter however learned were sectarians and the narrowness of sectarian spirit was clearly marked in their lectures. Prof. Ladd was so far free from this limitation of spirit and though he spoke as a Christian, it was about views of God and man which any reasonable man can receive and consider in perfect calmness of spirit and reason. We hope to present a full review of the subject handled by our able Professor at such vast length ere long, and in the meanwhile we offer him our warmest thanks for his having taken the trouble to come over to this country on a purely philanthropic mission.

SRI PARVATAM.

"'Oh Yes, when I reach the Alps', he hath said to me, 'I always pray'. He would betake himself to some quiet corner, among that grand scenery, and fall on his knees. He was praising God in the work of His creation, the Alps, and bowed in simple praise of it."

This is what is reported of the saintly Ruskin, and the noble feeling given expression to above, clearly explains the wide spread system of worship obtaining among the Hindus. We refer of course to the system of setting up places of worship to the Most High on the highest mountain Peaks and most magnificent hills. And the more inaccessible and difficult of reach these hills are, the more sacred do they become in the eyes of the people. And there can be no possible doubt that some of these pilgrimages call forth no small amount of endurance and toil and patience, and expense, which the people will never show, unless they were animated by an equal amount of fervid piety. And there can be no doubt whatever also about the elevating influence of Nature in her grandest and magnificent aspects. The sense of elevation and freedom, purity and beauty, awe and reverence, one feels when one reaches one of these mountains tops must be felt and not told, and yet writers have holden forth about the marvels of a sunset or sundawn on Mount Blanc or on the Himalayas, and one cannot but cry out at such sights from his heart of hearts.

"சோதியே சுடரே சூழொளிவிளக்கே *
சுரிதழற்பனை முலைமடந்தை
பாதியே, பரனேபால்கொள் வெண்ணீற்றாய்
பக்கமேத மதுபாலறியா
நீதியே—
நிலாகண்டமர்ந் திருவருட்குன்றே."

In fact the Siva Linga is nothing but the hill top in its origin, and the custom of worshipping God on mountain tops was current among the Jews and Romans. And to

* A friend of ours mentioned to us how the picture at Tiruvannamalai, with the setting sun, and the flaming hill top, and myriad lights, called to him at once these lines. Yogis have a different explanation of the triple light.

Moses, God appeared as fire and light on mountain tops, accompanied with thunder and clouds and lightning, the true picture of Siva, as *Girica* and *Kapardin*. And the highest peaks in India had from the beginning been dedicated to the worship of Siva and Parvati, on Himavat on the Vindhya, on the Western Ghats, on the Central Ranges, on the Eastern Ghats and on Mainâka, &c. Of these, the most sacred, of course, is Kailaça, and when we find that even St. Appar did not succeed in finding this Mountain Abode on earth, we will be correct in stating that this Mount Kailaça does not represent any material plane, but certainly means the Highest Summit of Man's spiritual moral and intellectual elevation, reaching which, after leaving his sense of his own greatness (Ahankara), he will surely unite in that Abode of Eternal Peace and Beauty and Bliss. But mortals identify this Supreme Abode with this and that Mountain Peak in particular, with Mainaka in Ceylon, with the Rock at Trichy, with the Hill of Kalahasti, with Sri Parvatam, with Himavat, &c., and there is a purpose in view. Man cannot reach up to the Highest Ideal all at once. He must climb and be made to understand by slow degrees, mark each as the highest and then ascend higher, and higher, not condemning what he had already reached but always looking up higher and higher, until he may have reached the highest of these hills.

Of these hill-shrines, none is more sacred than the hill called Sri Saila and Sri Parvata, Sri Mallikarjuna, and Mahanandi, &c. Its importance may be guessed from its appellation itself "Parvata" "The Mountain." It is so called by its pre-eminence, whereas all other hills are distinguished by peculiar names. And for one thing, this hill is much more difficult of approach and presents a much grander scenery than those below in the south. And the people and princes of ages gone by, have expended their wealth and labour in building and beautifying this Holy Shrine, though their degenerate descendants simply sit with folded hands and see the disintegration of this noble edifice.

To southerners generally, a temple is sacred, if it had been visited by the Saiva Saints or Alvars; and Sri Sailam has been visited by all the three Saints Appar, Sumbhandar and Sundarar, and their separate Hymns appear in the Devara Collections; and the place is called Sri Paruppatam, Tamil rendering of Sri Parvatam, and the hill is locally known by this name more than by the name of Sri Sailam or Mallikarjunam.

Now to describe briefly our journey to the place. From Madras, we reach Nandyal, by the M. R. and S. M. R. lines, and from Nandyal, we go by cart to Atmakur, a distance of 28 miles. The road is wretchedly bad for the greater part, and does not reflect much credit on the Board in charge of it. In fact, cart men avoided the High Road for nearly 10 miles and preferred to go by the country roads. Atmakur is a small town and is the seat of the Deputy Tahsildar and Police Inspector and an L. F. Hospital. From here to the foot of the Hill (Nagaluti) is a distance of 12 miles. This road, too, except for a few miles, is of the worst description. The situation of Nagaluti is very pleasant surrounded by shady groves, in which there is a nice and cool spring, the water flowing into a small tub from the mouth of a bull. There is here a small Temple dedicated to Siva and Veerabadraswami. From Nagaluti we commence the ascent, and it is a steep one for over 2 or 3 miles. The chief difficulty of the ascent is due to the flight of steps that have been constructed over this distance. After we have gone up two or three hills, the road is not bad and it is slightly up and down and as we reach Peddacheruvu, we get into a big plateau, a valley surrounded on all sides by the hills. Peddacheruvu is our halt for the day and its distance is reported to be about 16 miles. There is a fine tank here and it is edged with tall growing bamboos, which gives it a most picturesque appearance. In the tank itself beautiful white lotuses and water lilies and tall cuscus grasses grow, and the water actually tastes sweet with the smell of the cuscus grass. Early next morning we resumed our journey, and after some distance, the way was rough but not difficult, having to go over several small hills; and nearing Beemani Kollum, we descend into a deep ravine which cuts off Sri Parvata proper from the surrounding hills. And both the descent into this ravine and the ascent from it are both difficult, but not so bad as it was reported to be. The view from above into the ravine, and far below is very grand. The ravine cuts through these rocks to a considerable depth, and the cut sides look more like fort walls, so steep and straight and brown they are. The bed of the Ravine is one slaty bed, there are no loose stones or sand. From the bottom of the Ravine at this spot, called Bhimani Kollum, commences the ascent of Sri Parvata or Mount Kailas; and as we go up, Vista after Vista of hills and ranges of hills present themselves before us, the distant peaks and the line of trees on them become sibhoutted like our Temple Vimanas and the row of Kalasams on them. One view specially seemed a remarkable likeness of the Siva-Linga, with the pedestal. It stood between two ravines, the highest Peak and another small one forming Siva and Parvati, and the Pedestal was a table like rock in front. Our artist has taken a view of this beautiful picture and has named it Siva-Parvati, and it is not unlikely that similar views had given rise to the symbol of the Siva Linga itself. We ascend higher and higher, and our toil and trouble seems to burden us, till at last we have reached the Top, where is situated what is aptly called the Kailasa Vakkili, the "gate to Heaven" As the wearied traveller feels the refreshing breeze, under the cool shade of this tower, the feeling of

rest and pleasure one feels is simply thrilling. Indeed, in this world, at least half the pleasure we feel will be lost to us if it is not that in seeking and securing this, it entails any amount of pain and trouble. From the gate of Kailas, we travel over more or less level ground slightly falling, till we reach the Temple, of which we catch a glimpse from some distance and which is situated in a dip of Mount Kailas. Mount Kailas is surrounded on all sides by deep ravines, and by the Kistna, so that on any side, it is steep and inaccessible, the ravine at Bhimani Kollum joining the Kistna below. Its situation is also central, and any way you have to go 30 or 40 miles to reach the low country.

The temple proper is surrounded by castellated walls, longest sides being 1500 feet each, and the shortest being nearly 1000 feet each and the height is 21 feet and thickness 4 feet. Nearly the whole outer face of these walls (fancy such a dimension of 5000 × 21 feet) is fully sculptured with the figures of animals and men and Gods. There are hunting pictures of all kinds, there are horses and elephants in every pose, Puranic representations of episodes, Rishis doing tapas in all kinds of postures; and there are animals and reptiles in every grotesque form, athletes, wrestling with each other, &c.* These pictures show that the race of men who cut them were a warlike and manly race. There are three towers, one of which is the highest, and will compare favourably with the highest in Southern India.

Passing within, the whole space is intersected into 3 squares, one below the other and the sides are filled with innumerable mantapams and shrines, the shrines mostly without any images and in the worst of repairs. There are large number of wells with small towers or domes above, the only source of supply to all the pilgrims who resort to the place. Some one or two of the tanks were altogether dry and filled up more or less.

The central shrine is that of Mallikeshwara and is the most costly structure. The principal Vimanam is covered from top to bottom with plated gold, unlike any other Temple in Southern India, and all the images of Nandis and Dakshanamurti placed over the terrace in the mantapam fronting the Vimana are also similarly covered with gold. It is reported that of old these images contained inside untold wealth, and the Rohillas who once plundered the whole Temple have left their marks in the mutilated condition of most of these images. The style of the principal structures is quite dissimilar to those in Southern India, the Chola and Pandyan styles, but there is remarkable resemblance between these and the shore temple at Mahamalaipuram (corrupted into Mahabalipuram) and the traditions in connection with the latter Temple show that priests from Sri Sailam were brought to the Mahamalaipuram Pagoda, which in itself proves the great antiquity of Sri Sailam Temple. The structure is clearly Chalukyan, and the Conjeevaram Pagodas and the seven Pagodas were also constructed by the Rulers of the Chalukyan Dynasty when they held sway over those parts. The rock cut Temple at Ellora, also called Mount Kailasa, was also their work, and it speaks volumes for the great religious zeal and piety of these noble sovereigns who adorned this ancient line of Kings, and yet to-day the student of South Indian History knows hardly any thing about them.

The Temple of Sri Parvati is a very small one at present, but it is reported that the original image was stolen or mutilated and its place has also been changed. The Principal Amman Shrine is occupied by a Goddess called Brahmaramba, in whose name a big feast is held in the month of Chaitra when bloody sacrifices are also offered. This is clearly an image of Kali, and this shrine stands apart and is shut up after sometime in the night, even when other shrines are open. Evidently the image was set up sometime after the Temple came into the hands of the Pushpagiri Mutt. Perhaps the image which was outside the Temple was set up in the place of Sri Parvati when the image of the latter was lost. Anyhow the worship of this Brahmaramba is not to be be confounded with the principal worship of the shrine itself.

The Temple tree is a fig tree, and it must be a very ancient one. It towers far above the tallest tower, and at its base, it measures more than 55 feet. Under its shade are seated Sanyasins and Yogis, and a good picture of this was photographed by our artists. The tree on the right hand side of the principal picture is the fig tree we have mentioned above. Such an old tree we have never seen anywhere else.

There is one liberty allowed in this Temple and other Temples in this District, namely the right of free worship allowed to every caste Hindu, a right which we dare say were obtaining at one time everywhere in the South, as they are still to-day in the north. And we had the satisfaction of worshipping God with our own hands and at our own leisure and our abhisheka and archana were performed with the accompaniment of Devara and Tiruvachaka Hymns. One has necessarily to attain to that calm and resigned and reverent attitude of mind and body, forgetting all self, which is necessary in a worship of this kind, before one can expect to feel any soul elevation.

A visit to the Kistna which cuts through the Nalla Malais at this point and a bath in it are held very sacred; and this is a pretty stiff job. It is one steep journey, down and down you go, till at the very bottom lies the perfectly blue and placid waters of Patala Ganga or Nil-

* There is one picture in which two men hold each other by their legs, stretched at full length, and withal making a regular ball. We have witnessed many an Indian and European circus performance, but never saw any such pose, before.

Ganga. The scene hereabouts can only be matched by the Nerbudda at the marble rocks. Our artist has taken 2 or 3 views of the bathing ghat and the winding river. The distance between Peddacheru and Mount Kailas is about 15 miles and from Mount Kailas to Patala Ganga (Kistna) is about 5 miles.

For the greater part, the hills are covered with bamboos and various valuable forest trees, but at the time we went, owing to the draught and other causes the trees were more or less bare and the bamboos presented a withered appearance. The forest produce are all enjoyed by the Chenchus, the native inhabitants of these jungles and hills. On the route to Sri Sailam, these Chenchus occupy three settlements, called Gudems, one near Nagaluti, one near Peddacheruvu, one near Sri Sailam. They levy from the pilgrims a kind of poll tax at these different points, at one anna per head; and this is said to be in consideration of their protecting the property and person of the pilgrims in these wild regions, and the Police Inspector himself told us that they are so far remarkable for their honesty. These hill men do not differ much from other natives of the low country, but they almost are naked except in the piece cloth (langoti) which they wear. One big cloth besides they wear with which they cover their upper part of the body or lay it losely over their shoulders. They have a peculiar way of tying their hair, in the style known as *Kondai Mudichu*, and which kind of dressing may be also perceived in some of the ancient Sculptures in Madura and elsewhere. By no means are these savages or aborigines, but they must certainly have belonged to a very ancient and civilized race, but from the circumstance of having been confined to a residence in these hills, had gradually degenerated more or less. The females are better dressed and they could not be very much distinguished from the people of the plains. As residents of Kurinji, the marriage which usually obtains is what may be called the Gandarva form. As a Chenchu put it, boys and girls roam about and get acquainted with each other, and choose for themselves, and after a time, the marriage is published by the inviting and feeding of a few guests; just in the same way as we read of in Kurinjipattu. Of course the environments favour them so much, and the people are so few, and the liberty of movement is so great that you cannot but expect such kind of marriages in such a community. Of course our poets and lawyers put it as though such and such a kind of marriage is required for such a kind of land (*Thinai* திணை) and our friend Mr. T. Veerabadra Mudaliar wonders why our poets should of necessity people 'மருதம்' with prostitutes and dancing girls. Of course there is no necessity, but as in their view 'மருதம்' (Marutham) the land covered with paddy fields represented the seat of wealth and luxury, civilized activity, and prostitution clearly follows in their wake, the poets always lay down as a law that whenever 'civilised towns' are spoken of, prostitution should also be maintained. In a sense this rule appears rigid, but ample scope is given when they usually speak of 'நெய்தல்.'

An account of the trip cannot be complete without a special description of the famous spring and Temple at Mahanadi; and usually all pilgrims to Sri Sailam pass through Mahanadi on their return. It is about 9 miles from Nandyal and the Temple is situated at the foot of the same range. Our artist has also photographed the beautiful Temple with the whole Tank. The chief interest lies in the Tank, which is a perennial spring, and there are two big outlets which carry off with great force the ever bubbling water. The water is slightly tepid, and it is of remarkable purity and clearness. Light is refracted as in a perfect crystal, and you could see all the colours of the rainbow on the bottom of the tank. The depth is about 5 feet all round, and once you get into it, you are reluctant to get out of it. You can see a pin at the bottom clearly and however you may dirty the water, it becomes clear in no time. There is not a speck of dirt in the water or at the bottom, and any leaves or other matter that may fall into it are all lifted up and carried out. Visitors marvel generally failing to account for the clearness and pellucid character of the water, but if one places his eye in level with the surface of the water, he would easily perceive that all over the tank, there are streaks rising above the water, as in a tumbler of soda water, and this cannot be anything else than compressed air arising out with the water. Bigger bubbles can also be perceived here and there. The force of the spring and this compressed air both combine together to lift up all dirt and rubbish, and they are carried outside by means of the flowing outlets. The waters running from this spring serve to keep hundreds of acres under permanent cultivation and here in fact may be seen an instance of what our poets are fond of delineating, the commingling of forest and hill and country scenery, of what is called நெய்தல், of *Kurinji*, and *Mullai* and *Marutham* all in one place, and the scenery about this place is accordingly very enchanting. We wish our Magazine could reproduce the beautiful views taken by our artist; but this is clearly impossible. But our artist who has advertised his views in our pages elsewhere has been good enough to consent to sell to bona fide subscribers of this journal at half the advertised rates. These will make splendid pictures, and decorations for halls and study-rooms, instead of the prints of rubbish which we see are usually found.

A pilgrim.

THE PROBLEM OF EVIL.—No. I.

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" There is some soul of goodness in things evil,
Would men observingly distil it out."

Shakespeare, Henry V. Act 4, Scene 1.

Evil! What it is? It has been the task of every religion in the world to find a solution for it. As such it is a vast problem. For ages, man has attempted to solve it and yet to-day can any of us say that it has been finally determined? Consider any of the three planes on which human activities have play, the material, the moral, and the mental, and could any single fact thereon be selected and pronounced as positively and absolutely evil? No. Any fact which the world usually puts down as evil will be found to be not absolutely so, but as in relation or in difference from what it calls 'good'. 'Evil' then is a relative term. Nor is there absolute 'good' in this world. What relative evil there is, if resolved into its ultimate significance, will be found to be paving the way to good. What is known as pain for example, is considered evil, and what individuals take for pleasure (as it may appear to themselves) is considered as good. But really, when radically examined, they are not as supposed for the time being; for in pain, pleasure may be detected, and in pleasure pain is *enciente*.

A poet says:—

" Thy pleasure is the promise of thy pain.
She (misfortune) makes a scourge of past prosperity."

2. Whatever then be the human standard of evil, it has its existence but it is relative. When had this an origin? many people question. The Christians for example give it an origin. When Eve tempted Adam, and Adam disobeyed God, they say that evil began. But it is a philosophical necessity that *ex nihil nihil fit*? Then Eve must have been tempted by the Serpent, and the Serpent, by whom? This is infinite regress. Hence no origin. Scientists who are deft in handling questions of conservation of energy and transmutation of forces will sooner admit Aryan Philosophy stepping forward with its scheme of Karma, and declare that nothing has an origin. And therefore Evil has none. The Karma-doctrine is the basis of Eastern Philosophy on which hinges the question of the so called origin of evil. Karma then, or those acts of an evil type, say, which produce effects unpleasant, being thus the eternally receding chain of causes, there is nothing of an origin for 'evil'. An interminable chain, the links of which indicate the individualized groups of several karmas, is Karma. Evil then according to the Aryas did not have any commencement as it had for Christians, in the days of the patriarchal Adam. Karma or acts connect a subject with an object; and these are, respectively, spirit and matter, the two eternal bases for all Indian Philosophers. Karma is the product of the union of these two Principles called Purusha and Prakriti. Pure spirit, with its inherently characteristic knowledge and bliss, * is in union with matter, and Karma is manifested on the gross plane; and on this plane of opposites arises the inquiry as to what is 'evil'. This being so, emancipation or disjunction of spirit from matter is the death-knell to what is known as evil. That indicates the future spiritual estate to which we are all heirs, a state which our Saints, viz., Alvars, and Acharyas tell us is one of fearless security, imperturbable serenity and infinite blessedness.

3. The notion of evil largely depends on what view is taken of the world *per se*, and in its contrast with the spirit-state. In the world itself, there are two ways of viewing things, beautifully expressed by a Mahomedan Saint, Jelaludin, in his work 'Mesnevi'. (Jelaludin who is the founder of what is called the Order of the Dancing Dervishes or of the ecstatic Bhakti-school).

" If thou examine things with hell-fire in thy heart,
" How canst thou see the good from bad apart;
" Seek by degrees to drown that fire in Heavenly Light,
" So shalt thou, sinner! soon thy weakness change for might."

Pillai Lokacharyar, a celibate Saint who flourished 800 years ago in Srirangam, proves in his great work, Sri Vachana Bhushana,* that the evil that we see is in ourselves. To rise to this high platform of viewing things generally requires many years of spiritual training indeed. A parallel passage occurs in *Srimat Bhagavat* 11th Skandha, viz., " *gunadosha-drisir-dosha (h)*" &c.

4. To matter is attributed what the world calls evil; or as it is called "*prakriti-samsargaja*" in Sanskrit. Prakriti is matter as said above, and it is said to have three dispositions, called Satva, Rajas and Tamas, inferred from the *karmas* or acts of men. Whichever of these humours predominates in man's nature impelled by the complicate law of *karma*, present and past, that is severally distinguished as good, mixed or evil. These interact with the soul in presenting to its view either clear or blurred images of objects pleasurable or painful. The eternal whirl of matter in conjunction with the soul, you might imagine to be that of a wheel, with three spokes representing the three qualities of matter above-named, acting as the centripetal impulses of *samsára*, but from which, the spirit, when the time arrives, may be imagined to fly off in a tangential line drawn by a centrifugal force inherent in the spirit. Till then, the relative consciousnesses of good and evil persists according as the humours are uppermost, and the soul inclines for the time being, to one or either of them.

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* *Jnana and ánanda.*

He hath an evil mind who of *his virtue* thinks.

*"எவ்வநலம் புல்லுடன் நு கொண்மின்"

5. I would now attempt to show that even while revolving in this wheel, our views can still somewhat widen to a better comprehension of the meaning of evil, and its salutary effect on life. Evil is in our own hearts, Sages say. Many other great thinkers of the modern times also state such an opinion. They say, 'detect it in your own will.' According to Johnson, "the depravation of human will was followed by a disorder of the harmony of nature; and by that Providence which often places antidotes in the neighbourhood of poisons, vice was checked by misery lest it should swell to universal and unlimited dominion. We can discover that where there is universal innocence, there will probably be universal happiness; for, why should afflictions be permitted to infest beings who are not in danger of corruptions from blessings and where there is no use of terror nor cause for punishment. But in a world like ours, where our senses assault us, our hearts betray us, we should pass on from crime to crime, heedless and remorseless, if misery did not stand in our way and our own pains admonish us of our folly. Almost all the moral good which is left among us is the apparent effect of physical EVIL." Johnson further tells us:

'Goodness is divided by the Divines into soberness, righteousness, and godliness. Sobriety or temperance is nothing but the forbearance of pleasure, and if pleasure was not followed by pain, who would forbear it? Righteousness consists of justice and charity; we are incited to the belief of misery by the consciousness that we have the same nature with the sufferer; that we are in danger of the same distress and may sometimes implore the same assistance. The Other Life is the future, and the Supreme Being is invisible. None would have recourse to an Invisible Power but that all their objects had deluded their hopes. Reason has no authority over us but by its power to warn us against evil.' Again he tells us:

'That misery does not make all men virtuous, experience too clearly informs us: but it is no less certain that of what virtue there is, misery produces by far the greater part. Physical evil may therefore be endured with patience since it is the cause of moral good, and patience is itself one virtue by which we are prepared for that in which evil shall be no more. The unequal distribution of good and evil, the sufferings of virtue and the enjoyments of vice had long busied and perplexed the understanding. It cannot be discovered why a Being, to whom all things are possible, should leave moral agents exposed to accidental happiness and misery; why a child often languishes under diseases which are derived from a parent, and a parent suffers yet keener anguish by the rebellious ingratitude of a child; why the tenderest affection is often abused by the neglect of indifference or the insults of brutality, and why vice has external advantages put into her power while virtue is compelled to renounce.

These phenomena are considered as blemishes upon the moral system. Here is all confusion and deformity. GOOD AND EVIL seem to be distributed by design, not by chance. Religion is not founded on Reason alone, but Faith. Here all is order, harmony and beauty. Vice itself is only a deep shadow that gives strength and elegance to other figures in the moral picture. Happiness does indeed in some degree depend upon externals, but even external advantages are the appendages of virtue."

6. Why is good and evil designedly distributed, not realised? Because the confined view bounded on either side of our one life with birth and death, introduces the difficulty of not being able to see the working of justice. There are always two sides to a picture. The events of one life, if judged by themselves,—positing that there are no pre-existences or post-existences—, baffle both the Christians and the Materialists to grasp the meaning of 'evil'. Not so with the Aryas, who posit a continuous stream of life till eternity, which thus affords a large view by which no cause can exist for sorrowing over any simple event; a view by which things must appear as *relatively* good or bad, a view also recognizing the conflicting standards by which society judges men and events. What then is that justice that justifies the *relative* evil, it may be asked? The justice is that it is a providential means to a benevolent end. The difficulty of the apparent conflict of the contraries, as evidencing discord in the place of harmony, vanishes in the recognition of the great Kosmic Law which manifests itself as variety from unity. This is a necessary condition of manifestation. This Law works in cycles, and it is no other than that of the Sanskrit Philosophers, called the *bija-vriksha-nyaya*, (or the law of seed and its tree). From a homogeneous substance proceeds heterogeneity,—the tree from the seed for example: and this heterogeneity by the same Law of cycles, returns again into the seed. Unless manifestation meant this exhibition of variety, there would be no manifestation as we find this world to be. The not seeing discord however in the world-working consists in looking upon all manifestation as a harmonious whole, a variety in unity. If one were able to review past lives, and find reasons therein for his present sufferings, what goes by the designation of EVIL would find a far different meaning than if things and events were considered evil *per se*, *i.e.*, as disjointed from one another of the connected series of lives. It is only under such an expanded view can the conception of an *origin* of EVIL,—such a conception involving the investing Providence with a capricious will—appear impossible. It would be difficult for Christians to convert Hindu minds which are hereditarily saturated with the far-reaching conceptions of the ever-working *karma*, its working in cyclic periods, affording a very much more scientific explanation of evil than having to impute it to an arbitrary will, having an origin.

7. I must not be understood as advocating 'karma' as the all-sufficient explanation for all the riddles of life. That would again be Buddhistic. In addition to Karma we require an Intelligent Governor, to keep account of *karma* as *karma per se* is inert and insentient. But as my subject is EVIL, I must drop the discussion of this doctrine which separates the Vedantists from the Buddhists.

ALKONDAVILLI G.

KAMPANOLOGY I.

1. உறல்="to come up to," as in தடம் உற்றும் அதனை யெய்தும் வகைகாணார்=though they have come to the water's edge yet they see no way to reach the water (Pāla Kadimana 2).

2. பகுதல்="to remain," "to enter upon, as in புகலிடம் (Pāla-Nagara 98); சென்று புக்கார்=went and remained (Tiruavatara 207); புக்கில்="the house in which you remain permanently" (The Kural).

3. The participle in 4 occurs more than a hundred times in the Ramayanam. In every instance it implies an act that is past or concomitant, but never a purpose.

4. முற்றுதல்="to end," both trans. and intrans. And முற்ற=that it may finish, and முற்றவும்=even to finishing it.

These remarks will enable us to find out what Kampan means by his

ஓசைபெற்றுயர் பாற்கடலுற்றெரு
பூசைமுற்றவு நக்குபு புக்கென
ஆசைபற்றி அறையலுற்றேன் மற்றிக்
காசில்கொற்றத் திராமன் கதையரோ.

It means as follows :—

As the (proverbial) cat approached the sea of milk and remained (there) greedily licking it in order to exhaust it, so I have greedily come to (the task of) reciting Raman's history (with the intention of exhausting the subject).

As ஆசைபற்றி is a மத்திபதீபம் by its position, (that is, squinting construction) it is taken up in both the members of the sentence.

6. The words for முற்றவும் are introduced into the second member of the sentence in order to balance it with the first.

Such, I humbly believe, to be the true explanation of the stanza. And I earnestly trust that kampan will no longer be accused of solecism in the use of the *pu* participle, or that this supposed solecism adduced as a proof of his being a modern author.

7. I know of no author, ancient or modern, who uses the *pu* participle to express a purpose. Of course, I take no account of the Silapptikaram or Mr. Sundrampillai. Mr. Sundrampillai, however, it must be said to his credit, expressed in a private letter to me his intention to correct his Manonmaniam in this respect in the second edition of that work, which he said he was about to bring out. As to the age of the Silappatikaram its genuineness and authenticity, there remains a great deal to be said.

KAMPANOLOGY II.

1. Under the word குதறல், Winslow quotes the phrase குற்றபாகுகொழிப்பவர் and translates it "as those who cull the plucked betel nuts" குதறல் never means "to cull" in the mere sense of selecting. It means "to break": an act which may be done by first making a selection of what you want to break. The root is குற "to lessen" from which proceed the other meanings "break," "beat" "gather," &c. In the following passage it certainly means to select and break.

சுற்றியேகிகூடுங்கோடல்கள்
குற்றவந்துசின்குழற்குல்குவென். (காந்தம். தகுவன்னி நிருடணை 141).

It also means to husk paddy as in.

கொல்யானைக்கோட்டால்வெரிற்கெற்குதவாளும்
வல்லியகவைப்வா (கலித். 42)

It sometimes stands for குத்துதல் (pierce) for the sake of rhyme.

2. On referring to the word பாகு, I find Winslow marks it as a Sanscrit word and assigns to it the meanings; (1) syrup, (2) sugar, (3) portion, (4) a lunar mansion, (5) arm, (6) groom, (7) arecanut, and (8) alms.

Of these 8 meanings, the 5th is the same as the S. bāha, an arm. (Wins. 3rd Ed. p. 625). The 3rd, 4th, 6th and 8th are derived from that of the S. bhāga, a part (ib. p. 636). The 1st and the 2nd are perhaps derived from the S. pāka, cooking (ib, p. 539). I am unable to discover the 7th meaning, viz., arecanut, in the Sanscrit Dictionary. But I trust some of the readers of this article who are conversant with Sanscrit will be good enough to explain it.

பாகு, though of frequent occurrence in the sense of treacle, can mean so, only by a figure of speech derived from the sense of "cooking." And it may have come to mean "arecanut" by a further figure. Or is it a contraction of பாக்கு? If so whence do we get பாக்கு itself? It looks as if it has been derived from the Singhalese පුවක්, which, by its very form, appears to be older than pûga, the root of which is given as pû to cleanse (ib. p. 566). Compare உவறு and ஊறு, குவடு, and கோடு, உலகை and ஒகை, துவனி and தொனி, துவறல் and துறல் and the like.

3. I do not remember if I have seen பாகு used for arecanut. And I suspect it does not mean so in,

குற்பாகுகொழிப்புவர்கோணெறி
கற்றிலாதகருங்கணுணச்சியர்
மூற்றிலாரமுசுத்தம்முன்றிலிற்
சிற்றில்சேலிச்சிதியமுத்தமே (பால. காட்டு 29.)

Especially as it stands between குறல் and கொழித்தல்.

4. The act of கொழித்தல் takes place after paddy or rice has been subjected to குறல் or நீற்றல், in order to eject the உமி (chaff) or தவிடு (bran) and to retain the more valuable part. Hence it means separation for retention or rejection.

In கொழித்தசாத்தம் (பால. சுகா 56) it stands for rejection. In சிட்சித்தா, ஆறுசெல், 14, we have the word standing for (1) retaining (the order of march), (2) acquiring sorrows, (3) ejecting, and (4) bringing out.

In இரகுவம்சிசம் ஆற்ற. 16, it means (1) to separate (gold and pearls from other things) in the 1st and 2nd lines, and (2) to spread (i.e., beauty or harmony) in the third line.

5. In the phrase குற்பாகு கொழிபவர்பாகு seems to me to mean the portion of rice which is taken out from the granary for the day's use and which is subjected to நீற்றல் before cooking. Compare சுயம்பாகம் in Wins. s. h.

6. Then குற்ற.....தனிச்சியர் would mean the fishermen's little daughters who have not yet learnt how much rice is taken into the சுளகு by those who do the work of கொழித்தல்.

7. கோள் then has its own primary meaning of "taking." And கோள்கெறி=the method of taking.

8. The rest of the stanza shows that the girls fill their winnowing fans to the brim (ஆர) which necessarily makes them scatter the pearls in their attempt at கொழித்தல்.

9. The usual meaning assigned to கொழித்தல் in this connection is to give pearls in exchange for betel nuts. If this meaning can be supported by authority, it will afford me great satisfaction to know it

10. We cannot make sense of the above stanza of Kampan as it stands, without understanding some words not expressed in it. I propose the conjectural emendation that சிதறிய should be சிதறுவர்.

This is of course a conjecture and the reader must take it for what a conjecture is worth.

KAMPANOLOGY III.

The eleven stanzas of which the சிறப்புப்பாயிரப்படலம் consists and the first twelve stanzas of the ஆற்றுப்படலம் form a வேறு, the scansion of which is somewhat intricate. This வேறு also occurs in the காட்டுப் (sts. 23-51), தாடகைவதைப் (55-72), சுகர் சீங்கு (4-30 and 220-233), கங்கைப் (9-38) and elsewhere Its scansion is usually represented by the formula மா, கூவிளம், கூவிளம், கூவிளம். To reduce it to this formula, there is need of much violence. And after all the violence done, it will be found unequal to embrace the nicety of cadence necessary for intoning it. The difficulty will be apparent when we try to apply the ordinary அடி to such lines as these : —

என்னுக் தன்மை வளிமையின் பாலதே (தாடகைவதைப் 65)
செய்கை யன்றே வறஞ்செயு மாறென்னுன் (ib 67)
இடைசி கழ்ந்த விராமாவ தாரப்பேர் (பாயிரப் 11)
கீறணிந்த கடவு ணிறத்தவான் (ஆற்றுப் 2)
தலையு மாகமுக் தாருந்த ழீயுதன் (ib 6)
அனியு மாரூவெண் கோடு மலுட்தன் (ib 7)

The true scansion seems to me to be as follows : —

1. Each line consists of four சீர்.

2. Of these the first ends in what should be called a மா according to the ordinary system of nomenclature. But a little examination shows that it is no a மா but ம. Even this limitation is not sufficient, for if this ம happens to be followed by two consonants it is necessary that they should be such consonants as would readily coalesce and sound almost as one consonant. As for instance ல்க, ர்ச, ன்ம, ர்வ and the like.

3. The second சீர் begins with a நேர் and ends as a வெண்சீர் or இயற்சீர்.

4. The third and fourth begin according to the law of வெண்டளை and ends as a வெண்சீர் or இயற்சீர்.

5. It is hardly necessary to remind the reader that வெண்டளை requires, மாமுன்நிரை, விளம்முன்நேர் and காய்முன்நேர் and that கனிச்சீர் is inadmissible.

6. The peculiarity in this வேறு is that a line partly observes வெண்டளை and partly does not. Lines of விருத்தம் constructed wholly on the வெண்டளை principle are common enough in other authors, (as in போரதுயரில் in the paratam of Villiputturar). I do not remember seeing such lines in the Iramayanam. They may be there. But I have not searched for them.

7. It must be observed, by the way, that there is a difference between the வெண்டளை of வெண்பா and கலித்துறை and the வெண்டளை விருத்தம். In விருத்தம் the தளை is optional and does not extend from one line to another. But தளை is of the essence of வெண்பா and கலித்துறை; and it extends from line to line in வெண்பா and கலிவெண்பா, but not in கலித்துறை. The கலித்துறை here meant is கோவைக்கலித்துறை and not விருத்தக்கலித்துறை or கலிவிருத்தம்.

8. Nachchinarkiniyar does indeed observe that the தளை is sometimes broken in கலிவெண்பா. But it is evident that he was using false readings without suspecting them to be false.

C. BRITO.

THE WORD MURUGU.

The following information, which the Rev. Dr. G. U Pope of Oxford has kindly sent me in reply to an enquiry about the root idea of முருகு, will, I hope, be of interest to some of the readers of your valuable journal.

"I think முரு really means 'perfume,' and is thence given to the tree, under which dances in honour of their hill-deity were performed by ancient South-Indians.

I am sorry to say that there is no great interest felt here in Tamil literature.

The glossaries to my Kurral and Nâlâdiyar have been carefully compiled.

On the strength of the above suggestion, the different meanings of the word in question may be, I believe, satisfactorily accounted for as follows.

முருகு (1) Perfume, or, by Synecdoche a flower.

(2) 'Akil' (agallochum), the wood being *sweet scented*.

(3) Honey, which is collected by bees from the *flowers* of plants.

(4) Toddy, which is sweet as *honey*, or which is obtained from the *spadix* of the palmyra or cocoanut tree.

(5) Youth or the *flower* of age. Compare also the expression the *bloom* or *bud* of youth.

(6) Beauty, which attends *Youth* and fades with age.

(7) Elevation (of mind) or high spirits, which distinguish youth from old age.

(8) Murukan or the Dravidian hill deity in honour of whom dances were performed under the *Muruku* tree; or Karttikeya with whose attributes *Murukan* was invested after being admitted into the Hindu Pantheon. (Vide Dr. Pope's Extracts from Purra Porul-Venba-Malai. Padalam IInd. Para, last but one).

(9) A festival, originally dances and feasts in honour of *Murukan*; முருகியம் is a drum, probably used on these occasions.

(10) An ornament (for the ear), which adds *grace* or *beauty* to the person of the wearer.

முருகு-the lemon tree-has no connection with the above word but is an incorrect form of முருக்கு so called on account of the *thorns* common to that tree and the Indian coral tree or Moochie, which is very *fragile* and serves only for *fuel*. The root is முரு found in the verbs முருங்கு and முருக்கு respectively meaning to perish and to destroy.

In his edition of Nighandu Ist part, A. Kumaraswmi Pulavar of Jaffna says that Murukan (Subramanya) was so called on account of his being the *younger* son of Siva.

As this explanation may not satisfactorily account for the application of the word Murukan to a demon or a demoniac, and as Murukan is represented as the son of Kottavi or Kotti, the great Demoness of the South, in Purra-Porul-Venba-Malai which is, according to Dr. Pope, more than a thousand years old, there can be little doubt that Murukan also was originally a demon of the south and that the name should be dealt with agreeably to this notion.

S. W. COOMARASWAMY.

LORD SAMBANDHA AND A DRAVIDIAN PROSODY.

(*Final* உ *has no usual Sandhi in Telugu and Sambandha.*)

Continued from p. 125.

We shall quote a few more instances of misreading in Sambandha in consequence of ignorance of the rule in question.

திருப்புரவம்.

உண்ணற் கரிய கஞ்சை யுண்டொரு தொழற்றேவர்
விண்ணிற் பொலிய வழுத னித்த விடைசேர் கொடியண்ணல்
பண்ணிற் றிறைவண் டறைபூஞ் சோலைப் புறவம் பதியாக
வெண்ணிற் சிறந்த விமையோ ரேத்த வுமையோ டிருந்தானே. (5)

Another misreading in Sambandha.

The first line is evidently out of harmony with the other lines and defective. We are not able to explain the metre of this line on any principle and the editor also seems to have felt it as we find a cross mark by the editor at the end of this line in the copy in our possession.

To set the line right and make it harmonious with the other lines we have simply to split up கஞ்சையுண் டொரு into கஞ்சையுண்டு + ஒரு and the harmony will be clearly restored thus;

A third instance of misreading.

உண்ணற் கரிய கஞ்சை யுண்டு ஒருதொழற்றேவர் and this is the reading given in ஸ்தலமுறை.

Take again the next stanza.

திருவலம்புரம்.

உண்ணவண் ணத்தொளி கஞ்சையுண் மெய்யோ டடைஞ்சிச்
சுண்ணவண் ணப்பொடி மேனிபூசிச் சுடர்ச்சோதி
நின்றிலங்கட
பண்ணவண் ணத்தன பாணிசெய்ய பயின்று நீடம்போலும்
வண்ணவண் ணப்பறை பாணியூர் வலம்புர கண்ணகே. (6)

Here also the 1st line is not of the same measure with the other lines and it is not easy to defend the defect on any principle but the metre will be restored if only we divide கஞ்சையுண்மெய்யோடு into கஞ்சையுண்டு and உமையோடு thus :—

உண்ணவண் ணத்தொளி கஞ்சையுண்டு உமையோ டடைஞ்சி and this is the reading in ஸ்தலமுறை.

These instances we have quoted to shew how the lines become irregular from ignorance of the rule in question. and in these instances we are supported by one Edition.

The instances quoted from திருநீற்றுப்பதிகம் though in agreement with both the editions are perhaps liable to be explained away on the ground that the word நீறு being the most important word in the பதிகம், Sambandha wanted to preserve it entire from mutilation by Sandhi and for the exigency of that purpose overlooked the ordinary rule of Sandhi. Such an argument may at once be met by the consideration whether Sambandha would have indulged in any looseness of grammatical construction in an assembly consisting of his most learned and bitterest enemies and presided over by such a potentate as the Pandia king of old when such important interests were at stake. But without resorting to any argument we quote other instances from Sambandha where such argument cannot apply.

Sambandha's திருநீற்றுபதிகம்.

திருக்காளூர்.

தார்கொள் கொன்றைக் கண்ணி யோடுத்
தண்மதி வஞ்சூடி
சீர்கொள் பாட லாட லோடு சேட
ராய்வந்து

Other instances in Sambandha.

ஊர்க டோறு மையமேற்றென் னுள்வெ ரோப்செய்தார்
கார்கொள் சோலைக் காளூர் மேய கறைக்கண் டத்தாரே. (5)

Note the end of the 2nd line and the beginning of the 3rd line which are under lined. In both the editions unfortunately there is Sandhi which evidently mars the harmony of the 2nd line.

Now we come to a much clearer instance which occurs in a metre that has survived to us and of which the modern poets are fond though we find no intrinsic merits in it except noble and pure Dravidian parentage —what we may call for want of a better name the ordinary எழுசீர்விருத்தம் : As the metre is well-known to us, every one of us may thoroughly understand the peculiarity occurring in it and the editions are also agreed as to the peculiarity.

A clear instance of the peculiarity in a well known metre.

திருக்கோணமாமலை.

கடிதென வந்த கரிதனை யுரித்து
அவுரி மேனிமற் போர்ப்பர்
பிடியன நடையாள் பெய்வளை மடந்தை
பிறைநுத லிவளொ டுடனுறை
கொடிதெனக் கதறுங் குரைகடல் சூழ்ந்து
கொள்ளமு னித்திவஞ் சமத்து
குடிதனை யெருக்கிப் பெருக்கமையத் தேற்றும்
கோணமா மலையமர்ந் தாரே.

If the underlined words were united in Sandhi we would get புரித்து + அல்=புரித்தல் and the line would then run as follows :--

கடிதெனவந்த கரிதேயுரித்தல்
வரிமேனிமேற்போர்ப்பர்,

where the 2nd line is evidently wrong in metre as any reader might easily judge without any explanation of the nature of the metre.

We shall quote only one more instance from Sambandha where also unfortunately we beg to differ from both the editions and leave the reader to judge for himself without any argument

An instance not noted (by both the editions.)

திருத்தோணிபுரம்.

சல்லரிய யாழ்முழவ மொந்தைகுழ லுளமதி யம்பக்
கல்லரிய மாமலையர் பாவையெரு பாகநிலைசெய்
தல்லரிவை யேந்திளட மாதிசடை யண்ணலிட மென்பா
சொல்லரிய தொண்டர்தொ ழுதி செய்யவளர் தோணிபுர மாமே.

The second line is not in concord with the other lines and is obviously defective of one syllable and the defective syllable can only be obtained by splitting the last word into பாகநிலை செய்து + அல்லெனிசை which would make the 2nd line as harmonious as the other lines and we are unable to justify the defect on any other principle and there is no other similar defective line elsewhere though there are three பதிகம் in this same metre.

There are numerous other instances in Sambahdha where the editors have combined the vowels in Sandhi and sacrificed the harmony of the lines for the sake of a supposed rule of grammar where we believe if the vowels are relaxed from combination the harmony would be perfectly restored but however as it would require much explanation to establish the principle of non Sandhi in those instances we pass them over for the present.

Other instances in Sambandha difficult of demonstration.

INSTANCES FROM APPAR.

If, after all these instances the reader should still feel unconvinced that the instances do really establish a principle of Dravidian prosody, we have only to quote a few instances from Sambandha's best and most venerable disciple St. Vagisa. Vagisa's sentiments, his ever flowing tears, his never ending struggles and exertions, his heartmelting verses, his gifted tongue and even his metres are to some extent as intelligible to us as his life. If Sambandha's metres and verses are as incomprehensible to us as his life we have only to appeal to the disciple for an explanation.

Instances from Appar are clearer to us.

The following instances quoted from Vagisa occurring in a metre which is perhaps the commonest metre of the modern times, viz., what we have called the கண்ணி metre for want of a better name must prove the principle beyond the least shadow of a doubt.

VAGISA.

வெண்ணிலாமதியத்தன்னே விரிசடைமேலவைத்து
உண்ணிலாப்புகுந்துநின்றவுணர்வினுட்குணரக்கூறி

(திருவாக்கை st. 1).

சதுர்முகனுமாலுந் தம்மிலோலைவ
எதிர்முகமின்றிநின்ற வெரியருவதனே
வைத்தார்.

Several instances from Appar.

(திருக்கழிப்பாலை 9.)

புலன்களைப்போகநீக்கிப் புத்தியையொடுக்கவைத்து
இலன்களைப்போகினறீ சிரண்டையுகீக்கியொன்றாய்

(திருப்பயற்றூர் 9)

காணுஞ்சுகையனுகி கண்முடிபத்திலேடு
பாணுஞ்சுமுன்னிழந்து பாங்கிலாமதியனுகி
நீணுஞ்சுதாணுவாரா நின்றெடுத்தானையன்று
வீணுஞ்சுகைகள்செய்தா செழின்மறைக்காடனுரே.

(திருமறைக்காடு 9.)

துறவியென்றவமதோ ரேன்சொல்லியசெலவுசெய்து
உறவினுலமணரோடு முரைவிலேனுணர்வொன்றின்றி

(திருவையாறு 6.)

பூத்தபொற்கொன்றைமாலை புரிசடைக்கணிர்தசெல்வர்
நீர்த்தமாங்கங்கையாலுந் திருமுடிநிகழவைத்து
வத்தவாரேற்தின்றவேகம்பமேயினரை
வாழ்த்தமாறியமாட்டேன் மால்கொடுமையல்லினேனே.

(திருவேகம்பம் 4)

வெள்ளத்தைச்சடையுள்வைத்த வேதநேன்றன்பாத
மெள்ளத்தானடையவேண்டின் மெய்தருஞானத்தினுல்
கள்ளத்தைக்கழியநின்றுர்க் காயத்தக்கலந்தநின்று
உள்ளத்துளொளியாகு மொற்றியூர்நின்றகோவே.

(திருவொற்றியூர் 1)

காமத்தினழுந்திநின்று கண்டாரொருப்பண்ணுதே
சாமத்துவேதமாகி நின்றதோர்சயம்புதன்னை
யோத்துமிடையிரவு மேகாந்தமிடம்புகார்க்கு
ஓமத்துளொளியதாகு மொற்றியூருடையகோவே.(Do 4.)

சமையமலாறுடனித் தானெருசயம்புகாண
மிகம்பவர்பரவியேத்த விண்ணினன்றிருச்சீரன்
சமையினாடையாகிக் கழலடிபரவுவார்க்கு
உமையவர்பாகர்போலு மொற்றியூருடையகோவே. (Do 5.)

பிணாடையுடலுக்காகப் பிச்சராய்த்திரிந்தகீர்ன்
புணர்வெனும்போகம்வேண்டா போக்கலாபொய்யகீங்க
நிறைமுடைகெஞ்னுள்ளா னினைக்குமாநினைக்கின்றூர்க்கு
உணர்வினேடிருப்பர்போலு மொற்றியூருடையகோவே.
(Do. 7.)

Here are ten instances from Vagisa in the same metre and we do not wish to multiply instances in the same metre.

An instance in a metre from Appar now called கட்டளைக்கலித்துறை

We shall quote the following instances from Vagisa occurring in a metre which fortunately has got a definite name and has received a definite description in Tamil Prosody—we mean கட்டளைக்கலித்துறை.

திருக்கி மிகுத்தத்தன் றேன்வலி யுன்னித் தடவரையை
வரைக்கை ளாலெடுத் தார்ப்ப மலைமகள் கோன்றிரித்த
அரக்கன் மணிமுடி பத்து மணிதில்லை யம்பலவன்
நெருக்கி மிதித்த விரல்கண்ட கண்கொண்டு காண்பதென்னே.
(கோயிற்றிருவிருத்தம் 11)

We quote only one more instance occuring in a metre of a third sort which is also very common in modern poetry.

பெருகுவித்தென் பாவத்தைப் பண்டெலாம்
குண்டர்சன்தஞ் சொல்லேசேட்டி
உருகுவித்தென் னுள்ளத்தி னுள்ளிருந்த
கள்ளத்தைத் தள்ளிப்போக்கி
பருகுவித்துப் பிணிகாட்டி யாட்கொண்டி
பிணிதீர்த்த வாரூராதம்
அருகிருக்கும் விதியின்றி யறமிருக்க
மறம்விலக்குங் கொண்டலரே.
(திருவாரூர்ப்பழமொழி 2)

SUNDARAR.

We shall quote only one instance from Sundarar.

An instance from Sundarar.

அற்பதம் பத்த மெட்டி மாறினே டஞ்ச
சான்குக்
றறுபறி த்தனைய சோச்சை சொல்லித்
நெறன் நுகச் சொல்லரக்கமலப் பூவு நீரும் காடொறும்
வணங்கு வார்க்கு

அறிவினைக் கொடுக்கு மாரு ரப்பனே யஞ்சி னேனே.
(திருவாரூர் 3)

Several similar instances are also found in Sadagopa, Thirumangai, Perialwar, Natchiar, Khulasekara, and Thondaradippodi and we believe there are no other works which contain such clear instances of the peculiarity in question.

Several similar instances occur in நாலாயிரம்.

T. VIRABADRA MUDALIAR, B. A. B. L.,

(To be continued.)

A SHORT SKETCH OF TAMIL LITERATURE.

INTRODUCTION.

What the Tamil Language needs at present is a correct history of its literature on a sound chronological basis. The task is of a stupendous nature when the great antiquity of the Tamil tongue and the absence of historical records are taken into consideration. The only course left open for the structure of Tamil Literature is the critical search after internal evidence; Indian Archæology is yet in its infancy and no great help can be derived from it towards the ancient literature of the Tamil land. There are also other difficulties such as are not usualy met with in the literature of other nations. Herein we are to deal in some instances with the lives of *yogic* sages such as Agasthya, Tirumûlar, Ilaikkâdar, Auvaiyar, whose periods ofexistence cannot easily be determined; with the lives of saints of precocious wisdom such as Nammâlvar, Tirugnâna sambandar, Meikandâr, whose careers are full of thrilling but true incidents which can puzzle even the greatest psychologists; with the lives of other saints such as Manickavachakar, Appar, Sundarar, Kâraikkal Ammaiyâr, Umapati Sivacharyar, who by virtue of the divine grace which was incessantly showered on them performed uncommon deeds which are deemed miracles by the common mortals. In addition to these supernatural elements, Tamil Literature has for its materials the lives and writings of literary giants as Nakkirar, Tiruttakkatêvar, Ilangovadigal, Sittalai Sattanar, Kambar, Pugalendi, Ottakkûttar, Kumaraguruparar, Sivagnânamunivar.

The growth of Tamil Literature is intimately intertwined with the rise and fall of several heretic religions from remote times. The one unbreakable tie which steadily keeps pace with the development of the Tamil Literature is the Saiva creed which remains immutably fixed witnessing the growth and fall of other religions. The history of Tamil Literature is essentially religious, secular literature forming little

or no portion of it. This religious element which pervades the whole field of Tamil Literature is due to the fact that the Tamils were essentially a religious race and considered their sojourn on earth as a mere preparation for beatitude. Hence they laid down that all literary works should conduce to the welfare of mankind, in this world as well as in the world to come, by conferring upon the reader Virtue, Wealth, Terrestrial Happiness and Heaven.

It is proposed to treat Tamil Literature in three parts:—

I. Ancient Literature which comes down from the remotest antiquity to the time of Tirugnânasambandar.

II. Medieval Literature which extends from the time of Tirugnânasambandar to the closing years of Umapati Sivacharyar, the last of the Tamil theologians.

III. Modern Literature which comes down from the death of Umapati Sivacharyar.

We are quite aware that no sufficient justice can be meted out to the treatment of the Ancient Literature, but no pains will be spared to make it as trustworthy as possible, and should unavoidably errors creep in, the readers are requested to remember that the blame rests more on the difficulty of the work undertaken.

TAMIL LITERATURE.

Antiquity of Tamil Literature.

Either in point of antiquity, or in point of grammatical subtlety, or in the extension of literature, the Tamil Language is second to none of the languages on the globe. There were three ancient academies conducted for very long periods and the last of them came to an end as early as 100 A. D. If the account given by Nakkîrar in his valuable commentaries on Iraiyanar Agapporul be accepted the first academy should have begun its sittings at about 9890 B. C. This date does not mark the beginning of the Tamil Literature, as the professors who presided over the academy were simply engaged in the investigation of Tamil Literature. Thus the Tamil tongue should have reached a very high degree of culture even long before 10,000 years preceding the Christian Era. There is irresistible evidence corroborated on all hands to the fact that there was a deluge which submerged a great part of South India which lay south of the modern Cape Comorin which was a river before the deluge. The present sanctity of the place is indeed due to its having been one of the seven sacred rivers of India. Some scholars are of opinion that the deluge referred to in the Tamil ancient classics was identical with the deluge in Noah's time mentioned in the Bible. Tolgappyam, the most ancient Tamil grammar in existence, is considered to have been composed before this flood. The author of this grammar gives the forms of the Tamil letters and thus the Tamil Language was reduced to writing long before Noah's time. The occurrence of the work *tuki* (a corrupted form of the Tamil தோகை) meaning a peacock in the Hebrew Language also speaks in favour of the antiquity of the Tamil tongue. Further Tamil was decidedly the Language of Southern India during the time of Rama and Arjuna.

The word 'Tamil.'

Tamil is the name of the language spoken by an ancient race of people called Tamilar. All sorts of fanciful etymologies were devised to explain the origin of this word. The Sanskritists, who would not allow any originality in other languages and claim all that is good and great for Sanskrit, suggest that the word 'Tamil' has come from the Sans. *dravida*. Dravida was the name by which the Aryans designated the Land of the Tamils. Dravida literally in Sanskrit means *to run and bend* and it fitly describes the Tamil land as it runs far south before it bends at Cape Comorin. They conceive that *dravida* became *dramida* then *dlamila* and then *thamil*. If such be the procedure of philology then any word can be derived from any other word by stupid ingenuity and philology may well receive the last word of farewell from us.

The absurdity of deriving the word Tamil from *dravida* will be easily manifest. A foreigner, it is usual, gives his own name to a neighbour tribe which may not be known to the tribe itself. If we ask a Tamil man about his nationality he would unhesitatingly say that he is a *Tamilian* and not a *dravidian* which perhaps may be unintelligible to many Tamil ears. A Telugu man calls Tamil as *aravam*. And this fact is very little known to the majority of the Tamils. The Tamils designate Telugu as *Vadugu* and the Telugus as *Vadugars*. This is not well known to the Telugu people of the north. In the ancient classics of Tamil the word Yavanar occurs and some apply it to the Greeks, and some apply to the Persians, and a famous commentator to the Mussalmans or Turks. Thus it seems to us certain that *dravida* the language and it has no sort of connection with the word Tamil. Tamil is decidedly a native designation given to the language and Tamilar is the name by which the race was known.

Rev. Dr. G. U. Pope considers the word Tamil as a corruption of *tenmoli* (தென்மொழி); though this is a good suggestion, with great deference we beg to differ from the gentleman. There is no authority for such a derivation. In several of the ancient classics the word Tamil occurs in the sense of sweetness' or 'juice'.

Mr. C. W. Damodaram Pillai proposes to derive the word from the Tamil root தன் (=alone or incomparable) which has received the termination ழ் and has become தனிழ். The word, therefore, literally means 'the solitary' or 'the unique or 'the incomparable.' Tamil according to his derivation

signifies 'a tongue which is incomparable' or 'a language of unique celebrity'. However ingenious this derivation is, and however relishing it may be to the Tamil ears, we are not prepared to give credit to such a derivation in the absence of antique authority in support of such etymology.

S. A. TIRUMALAIKOLUNTHU PILLAY, B. A.

REVIEWS.

The Upanishads with Sri Sankara's commentaries; Vol. I. Isa, Kena, and Mundaka; translated by S. Sitarama Sastri, B. A., *published by V. C. Seshacharri*, B.A. B.L., M. R. A. S., *Madras*, 1898.

We gladly welcome this series of neat little volumes due to the liberality of Mr. Seshacharri, not more because it fills up a gap in the translations of Sankara's great commentaries, than because such an aid as this is indispensable even for reading the original for those imperfectly acquainted with Sanskrit, as his style is elliptical, sometimes enigmatic even, and always knotty, so much so that in some places without Anandagiri's aid, the whole affair would become a game of hide and seek between the commentator and the reader. It argues also a great deal of freedom of thought in the publisher that he, a follower of Ramunaja by birth, should yet undertake to publish translations of the text books of a rival school. He is to be congratulated on the successful way in which this volume has been done and it is to be hoped that the succeeding volumes in which he is to bring out translations of the Katha, Prasna, Aitereya, Taittiriya, Chhandogya and Brihadaranyaka Upanishads will be even better than this. Why the Mandukya, which with Gaudapada's *Karikas* * on it and Sankara's commentaries on both, forms an important text-book of the Advaita school, is omitted, is because, I believe, we have already a scholarly translation from the hands of the well-known scholar Mr. Manilal. N. Dvivedi. The publisher will, on the same principle, have to omit the Taittiriya also, since Mr. Mahadeva Sastri of the Mysore Sanskrit Library is already preparing a translation of it, with in addition Sureswaracharya's Varttikas. But there is an important matter which seems to have been forgotten by the publisher. There are two commentaries on the Kena Upanishad by Sankara, of which we have in this book only the first. Sankara himself felt the importance of this Upanishad, and as Anandagiri says, he wrote a second commentary in order to establish the positions taken in the earlier commentary by 'Sariraka Nyayas' supported by texts from the Sruti. It would be a good addition if a translation of this commentary also were included in the series, because there is in it some amount of important matter which is not found in the earlier one. The Swetasvatara, I hear, is being prepared for this series. This would make a complete set of all the commentaries by Sankara on the Upanishads with the doubtful exception of one on the Nrisimhatapini. The Swetasvatara Bhashya also must be put in the same doubtful position, since there is a great deal of suspicion thrown on its authenticity, into the grounds of which we need not enter here. *

Coming to the book itself, it is a creditable feature that it is readable, and that without sacrificing unduly the literalness of the translation. To steer clear of two extremes, of making an abracadabra of the thing which will be the sure result of being strictly literal, and of making a readable thing indeed but without Sankara's spirit in it, is no very easy matter. For apart from the difficulty of translating a word for word commentary, there is in Sankara's case the additional difficulty of contending with his style, teeming as it is with technical philosophical terms. The translator has on the whole fairly succeeded in overcoming this difficulty, though here and there are passages which have defied him, and which one might think he might have rendered more intelligible by a little more labour. One or two instances may be given. On p. 126 the sentence describing the attributes of the elements is quite unintelligible and might have been considerably bettered. On the very next page one or two sentences of the Bhashya have been entirely omitted and the same is the case on p 154. In some other places a little care in punctuation would have made things plainer. We may be allowed to take a few examples. On. p. 115. 'living by begging' should be connected not with householders as it is at present, as it would mean that only householders living by begging should be counted as 'learned', but should be separated and put by itself. On p. 155, the imagery of a lighted lamp should be applied to the matter of the previous sentence and not as it is at present. Barring a few mistakes of this kind, there is nothing to complain about the book It is on the whole very well done and the publisher and the translator must be congratulated on having brought out such a really good version.

But two little matters have not been attended to. One is that no hint is given as to what edition of the original has been

* Gaudapada's book is important in another way. It is supposed by many that Sankara was an innovator and that his Advaita had no historical antecedents. For example Col. Jacob, that camp-follower of the church militant, who pokes his Christianity into places where it has no business to enter, in the preface to his edition of the Vedanta Sara. This gentleman is so horrified at Sankara's daring that he would at once have us Hindus turn to the Bible for refuge. If the Colonel only reads Gaudapada, he would see how completely Sankara had been anticipated in this book.

* I have drawn up a list of the reasons for this opinion, taken from various sources, which I hope will be published in the Deepika soon. It has been sleeping with the Editor for five months.

followed. This precaution will save some amount of vexation where readings happen to vary in different editions. I should think the Anandashrama edition has been followed, though it is rendered doubtful by indications in two or three places. The other is, that a few notes from Anandagiri scattered sparsely here and there would have rendered the idea of many a sentence much more easy. Sometimes, though rarely. ankara passes by without explanation, where Anandagiri is indispensable. For instance Brihad Aranyaka, VI. 3·5 and Gaudapada Karika, *Vaitatya Prakarana, Slokas 20 to 28*, in commenting on which Anandagiri gives an interesting summary of various shades of opinion among the schools.

In conclusion, the readers must be recommended not to rely too entirely on Sankara's interpretation of the Isavasya, for I think there are about ten commentaries on it, each construing it in its own way. This will furnish a study in the Indian commentator's ingenuity in twisting texts, even to the extent of making them mean what they evidently will not bear.

M. NARAYANASAMI.

EXTRACTS

THE MONUMENTS OF INDIA.

THE VICEROY AND THE ASIATIC SOCIETY.

His Excellency the Viceroy addressed the annual meeting of the Asiatic Society of Bengal as briefly wired by our Calcutta correspondent the other day. The following is a full report of His Excellency's remarks.

I hope that there is nothing inappropriate in my addressing to this Society a few observations upon the duty of the Government in respect to ancient buildings in India. The Asiatic Society of Bengal, still, I trust, even in these days, when men are said to find no time for scholarship, and when independent study or research seems to have faded out of Indian fashions, retains that interest in archæology which is so often testified in its earlier publications, and was promoted by so many of its most illustrious names. Surely here, if anywhere, in this house, which enshrines memorials and has frequently listened to the wisdom of great scholars and renowned students, it is permissible to recall to the recollection of the present generation a subject that so deeply engaged the attention of your early pioneers and that must still, even in a breathless age, appeal to the interest of every thoughtful man. In the course of my recent tour, during which I visited some of the most famous sites and the most beautiful of historic buildings in India, I more than once remarked, in reply to Municipal addresses, that I regarded the conservation of ancient monuments as one of the primary obligations of the Government. We owe a duty to our fore-runners as well as to our contemporaries and to our descendants, nay, our duty to the two latter classes in itself demands the recognition of an obligation to the former since we are custodians for our own age, of that which has been bequeathed to us, and posterity will rightly blame us if, owing to our neglect they fail to reap the same advantages that we have been privileged to enjoy. Moreover, how can we except at the hands of futurity any consideration for the productions of our own time, if indeed any are worthy of such, unless we have ourselves shown a like respect to the handiwork of our predecessor? This obligation which I assert and accept on behalf of the Government, is one of even a more binding character in India than in many European countries, where there is abundant private wealth available for the acquisition or conservation of that which is frequently private property, and corporations, societies, endowments, and trusts provide a vast machinary that relieves the Government of a large portion of its obligation. Historic buildings, magnificent temples, and inestimable works of art are there invested with a publicity that to some extent saves them from the risk of desecration or the encroachments of decay. Here all is different. India is covered with visible records of vanished dynasties and forgotten monarchs. These monuments are for the most part, though there are notable exceptions in British territory, on soil belonging to the Government many of them are in out-of-the-way places, and liable to the combined ravages of a tropical climate, exuberant flora and very often of a local and ignorant population, who see only in an ancient building a means of inexpensively raising a modern one for their own convenience.

All these circumstances explain the peculair responsibility that rests upon the Government in India. If there be any one who says to me that there is no duty devolving upon a Christian Government to preserve the monuments of Pagan art or the sanctuaries of an alien faith. I cannot pause to argue with such a man. Viewed from this standpoint, the rock temple of the Brahman stands on precisely the same footing as the Buddhist Vihara, the Mahomedan Musjid, and as the Christian Cathedral. There is no principle of artistic discrimination between a mausoleum and a sepulchre. What is beautiful, what is historic, what tears the mask off the face of the past and helps us to read its riddles, and to look it in the eyes, these and not dogmas or combative theology are the principal criteria to which we must look. Much ancient history, even in an age of great discoveries, still remains mere work. It is only slowly being pieced together by the efforts of scholars and by the outcome of research. But clues are lying every where at our hand in buried cities, in undeciphered inscriptions, in casual coins, in crumbling

pillars and pencilled slabs of stones: they supply data by which we may reconstruct the annals of the past, and recall to the life, morality, literature, politics and art of a perished age.

Having referred to special features of Indian monuments, Lord Curzon proceeded:—The later pages of Indian history are known to us, and can be read by all, but the curtain of dark, romantic mystery hangs over the earlier chapters, of which we are only slowly beginning to lift the corners This also is not less an obligation of the Government. Epigraphy should not be set behind research any more than research should be set behind conversation. All are ordered parts of any scientific scheme of antiquarian work. I am not one of those who think that the Government can afford to patronise one and ignored the other. It is in my judgment equally our duty to dig, to discover, to classify, to reproduce, to describe to copy, to decipher to cherish, and to conserve. Of restoration I cannot, on the present occasion, undertake to speak, since the principles of legitimate artistic restoration require a more detailed analysis than I have time to bestow upon them this evening. But it will be seen from what I have said that my view of the obligations of the Government is not grudging, and that my estimate of the work to be done is ample. I could give.

INSTANCES OF VANDALISM

on the part of previous conquerors, which throw a greater responsibility on the British Government for inaugurating a new era and for displaying that tolerant and enlightened respect to treasures, which is one of the main lessons that the returning West has been able to teach to the East. In the domain archæology as elsewhere, original example and duty has been set to the Government of India by individual efforts and by private enthusiasm. Only by slow degrees has the Government, which is at all times and seasons a tardy learner, warmed to its task. The Government of India was concerned with laying the foundations and extending the borders of the new Empire, and thought little of the relics of old times. From time to time the Governor-General, in an access of exceptional enlightenment or generosity, spared a little money for the fitful repair of ancient monuments. Lord Minto appointed a committee to conduct the repairs of the Taj at Agra. Lord Hastings ordered works at Fatehpur, Sikri and Sikandra. Lord Amherst attempted some restoration to the Kutub Minar at Delhi. Lord Hardinge persuaded the Court of Directors to sanction arrangements for the examination, delineation, and record of some of the chief Indian antiquities. But these spasmodic efforts resulted in little more than a collection of a few drawings and the execution of a few local perfunctory repairs.

Lord Curzon mentioned several cases where officials had destroyed or disfigured ancient monuments and works of art, adding "That the era of vandalism is not yet completely at an end is evident from

RECENT EXPERIENCES

among which I may include my own. When Fergusson wrote his book the Diwan-I-Am or public hall of audience in the palace at Delhi was a military arsenal. The outer colonnades had been built up with brick arches and lightened by English windows and all this was afterwards removed. But when the Prince of Wales came to India in 1876 and held a Durbar in this building the opportunity was to good to be lost. A fresh coat of white-wash was plentifully bespattered over the red sand stone pillars and plinths of the Durbar Hall of Aurungzebe. This, too, I hope to get removed. When His Royal Highness the Prince of Wales was at Agra the various pavilions of Shah Jehan's palace were connected together for the purposes of an evening party and ball, and local talent was called in to reproduce the faded paintings on the marble and plaster of the Moghul artists of two-and-half centuries before. The result of their labours is still an eyesore and a regret. When I was at Lahore in April last, I found the exquisite Little Moti Musjid, or Pearl Mosque, in the fort, which was erected by the Emperor Jehangir exactly three hundred years ago, still used for the profane purpose to which it had been converted by Ranjit Singh, viz., as a Government treasury. The arches were built up with brick work and the marble floor had been excavated as a cellar for the reception of iron-bound chests of rupees. I pleaded for the restoration to its original state of this beautiful little building, which, I suppose, not one visitor in a hundred to Lahore has ever seen. Ranjit Singh cared nothing for the taste or trophies of his Mahomedan predecessors of half a century before. The British military occupation, with its universal paint-pot exigencies and Public Works engineer, has assisted in

THE MELANCHOLY DECLINE.

Fortunately in recent years something has been done to rescue the main buildings of the Moghul palace from these two insatiable enemies. At Ahmedabad I found the Mosque of Sidi Sayid, the pierced stone lattice-work of whose demi-lune windows is one of the glories of India, used as a Tasildar's Kutchery disfigured with plaster partitions and omnivorous white-wash. I hope to effect a reconversion of this building. After the conquest of Upper Burmah in 1885 the palace of the Kings at Mandalay, which although built for the most part of wood is yet a noble specimen of Burmese art, was converted by our conquering battalions into a Club House, Government Office, and Church. By degrees I am engaged in removing these superfluous denizens with the idea of preserving the building as a monument

not of a dynasty that has vanished never to return, but an art that, subject to the vicissitudes of fire, earthquake, and decay, is capable of being a joy for ever. There are other sites and fabrics in India upon which I also have my eye which I shall visit if possible during my time, and which I shall hope to rescue from a kindered or worse fate. These are the gloomy or regrettable features of the picture. On the other hand, there has been during the last 40 years some sort of sustained effort on the part of the Government to recognize its responsibilities and to purge itself of well-merited reproach. This attempt has been accompanied sometimes delayed, by dispute as to the rival claims of research and conservation by discussion over the legitimate spheres of the action of the central or local Governments. There have been periods of supineness as well as of activity. There have been moments when it has been argued that the State had exhausted its duty, or that it possessed no duty at all. There have been persons who thought that when all the chief monuments were indexed and classified we might sit down with folded hands and allow them slowly and gracefully to crumble into ruin. There have been others who aruged that railways and irrigation did not leave even a modest half lakh of rupees per annum for the requisite establishment to supervise the most glorious galaxy of mounments in the world. Nevertheless, with these interrupting exceptions which I hope may never again recur, progress has been positive and on the whole continuous. It was Lord Canning who first invested

ARCHÆOLOGICAL WORK IN THIS COUNTRY

with permanent Government patronage by constituting in 1860 the archæological survey of Northern India, and by appointing General Cunningham, in 1862, to be Archæological Surveyor to the Government. From that period date the publications of the Archæological Survey of India, which have at times assumed different forms and which represent varying degrees of scholarship and merit; but which constitute on the whole a noble mind of information in which the student has but to delve in order to discover abundant spoil. Orders were issued for the registration and the preservation of historical monuments throughout India. Local surveys were started in some subordinate Governments, the Bombay Survey being placed in the capable hands of Mr. Burgess, who was a worthy follower in the footsteps of General Cunningham, whom he ultimately succeeded as Director-General of Archæological Survey. Some Native States followed the example thus set to them, and either applied for the services of the Government Archæologist or established small departments of their own. For my part I feel far from clear that the Government might not do a good deal more than it is now doing, or than it has hitherto consented to do. I certainly cannot look forward to the time at which either the obligations of the State will have become exhausted or at which archæological research and conservation in this country can dispense with Government direction and control. I see fruitful fields of labour still unexplored, bad blunders still to be corrected, gaping omissions to be supplied, and plentiful opportunities for patient renovation and scholarly research. It is my opinion that the tax-payers in this country are in the last degree unlikely to resent a somewhat higher expenditure—after all a few thousand rupees go a long way in archæological work, and the total outlay is exceedingly small—upon objects in which I believe them to be as keenly interested as we are ourselves. I hope to assert more definitely during my time the Imperial responsibility of the Government in respect to Indian antiquities and to inaugurate or to persuade a more liberal attitude on the part of those with whom it rests to provide the means to a faithful guardian of the priceless treasure house of art and learning that has, for a few years at any rate, been committed to my charge.

A DREAM OF WOMAN'S LOVE.

I sought for Love in roses, but found her in the thorn;
I sought for Love in pleasure, but found her sad forlorn.

I sought for Love in gardens, but found her on the moor;
I sought for Love in riches, but found her sorely poor.

I sought for Love in mansions, but found her in the cot;
I sought for Love to soothe me, but found her burning hot.

I sought for Love in verdure, but found her sere and dry;
I sought for Love in laughter, but found her wail and cry.

I sought for Love as peaceful, but found her worn with care;
I sought for Love as stalwart, but found her weak and spare.

I sought for Love in breezes, but found her in the storm;
I sought for Love as safety, but found her full of harm.

I sought for Love in music, but found her dumb and mute;
I sought for Love as tuneful, but found a riven lute.

I sought for Love as sweetness, but found her sour and bitter;
I sought for Love as golden, but found a tinsel glitter.

I sought for Love as fragrance, but found a scentless dust;
I sought for Love as solid, but found a hollow crust.

I sought for Love as lasting, but found her just a breath;
I sought for Love as living, but found her, oh, as Death.

N. I. B.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.,

Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page 200*).

Adhikarana 9.

The Sûtrakâra now proceeds to shew that, being thus the Lord of all and the all-penetrating Entity, the Paramesvara Himself is the dispenser of the fruits of all actions, either Himself directly or in the form of the respective Gods concerned:

Hence is the fruit, because of the propriety. (III. ii. 37.)

Here a doubt arises as to whether the dispenser of the fruits of all actions to those who perform them is the Parabrahman Himself who has been declared in the preceding adhikarana to be the Lord of all, or some one else.

* (*Pûrvapaksha*) :—Karma (action), though vanishing away the moment it is produced, has yet the power of yielding the fruit at some future time through the medium of the apûrva (the unseen form which action is said to assume prior to the realisation of its fruit). Thus action itself being capable of yielding its fruit, it seems unnecessary to postulate a distinct unknown entity in the form of the Paramesvara. Therefore, the Paramesvara cannot be the dispenser of the fruits of actions.

(*Siddhânta*) :—It is from the Paramesvara duly worshipped that all obtain the fruits of their actions; for, it is reasonable. It stands to reason that devotees should obtain the fruits of their actions from the Paramesvara who is worshipped, as from a king to whom service is rendered. Certainly, neither the insentient action itself nor the insentient apûrva (its invisible form) has the power to discriminate and dispense the fruits of several actions just in accordance with their respective nature; for, we do not find any such power possessed by service which is insentient. Here, Paramesvara, as known through the scriptures, is not a mere postulate, and there is therefore no fault of a needless assumption. It is in fact said :—

> "For He makes him, whom He wishes to lead up from these worlds, do good deeds; He makes him, whom he wishes to lead down from these worlds, do a bad deed."*

* Kaush. Up. 3-8.

In these words the S'ruti declares that I's'vara alone dispenses the fruits of the acts of Dharma and Adharma and impels people to them. On the other hand. it is the postulating of the apûrva not taught in the scriptures that involves the fault of needless assumption. Hence the conclusion that Parames'vara Himself worshipped by works dispenses the fruits of actions; not the actions themselves.

And because so He is declared to be. (III. ii. 38.)

Indeed the Parames'vara is declared to be the lord of all works,—as worshipped by their means and as the dispenser of their fruits,—in the following passages:

"...Rudra, the Lord of hymns, the Lord of sacrifices, possessed of medicaments that confer delight.*

"Secure Rudra, the king of sacrifice..."†

The Smriti, too, based on these passages of the S'ruti, declares that the Parames'vara is the lord of all sacrifices:

"Let everyone worship, by soma, the Divine Being who is associated with Umâ and who is adorned with the moon."

And the Pâmâyana, too, says:

"There is no sacrifice, higher than the horse-sacrifice (as'vamedha), in the matter of Rudra's worship."

And in the Chamakas also (Taittirîya-Samhitâ IV. vii. 1—11)—which read "May food (come) to me), may permission (come) to me; .....may Dhâtri (come) to me, .may Vishnu (come) to me"—all things such as food, and all Gods such as Vishnu are declared as things to be given, so that,—as the sole alternative left,—the Parames'vara alone is the dispenser of the fruits of all actions. Therefore it is the Parames'vara alone who is to be worshipped by all sacrifices, and who is the dispenser of all fruits.

For the same reasons, Jaimini holds that it is Dharma. (III. ii. 39).

Jaimini thinks that Dharma itself is the dispenser of the fruits for the same reasons, *i. e.*, because it stands to reason and because it is so declared in the s'ruti. It stands to reason, because in the case of tilling, crushing, and so on, we see that the result is produced either directly or indirectly by the action itself. That the act itself in the form of apûrva yields its fruits may be taken as declared in the s'ruti, inasmuch as we cannot otherwise account for the injunction of an act as the means by which he who seeks a particular result can attain it.

But Badarayana (thinks it is) the former, because He is mentioned as the cause. (III. ii. 40.)

The blessed Badarayana thinks that the Parames'vara Himself mentioned before is the dispenser of the fruits of actions, inasmuch as in the very injunctions of works,—such as "he who seeks prosperity should sacrifice a white animal in honour of Vâyu; Vâyu indeed is the swiftest God...and he alone leads the sacrificer to prosperity,"*—Vâyu and other Gods, ensouled as they are by the Parames'vara, are mentioned as the sources of the fruits. It is only in the absence of a God that we will have to postulate that the transitory act assumes the form of Apûrva. On the other hand, when in the sequel of the section enjoining the act the s'ruti itself explains—with a view to satisfy the natural curiosity that arises close upon the injunction—who it is that dispenses the fruit, that explanation alone must be accepted, just as from the passage "they are very well established, they who perform these rites"† the fruit of the act enjoined—without which the injunction is not complete—is accepted as declared in the sequel. From the Atharvasiras, which reads "He who is called Rudra is the Lord," we understand that the I's'vara is in the form of all Gods such as Vâyu. In the same upanishad, in the words "He who knows me knows all Gods" it is declared that by knowing Him one gets a knowledge of all Gods who are all ensouled by Himself. Hence the conclusion that it is the Parames'vara,—the Supreme Brahman, S'iva, Umá's Lord Himself—who is in the form of all Gods, who has to be worshipped by all acts, and who is the dispenser of all fruits.

THIRD PA'DA.

Adhikarana—I.

In the preceding portion of the work has been determined the nature of the Pas'u, the worshipper (upâsaka), spoken of as 'thou' (in "Thou art That"), and endued with the attribute of eternality etc.; as also of S'iva, the Lord (Pati), the object of all worship, spoken of as 'That', and endued with omnis-

* Rig Veda 1-43-4.
Ibid. 4-3-1.

* Tait. Sam. 2-1-1.
Tândya. Br. 23-2-4.

cience and other attributes. Now a question arising as to how to worship Him, the answer comes in the sequel :

What is enjoined in all Veda'ntas (is the same) because of the absence of all difference in the command etc. (III. iii. 1).

In all the Vedântas (upanishads) the Dahara-upâsana and the like are treated. A doubt arises as to whether the upâsana treated in different upanishads is one and the same or differs with the different recensions.

(*Pûrvapaksha*) As context (prakarana) differs with difference in recension (S'âkhâ), the upâsana differs with different s'akhâs. Now, in the Chhândogya and the Taittiríyaka, the Dahara-upâsana is treated. In the one, such attributes as sinlessness are described in the passage which begins with the words, "The A'tman who is free from sin, free from old age, free from death,"* etc. In the other, in the passage "The right, the true,"† etc., such attributes as dark-brown-ness are mentioned. Here, owing to the difference in the attributes, the upâsana differs. In the Chhândogya, again, the Panchâgni-Vidyâ (the contemplation of Five Fires) is designated as **Kauthuma**, while it is designated as Vâjasaneya in the Brihadâranyaka. Here, owing to the difference in the designation, the upâsana differs. In the Mundaka-s'âkhâ is spoken of a rite called S'irovrata (the ceremony of carrying fire on the head) in the words,

"Let a man tell this Brahma-vidyâ (science of Brahman) to those only by whom the siro-vrata has been performed according to the rule."‡

S'irovrata is a special ceremony connected with the study of the Vedas and it is enjoined on the Atharvanikas (the students of the Atharva-Veda), not on others Owing to this difference in the rite, the upâsana differs. Thus, the upâsana differs owing to the difference in the s'âkhâ etc.

(*Siddhânta*) :—The Dahara-upâsana and the like, taught in all the different upanishads, are one and the same ; for, as in the case of injunctions of sacrificial works, so here, the words of injunction (chodanâ), the results to be attained, the form of the Devatâ, and the designations (of the upâsanas) are all same. In the first place, the terms of injunction—such as "let him know", "let him contemplate"—are same in the different s'akhâs. Even the results to be attained,— such as the attaining of Brahman,—are same. The objects of worship, too, are same, such as the Vais'vânara-Brahman. And even the designations are same, such as the Vais'vânara-Vidyâ and so on. Therefore the Upâsana is one and the same. Notwithstanding the use of different verbs—such as 'let him *know*', 'let him *contemplate*',—the upâsana does not differ. In the Chhândogya, the Dahara-Vidyâ is enjoined in the words, "What exists within that small ether, that should be *sought* for ;"* and the Taittiríya enjoins it in the words "What is there within, that should be *contemplated*."† In this case, since the seat of contemplation etc., are same, since Brahman, the object of contemplation, is the same, and since the attributes mentioned in the two upanishads are not opposed to one another, the Vidyâ (upâsana) is the same. The Brihadâranyaka and the Chhândogya-Upanishads describe the nature of the five fires to be contemplated,—namely, heaven, rain, earth, man and woman ; and the nature of these fires is described in the same way in both. Hence no distinction in the vidyâ (upâsana).

If (you say it is not so) because of the distinction (implied), (we reply that the distinction is possible) even (when the upa'sana is) one. (III. iii. 2).

(*Objection*) :—Repetition of the same thing, combined with difference in the context (prakarana) or sákhâ, points to a difference in the upâsana. Therefore the upâsana taught in different sâkhâs is not one and the same.

(*Answer*) :—Though the upâsana is one and the same, repetition of the same upâsana in a different context (prakarana) or sâkhâ can be accounted for by the fact of the people who learn the vidyâ from that other sâkhâ being different. Therefore, the fact does not point to a distinction in the upâsana.

(The s'iro-vrata) pertains to the recitation of the text, because as such, indeed, it is treated of in the ritualistic section. And as in the case of sava, it is restricted to them. (III. iii. 3).

The s'iro-vrata enjoined in the Atharva-Veda in the words "To them alone let him tell this Brahma-Vidyâ"‡ is intended as an appendage to the recitation of that Veda (svâdhyâya), not as an appendage to the Vidyâ or Upâsana ; for, the passage "He shall not study it who has not performed the rite"§

* Op. cit. 8-7-1.
† Mahânâ. 11.
‡ Mund. up. 3-2-10.

* Op. cit 8-1-1.
† Mahânâ. 10-23.
‡ Munda. Up. 3-2-10.
§ Ibid. 3-2-11.

shows that the rite pertains to the recitation of the Vedic text, and in the samâchâra-grantha, *i. e.*, in the work called Samâchâra (ritual) it is declared to be a Veda-Vrata—a ritual pertaining to the Vedic recitation—in the words "This, too, has been treated by the treatment of the Veda-Vrata." In the phrase 'Brahma-Vidyâ', the word 'Brahman' means Veda. Therefore just as the Sava-homa is confined to the followers of the Atharva-Veda, so is the s'iro-vrata confined to them alone, so that it does not point to any distinction in the Vidyâ or Upâsana itself.

The (S'ruti) also declares. (III. iii. 4.)

The S'ruti itself shows the unity of upâsana. In the section of the Dahara-Vidyâ, the Mahopanishad and the Kaivalya-Upanishad describe the form of the I's'vara as follows:

"The Right, the True, the Supreme Brahman, in person dark-brown, chaste, divers eyed."*

"Associated with Umâ, the Parames'vara, the Lord, Three-eyed, Nilakantha (dark-necked, tranquil."†

From this one may think that, as a corporeal being, the I's'vara is subject to sin, decay, death and the like. It is to prevent this supposition that the Chhândogya-Upanishad declares that He is possessed of the eight attributes mentioned in the passage beginning with the words "Now, as to the small lotus in the city of Brahman" etc.‡ In these cases repetition can be accounted for by different attributes being spoken of in different sâkhâs. So, there is no room for the supposition that it points to a difference in the Vidyâ itself. Accordingly, since the terms of the injunction are identical, *i. e.* owing to the absence of a difference in the terms of injunction, etc., pointing to a difference in the Upâsana, the Upâsana taught in all the Upanishads is one and the same.

Adhikarana—2.

The sûtrakâra now proceeds to state what is aimed at in shewing the unity of the Upâsanas enjoined in all the Upanishads:

A collection (should be made of attributes) owing to identity of the purpose. As in the case of the appendages of an injunction, so, too, in the case of (an Upasana which is) similar (in kind) (III. iii. 5.)

Here, though oneness of Upâsana has been established, a doubt arises as to whether the attributes mentioned in one sâkhâ should be gathered in another s'âkhâ or not.

(*Pûrvapaksha*:)—They should not be gathered. To explain: in the Chhândogya are mentioned in the Dahara-Vidyâ the attributes such as sinlessness, but not in the Taittirîya-Upanishad. The attributes mentioned in the Chhândogya-Upanishad should not be gathered in the Taittirîya, because they are not mentioned in the latter. As to the purposes of the Upâsana, they are served by the attributes mentioned there, namely 'dark-brown' etc. What need is there for the gathering of attributes mentioned elsewhere, for which there is no direction in the sruti?

(*Siddhânta*:)—As against the foregoing we hold as follows: In all cases, where the Upâsana is one, such attributes as sinlessness mentioned in the Chhândogya in connection with the Dahara-Vidyâ etc., should be gathered together elsewhere in connection with the Daharavidyâ etc., taught in the Taittirîyaka and other Upanishads, inasmuch as the purpose of these attributes is the same, namely, to subserve the upâsana. Just as the subsidiary acts (angas) enjoined (in different s'âkhâs) as parts of one main act enjoined are gathered together in the case of the Agnihotra and the like, so in the case of the Dahara-Upâsana or the like, where the terms of injunction etc., are same, the attributes (mentioned in different s'âkhâs) should be gathered together. Wherefore, it stands to reason that the attributes mentioned in different s'akhâs in connection with the same Upâsanas should be gathered together.

Adhikarana—3.

(If you maintain) that they are different because of the scripture, (we reply) no, because of the non-distinction. (III. iii. 6).

In the Brihadâranyaka-upanishad and in the Chhandogya-upanishad, the contemplation of the Udgitha song as Prâna, leading to the enemy's defeat, is enjoined. A doubt arises as to whether there is, or there is not, a unity of upasana in this case.

(*Purvapaksha*): Since the terms of injunction etc. are same, there is a unity of upasana.

(*Oojection*):—The object of the upasana as Prâna enjoined in the Brihadâranyaka is the agent in the act of singing, *i. e.*, the one that sings the Udgitha, as may be known from the following passage:

* Muhanâ. 12.
† Kaivalyr. Up.
‡ Op. cit. 8-1-1.

"Then they said to the breath in the mouth: 'Do thou sing for us.' 'Yes,' said the breath, and sang."*

But in the case of the Chhandogas the object of contemplation is the Udgîtha itself which is sung, i.e., which is the object of the act of singing, as may be seen from the following passage:

"Then comes this breath (of life) in the mouth. They meditated upon the Udgîtha as that breath."†

Therefore, the upâsanas are different.

(*Answer*:)—The opening statements in both are the same. The Bribadâranyaka opens the section with the following words:

"There were two kinds of descendants of Prajâpatî, the Devas and the Asuras. Now the Devas were indeed the younger, the Asuras the elder ones. The Devas who were struggling in these worlds, said 'Well, let us overcome the Asuras at the sacrifices by means of the Udgitha."‡

The Chhândogya opens the section with the following words:—

"When the Devas and Asuras struggled together, both of the race of Prajapati, the Devas took the udgitha thinking they would vanquish the Asuras by it."§

Therefore as the opening statements are same, the upâsanas are identical.

(*Siddhânta*:)—The sûtrakâra states the conclusion as follows:

Or (they are) not (one) owing to a difference in the context, as (in the contemplations of the udgîtha) as greater than the great, etc. (III. iii. 7).

The Vidyâs taught in the two upanishads are not one and the same, because of a distinction in the context (prakarana). Now, the contemplation taught by the chhandogas refers to the Pranava which is a part of the udgîtha as declared in the passage "Let a man meditate upon the syllable Om, (a part of) the Udgîtha."*

But the contemplation taught by the Vajins refers to the whole udgîtha. Thus owing to a distinction in the way they begin, the forms contemplated upon are different, and the upasanas, therefore, are also different. Just as among the Udgîtha-upasanas taught in one and the same sâkhâ, the contemplation of the udgîtha as 'greater than the great' differs from the contemplation of the same as 'golden,' so, too, here the upasanas differ.

The Sûtrakâra raises an objection and answers:

If (you think they are same) owing to (an identity in) the designation, that (is answered by what) has been said (above). This (identity in designation) is possible indeed. (III. iii. 8).

It should not be contended that the upâsanas taught in the two sâkhâs are same because of the identity in the designation 'Udgîtha Vidyâ.' For, though the things enjoined are different, the identity of designation is possible. For instance, in the case of the daily Agnihotra and the Agnihotra pertaining to the Kundapayin's sacrifice, though the names are same, the rites are different. So here also. Hence no discordance.

A MAHA'DEVA S'A'STRY, B.A.

(*To be continued.*)

* Bri: Up. 1-3-7.
† Chha. Up. 1-2-7.
‡ Op. Cit. 1-3-1.
§ Op. Cit. 1-2-1.

* Chha. Up. 1-1-1.

SIVAJÑA'NA SIDDHIYA'R
OF
ARUL NANDI SIVA A'CHA'RYA

SUTRA II—ADVAITA LAKSHANA.

Adhikarana—3.

(*Continued from page* 204.)

All are Tatvas.

21. The whole Universe, constituting all that has form, the formless, and those that have form and no form, is the manifestation of the Tatvas. These Tatvas manifest themselves, each in three ways, Stûla, Sûkshma and Para. The Jîvas that always stand connected with the Tatvas which are under the impelling influence of the Sádákyas, also bear their names. Thus all things are, in fact, Tatvas only.

NOTE.—'உருவரு' in the original, gives us 'those that have form and no form.' Para—Atisûkshma. Jîvas here stand for the three kinds of jîvas, Vijñânakalar, Pralayâkalar, and Sakalar.

Involution and Evolution of the Tatvas.

22. The twenty-four Tatvas, from earth to Mûla Prakriti complete their involution in the A'tma Tatva, and the six Tatvas beyond the Mûla Prakriti, in the Vidyâ Tatva; the three, Suddha Tatva upwards, in the Siva Tatva. These three, *viz.*, A'tma, Vidyâ and Siva Tatvas are eternal, say they. The other two Sakti Tatva and Siva Tatva involute in the Suddha Siva. The evolution of the Tatvas also follows the same order.

NOTE.—Siva is eternal. The other three Tatvas are so, only in name. As the Tatvas involute in and evolve from Sudda Siva, it follows that He is *the* cause of involution and evolution.

Adhikarana—4.

Creeds and their place in the Tatvas.

1. All false creeds take their stand severally in the Tatvas from Bhûtas (elements) to Mohini (Asuddha Mâyâ). The six true creeds beginning from Saiva have their respective places in the Tatvas from Vidyâ upwards. Our Lord is beyond the Tatvas.

NOTE.—False creeds are 18 in number, of which six are external, six externo-internal and the remaining six are externo-external. The names of these creeds and their explanation can be gleaned from commentaries. 'Creeds' here stand for the deities worshipped by the people who profess them. The Tatvas, which form the seats of the deities, also form the Mukti Sthâna of the creeds. 'Our Lord'-Suddha Siva, the deity of the Siddhanta Saiva Religion.

Nine kinds of Manifestation of Siva.

2. The one Lord alone acts, pervading through the nine vargas—Siva, Sakti, Nâda, and Bindu, the formless four; Sadâsiva, of form and without form; Maheswara, Rudra, Vishnu and Brahma, the four of form—who manifesting themselves in different Tatvas, perform their several functions.

NOTE.—Sakti and Bindu are included among the male energies of Siva in spite of their female character, because, unlike Manonmani and other saktis, they partake of the characteristics of both the male and the female energies in causing the manifestations.

Saktis of Siva.

3. The sakti-kinds appertaining to the manifestations of Siva are seven in number—Sakti, Bindu Sakti, Manonmani, Mahesâ, Umâ, Lakshmî and Sarasvatî. Yet they are all one, Parâsakti. Whatever aspect Her Lord manifests Himself in, in that she manifests Herself also.

NOTE.—The manifestations of Siva reckoned here are only seven; for, Sakti and Bindu have been left out, as they stand midway between the male and the female energies.

The oneness of Sakti with Siva.

4. It is Sakti who manifests Herself as Nâda and the six following vargas. It is Siva who forms all vargas from Sakti upwards. Whatever of shape there is, that proceeds from Sakti, is Sakti and Siva combined. The Sakti who manifests Herself in whatever forms the Sakta wills is His matchless consort.

The creative Power of Siva and Sakti.

5. Siva begets Sakti and Sakti begets Siva (Sâdâkya). Both in their happy union produce the worlds and the Jîvas. Still Bhava (Siva) is a brahmachâri (celibate) and the sweet-speeched Sakti remains a virgin. Sages only comprehend this secret.

The Characteristics of a Tatvajñâni.

6. The Tatvas manifesting themselves as the body, senses, worlds and enjoyments, bondage (bandha) and freedom (moksha) arising from these, affect the Jîvas. He who thus understands the nature of the Tatvas and eliminates them one by one, realises

the Supreme beyond. Such is the true sage just described.

Why Tatvas affect the Jivas.

7. Why do all these Tatvas together affect the Jîvas? It is for reaping the fruits of past Karma completely, for rooting out the very seed of Karma so that it may not arise again, and for getting rid of the evil A'nava Mala.

NOTE.—Since it is Jîvas, not Siva, that are got rid of Mala and Karma by means of the Tatvas, it follows that the Tatvas do not affect Siva.

Adhikarana—5.

Nature of A'nava Mala.

1. A'nava Mala, with its many Saktis, is one. Pervading through the numberless Jîvas as the dirt in copper, it binds them from Jñâna and Kriyâ. It also affords them the capacity for experience, and is ever the source of ignorance.

NOTE.—The dirt that is inherent in copper can be removed once for all only by alchemical processes; and, when it is so removed, the copper remains no longer copper but is transformed into replendent gold. In like manner, the Jîva that is affected by Mala can be freed from it only when Sivajñâna is attained; and the Jîva that is so freed from Mala remains no longer a Jîva but attains Patitva merging into Siva. The illustration of dirt and copper is favourite with the Siddhanta and should, therefore, be carefully noted.

A'nava and Mâyâ differentiated.

2. Do you say, 'There is no other entity as Mala (A'nava), it is only the effect of Mâyâ.' Understand well that Mâyâ causes Icchâ, Jñânâ and Kriyâ to arise in the Jîvas but A'nava causes the same to disappear, that A'nava is inherent in the Jîvas but Mâyâ is separate from them and, besides, manifesting itself as the universe, forms the body, senses, worlds and enjoyments.

NOTE.—This forms an answer to the false creeds that identify Mâyâ with A'nava Mala.

Pûrva Paksha Vâda.

3. As a black cloud hides from view the brilliant sun, so Mâyâ veils Jñâna and Kriyâ of the Jîvas. The sun begins to shine in his full glory when the cloud vanishes. So, Jñâna and Kriyâ begin to shine in the Jîvas with the dissolution of the body.

Pûrva Paksha Vâda (continued) and Siddhânta.

4. As the expansive light disappears when the cloud veils the sun, so Jñâna and Kriyâ disappear when the body screens the Jîvas.

Siddhânta. Icchâ, Jñâna and Kriyâ are manifest in the Jîvas when they are embodied. When they are not, nothing but darkness prevails.

NOTE.—'Embodied' includes both the gross and subtle bodies.

Siddhânta (continued).

5. What veils Jñâna and Kriyâ of the Jîvas is the A'nava (whose existence you ignored). Since it is commingled with the Jîvas, it may also be said to be one of their qualities. Mâyâ graciously provides the Jîvas with the Tatvas from Kala downwards, so that they may shake off the shackles of ignorance. These two, therefore, are as opposed to each other as darkness and light.

NOTE.—By commingled, it is to be understood that Mala is separable from the Jîvas and by 'one of the qualities' that it is so very intimately connected with them. The word 'also' indicates that A'nava is not a quality of the Jîvas. Vide following stanza.

Jîva and Mala differentiated.

6. Do you mean that ignorance (avidyâ) is a quality of Purusha (Jîva)? Then, Purusha should be matter. Would you say that the defect in the eye of a blind man is a quality of the eye itself? Possessing ignorance as its attribute, Mala always remains matter. But Jîva is spirit (chit) which has Jñâna for its quality.

NOTE.—It is clearly shown by the illustration that Mala is a defect, not a quality of the Jîvas.

How the three Malas act.

7. The three Malas—A'nava, Mâyâ and Karma—delusive in their character, veil the true nature of the Jîvas, and produce, in them, illusory enjoyments, bondage and capacity for experience as the sprout, bran and chaff in paddy. There are also two other Malas which we will point out presently.

NOTE.—A'nava Mala, in conjunction with the efficient cause, provides the Jîvas with the capacity for experience as the chaff is the efficient cause of sprouting. Mâyâ, being the instrumental cause, makes, with its effects—bodies and senses the bondage of the Jîvas, as the bran favouring the growth coexists with the other ingredients. Karma being the material cause, affords enjoyments to the Jîvas as the sprout becomes manifest by a power latent in it.

The two other Malas.

8. One is Mâyeya, which is the effect of Asuddha Maya; and the other is Trodâyî, a Sakti of the Pure that commands the three Malas to perform their respective functions. So the learned say These five Malas stand adhered to the Jîvas.

NOTE.—Mâyeya is the Mala that limits Icchâ, Jñâna and Kriyâ of the all-pervading soul.

Reincarnation of the Jîvas.

9. The soul, affected by the five Malas—A'nava, Mâyâ, Karma, Mâyâya, and Trodâyî-passes in a moment at the good Lord's behest, through the wheels of birth and death, on earth, the higher and the lower worlds, like the whirling fire brand and the whirlwind which cease not in their motion.

NOTE.—'At the good Lord's behest' shows the agent with whose grace the escape from the wheel of birth and death can be effected.

Rareness of the human birth.

10. When we consider the case of a Jîva which, after passing through the eighty four hundred thousand kinds of yonis (embryo), of fourfold nature as Andaja, Swetaja, Utbîja and Sarâyuja, becomes human born, we can but compare it with an individual who has with his own hands swum the wide ocean.

NOTE.—It is to be noted that the human frame only is fit for the attainment of eternal freedom by the Jîvas.

Rareness of a high class human birth.

11. It is a great blessing to be born in a land where savages do not inhabit but the study of the four vedas reigns supreme. Escaping birth among the lower classes of the human race, rare is it that one should be fortunate to be born among the people privileged to perform religious austerities, and to profess the Saîva Siddhânta religion without falling into the ways of other creeds.

S. ANAVARATANAYAKAM PILLAI, M. A.

(*To be continued.*)

TA'YUMA'NAVAR'S POEMS.

(*Continued from page* 202.)

அந்தோவீ தநிசயமிச் சமயம் போலின்
றறிஞரெல்லா நடுவுறிய வணிமா வாதி
வந்தாடித் திரிபவர்க்கும் பேசா மோனம்
வைத்திருந்த மாதவர்க்கு மற்று மற்றும்
இந்த்ராதி போகநலம் பெற்ற பேர்க்கு
மிதுவன்றித் தாயகம்வே றில்லை யில்லை
சந்தாந சற்பகம்போ லருளைக் காட்டத்
தக்கதெறி யிக்நெறியே தான்சன் மார்க்கம் (கசஉ)

142. O what an admirable one is th' Saiv-Siddhant!
The best and purest course to raise the souls to Heaven;
The best and purest made to invocate the Lord's grant
Of boundless Grace, which is as by Devtarús * given.
To souls advanced in tatvas twentyfive and 'leven.
Lo! This is the best munificent *faith* fit to plant.
In the minds of true jñânis to researches driven.
The high conviction that this is the mother-grant.
Alike to suit the *Siddhas*† playing in *anima* ‡
And other powers; or to great devotees drowned
In blessed silence the best concentration law;
Or to those sunk in Indra's great delights§ profound;
To all alike; to all beloved; to all the one.
Inspiring; and to all a Universal Sound.‖

R. SHUNMUGAM MUDALIAR.

(*To be continued.*)

* The *devtarús* are the wishing-trees. They yield what the owner wishes for.

† Here the saint refers to the wide accomodating charcters of the Saiva Siddhanta School of religion. Of the sages *siddhas*, *yogis*, *bhaktas* and *devoted Jñânis*, the saint mentions the first and the last, so that all the four classes of sages may be included. The order is as given above according to Drâvida Çruti.

‡ *c. f.* Notes to verse 44.

§ Indra's bhoga (sensations or sensual delights) is considered the greatest Temporal Happiness in the Universe.

‖ Universal sound can be the name of this religion since it is an inviting peal to all as 'சேவாருஞ்சைவசமத்தீர்' (O ye, men of the world, come and join this), being the mother-religion to all the rest.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, MAY 1900.

NOTES AND COMMENTS.

HINDU RELIGIOUS ENDOWMENT.

The fiat of the Government of India has gone forth that there is no need for legislation, in regard to this question, and the reasons with which this conclusion is propped are really wonderful. No petti-fogging counsel could have fished out for reasons to back up their false position with greater igenuity than the Government of India, and if these principles are only to obtain, no legislation in India will be possible. It seems almost an irony of fate that hundreds of legislative enactments should be allowed to be rushed through the Council, in as short time as possible, and which affect the property and person of every one of Her Majesty's Indian subjects, and which would subject them to any amount of loss and worry and annoyance, as for instance, the Irrigation Cess Bill, and yet the Bill which *does not affect the mass of the people in the least*, and *which would alone affect a handful of men* and *these only, if they fail to do their duty.* The valuable endowments attached to these temples and mutts were mostly the gifts of kings and princes of ages gone by, and if the general body of the people do contribute anything at all, it is quite infinitesimal in value. Besides the complaint of the people is that they have so little voice in the management of these endowments, and that the members who happen to get appointed once and for life have all the thing in their own sweet way, without absolutely any check or hindrance. But like the religious cat who felt for the rats so much, the Government of India professes the tenderest regard for the religious sentiments of the people, and they are afraid that such interference must inevitably rouse the strongest resentment in the minds of those who are subjected to it? (we could produce the opinions of 90 per cent. of their trustees and committee members themselves) and who possess immense influence over the masses whom it is proposed to exclude by a property qualification from all voice in the management of their own temples" and that it "might not improbably excite a wide spread suspicion of its intentions among other religious endowments which might appear to be scandalous to Englishmen or to Natives of India inbued with our ideas, would almost certainly be regarded in an entirely different light by the great body of the Hindu worshippers who look upon an offering to a priest or a Brahman as a religious act; and it does not appear to the Governor-General in Council to be established that the mass of such worshippers *feel* any appreciable grievance in the present system of management or recognize the existence of any evil that calls for a remedy!!! And yet the Government of India is aware that the Local Government is convinced of the need for legislation, that a certain Section (?) representing a considerable body of educated and thoughtful opinion also backs up this demand and it is aware that the demands have been made in numerous addresses and memorials on the subject, and in the native press, and yet wonder of wonders the Government of India do not think it safe to infer that the general public is really in favour of such course!!! It is said that it is hard to rouse up a waking man, and no amount of reasoning is sufficient to convince the Government of India who have wilfully shut their ears to the just and earnest prayers of the people. Do the Government of India resort to any other methods for ascertaining the public opinion in regard to other measures they themselves are determined. Are they prepared to leave the working of the Government machinery itself and that of the most of Local and Municipal Boards to be taken of by the public spirit of the people. Do they think that the interest of the public at large in the Local and Municipal institutions is less than in the case of these Temples and would they advocate universal franchise in their case? As it is, it is useless and hopeless to argue with the Government and it is only left to the people to convince the Government in only one way—to get up monster memorials from one end of the country to the other, and it is even a question if the Government of India will not even then find some reason for rejecting such Memorials.

We suggest a small and short memorial and in the following form to be adopted everywhere:—

To

His Excellency the Governor-General and Viceroy of India in Council.

We the undersigned memorialists representing the Hindu Population beg to approach you with the following prayer:—

(1) We are throughly convinced that the Hindu Religious endowments are thoroughly mismanaged and that the defective provisions of Act 20 of 1863 is altogether responsible for it and that public have no manner of control over these endowments.

(2) That the managers and trustees, both hereditary and otherwise should be compelled to furnish accounts to District or Local Committees and that the accounts should be subject to audit by a qualified auditor and that the Committee should also be made to publish such accounts with the result of such audit in the District Gazette.

(3) We therefore earnestly pray that the Act of 20 of 1863 be at once amended to contain these vital provisions.

We beg to remain,
Your most dutiful servants.

District.	Town.	Village.	Street.
Door No.	Father's Name.	Name.	Occupation.

The Last Convocation Address of the Madras University.

We cannot praise in sufficient terms the Splendid address dilivered by the Hon'ble Mr. Nicholson. The address brims full of useful hints and sage advice in every line and one has to study it with considerable thought and attention. The Hon'ble is a specialist in Agricultural questions, and he has not studied it in any purely acadamic spirit, but with a spirit of sympathy and thorough knowledge of the actual requirements of the masses of the people. He has done no little to move Government in the path of agricultural reform and the amelioration of the conditions of the people and his advice to the people themselves and the leaders of the people (but the Government of India would seem to set so little value to the words of their leaders!) should be carefully treasured up and worked out. But one thing we may that the recently passed irrigation cess act will paralyse all effort at agricultural improvement and that the losses to the people and to the Government itself will far outweigh the anticipated gains.

***

The following paras we cull from a book called "The Woodlands in Europe" intended for Christian Readers; and we could not produce better arguments for the truth of our Conception of the supreme Siva, the Destroyer and the creater and the Preserver (Vide p 6. Sivagnanabothan English Edition.)

"And how about the dead leaves which, season after season, strew the ground beneath the trees? Is their work done because, when their bright summer life is over, they lie softly down to rest under the bare wintry boughs? Is it only death, and nothing beyond? Nay; if it is death, it is death giving place to life Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for next year's flowers, and in so doing serve a set purpose and fulfil a given mission. *It must be transformation, when one thing passes into another, and, instead of being annihilated, begins life again in a new shape and form.*

It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without they are safely sheltered. Thus they are getting forward, as it were, and life is already swelling within them; so that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost Miraculous.

It is not the only force gifted with both preserving and destroying power, according to the aspect in which we view it. The fire refines and purifies, but it also destroyes; and the same water which rushes down in the cataract with such over-whelming power, falls in the gentlest of drops upon the thristy flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good; and from our Bibles we learn that *the consuming fire, and the love that passeth knowledge are but different sides of the same God:—just, and yet merciful; "that will by no means clear the guilty, yet showing mercy unto thousands.*

REVIEWS.

DRAVIDA PRAKASIKA*

We welcome this publication as containing the valuable results of a life study by one of the very few learned Tamil scholars of to-day. He is also a learned Sanskritist and is fully versed in the great treatises of his Master, Sri Sivagnana Yogi; and he is one of the very few who have studied the Yogi's great Dravida Bashiyam.

In his book, he displays considerable ability and critical acumen; but we are afraid the language he uses towards those whom he differs from is not at all becoming in these days, however much they might have been tolerated by old usage. This is the blot in his book and we hope it will be remedied in a future edition. The book is also printed in too small letters. The subject deserves better typography and the question of cost should not stand in the way as this is a book intended for the educated classes and not for the ignorant poor.

In the book, he reviews the whole body of Tamil Literature rather too briefly, we regret, and he divides his subject into four chapters, entitled—"Ilakkana Marabial" (Gramatical works) Ilakkia Marabial (Literary works) Sathira Marabial (Philosophical works) and "Oribial" (other works) and in the introduction he discourses the question of the ancient character of the Tamil Language and literature. He thinks "Tamil" means "இனிமை" 'sweet' but a word may come to obtain a number of meanings, but the root meaning may after all be different and it does not therefore justify the dogmatism and warmth which our author displays. He holds that Tamil Grammar is independent of Sanskrit Grammar and there can be no doubt about it. He gives a learned note on the

*By Srilasri K. Sabapathi Navalar Avl. of Chidambaram. 1899 Price Rs. 2.

first sutra of Tolgappia, the first cural of Tiruvalluvar the first verse of Periah Purana and the introductory verses in Sivagnanabotham. He is convinced that the Philosophy as indicated in these Tamil work is clearly the Advaita Siddhanta and not the Mayavada Vedanta, and that this is also our view we have expressed on several occasions.

The book is unique of its kind and supplies a long-felt want and ought to be popular. The style is not too difficult to be followed by an ordinarily well educated student of Tamil. Our Navalar deserves to be congratulated on the whole on the useful and learned work he has brought out.

2. Sivakshetrâlaya Mahôtsava Unmai Vilkkam* (சிவக்ஷேத்திராலய மகோத்சவ உண்மை விளக்கம்).

3. Saiva Bhushana Chandrika*

Sri Panchâkshara Rahasyam† (ஸ்ரீ பஞ்சாக்ஷர ரகஸியம்)

We highly commend these books to all our readers and they form very useful and important hand books on the subject as treated therein. The first book gives the meaning of the symbolism of all the Forms in our Temple as also the meaning of the various festivals, &c.; and what we are bound to say these meanings have been arrived after considerable study and texts are quoted from most of our religious and philosophical works to bear out these meanings. With regard to the car-feast, we ourselves discovered the meaning by a chance, and we sounded many a Pandit to discover this meaning, and not one gave this meaning, though several suggestions were made, and we are glad to find that this very meaning is given by our Pandit in this book. We only instance this to show with what great care and knowledge the subject is approached.

In Saiva Bushna chandrika, the same author treats on the meaning, uses and texts bearing on the question of the sacred ashes, sacred beads, and Rudraksha and accordingly the volume is very highly useful to all Saivas. From the several texts quoted from the Tiruvaimozi it will be seen that the authors of those sacred Hymns were still conforming to the general usage of wearing Holy ashes, and the custom of wearing *namam* had not come into use in their time.

"கரியமேனி யெம் வெளியகீறு திருநீறுமாம்
பெரிய கோலத்தடக்கண்ணன்."

"ஏறியபித்திரேணுடெல்லா உலகுக்கண்ணன் படைப்
பெண்ணும்
கீறுசெல்வே யிவரைகாணி னெமைமாலடியா
ரென்றேறுமே"

"மணியிலணி நிறமடியன் தமரணி கீறுசெண்டி
னணியழியின் மற்றில்லைகண்டீ நிலவணங்குகே"

These are not spurious texts but any edition of the book will be found to contain these verses.

The book on Panchakshara is planned on the same model, and ought to be of the Highest value to all our readers.

We congratulate these two authors on the excellent books they have brought out and we hope their efforts will be continued in works of similar character.

5. A hand book on Agricultural science (in Ten Parts) Part I.*

Our friend and brother is always engaged in doing some useful work; and the books he has brought out in Tamil comprise all sorts of useful subjects, and will form a library by itself. The latest work which he has given to the public is his book on agriculture, and the part now before us contains so much information that we thought at first this was the whole book. But nine parts more are to come and we may feel sure therefore in getting a most useful and comprehensive book on Agriculture; and this book by the ways shows also that it will not be difficult to write Tamil books on science. In his preface, the author greatfully acknowledge the valuable help and advice he received from the Hon'ble Mr. Nicholson, and it will not too much to ask that government will also show their appreciation of the learned authors disinterested work by substantially helping him. In the meanwhile we beg to tender him our warmest thanks on behalf of the sorely stricken down agricultural population.

EXTRACTS.

A PLEA FOR LESS DOGMATISM IN PUBLIC TEACHING.

We extract the following article from *the Theosophical Review*, which almost sums up our own attitude towards the Theosophical movement.

In one of her recent lectures Mrs. Besant told us that if any of the leaders of the Society adopted a course of action, which to the best of our judgment was prejudicial to its interests, it was our duty to protest. No other apology or justification, therefore, will be necessary for what may appear the presumptuous criticism I am about to make with regard to the policy of the Theosophical Society. Let the assurance suffice, however, that in doing so I am acting in what I believe to be the highest interests of the Society.

Briefly put, my experience has led me irresistibly to the conclusion that many teachings which are put forward publicly should, if taught at all, be reserved for private instruction; that these teachings militate against the use of the Theosophical Society by repelling those who would accept its more important ethical doctrines; further, that the teaching I refer to are absolutely of no use to the evolution of the race, inasmuch as they benefit nobody. In thus criticising the wisdom of our leaders, nay, it may be even of the Masters for aught I know, I am aware that I shall call down upon my head the censure of many an earnest Theosophist, who will doubtless be shocked by my apparent presumption. That, however, cannot be helped, nor does it deter me from what I believe to be a duty. Besides, are we not told that H. P. B. herself "strenu-

* By N. Kadiraivêl Pillai of Jaffna Price 6 As. and 4 as. each, Madras Ripon Press, and V. N. Jubilee Press, respectively.

† By Srimath Balasaraswati Gnanananthe Swamigal of Sri Manickavasagaswamigal A'dhinam. Price As. 4. Star of India Press, Madras.

*By S. P. Narasimhalu Naidu Crescent Press, Coimbatore 1900.

ously asserted the right and the duty of each to use his own intellect and judgment and not to accept blindly the authority of any writer"? I am also aware that the departure from the methods hitherto pursued by the Society which I would suggest, would constitute a far-reaching and momentous change in its policy, one, however, I am firmly convinced, that would redound both to the good of the Society and to mankind.

To my major premise, that the Society exists in order to help on the spiritual evolution of the race, of course no exception will be taken, for that is its avowed object. Well, then, that being so, it stands to reason that representatives of the Society, in their capacity as such, whether by pen or tongue, should only teach truths which will subserve that end; my point is, however, that they should advance them unencumbered by dogmas and speculations which make no appeal to the reason, resting, as they do, solely on the *ipse dixit* of individual writers.

For our purpose Theosophical teachings may be divided into four classes:

1. Those which accord with our intuitions, and explain the phenomena of nature by giving us the law of which we have been in search—generalisations which our experiences and observations not only prepare us to accept, but which it seems we might almost ourselves have deduced.

2. Such as we might infer from what we know of the manifestations of life on this plane—inferring the causes from the effects we see here.

3. Truths we might arrive at by arguing from analogy—namely by postulating that the laws operative on the physical plane also condition to some extent the manifestations of the One Life on the higher planes.

These three classes of teachings might receive a tentative, if not ready acceptance, by any thinker, however unfamiliar he might be with other occult truths. Not so however with the next class:

4. Teachings which include those dogmas which must be accepted *solely* on some authority—which explain no phenomena within our cognisance, solve no problems, which could not be inferred, for which it can scarcely be said any analogy exists on the physical plane, and which, finally, are of no *practical* use to anybody.

The first three include, moreover, all the most important and fundamental teachings of Theosophy—all those which are calculated in any way to accelerate human evolution; they include all the ethical and moral teachings such as those of karma, reincarnation, final union with God, etc., just those which the modern world stands in such dire need of, just those which, giving pause to the selfish pursuit of wealth and pleasure, would lead to a higher spirituality by revealing the *purpose* of life.

But, and this is the fact I wish to emphasise, these truths will not spread and receive the ready acceptance they might, *so long as they are intermixed with dogmas which merely constitute a tax on the credulity of inquirers*. It is all very well to say let them accept some and reject others, but that is just what they will not do. It is only the fairly advanced who are content to be eclectic; the vast majority must either accept *all* or reject *all*. If along with teachings which seems so reasonable that they almost compel conviction, there are presented others which seems to those unfamiliar with them nothing less than grotesque, the chances are that all the good that might have accrued from the acceptance of the former will be stultified, for both will be rejected. Besides, it is surely the object of the Society to attract as many enquirers as possible, and when attracted to keep them, by laying before them only such teachings as are calculated to lead them to further and further self-initiated study. And, above all things, if the Society is to be of any extended use it must avoid frightening away the coy enquirer by *seeming* even to require the acceptance of what to them can but be fantastic theories and speculations.

I admit that the teachings which would come under my fourth heading have attractions for certain minds, but it seems to me it is not the type of mind we should most desire to appeal to. They, namely those we should thus attract, are not the hard-headed practical people who are doing the work of the world; they are not the people who are the leaders of thought, who are moulding opinion; they include neither the intellectual nor philanthropical classes. I hesitate to say it, but it cannot I think be denied, they *do* include the "credulous." On the other hand, by confining ourselves to such as come under classes 1, 2, 3, we should appeal to the most spiritually-minded and most intellectual amongst the outside world. Many, I doubt not, who, under the influence of Theosophical teachings would have accomplished great things for humanity, have been attracted by its sublime ethical doctrines only to be repelled from further enquiry by the demands made, as they thought, on their credulity. Would that these ethical doctrines, divested of all dogma, save those absolutely necessary as premises on which to base them, might be presented to the world in a form acceptable to it! I cannot but think that such would also fulfil the intentions of the founders of the Society, for did not one of them say: "The chief object of the Theosophical Society is not so much to gratify individual aspirations *as to serve our fellow-men.*"

In the introduction to her *Ancient Wisdom*, Mrs. Besant says: "Right thought is necessary to right conduct, right understanding to right living." Quite so—but only up to a certain point. The foregoing quotation may very well be construed as implying that *all* right thought and understanding is necessary to *any* right conduct. Whether Mrs. Besant meant this or not, I do not know, but so it may be understood. This, of course, would be a fallacy. No knowledge of astronomy, for example, is necessary to play the piano. So to act and live rightly I require the right understanding of *some* things but not *all* things. It cannot *matter* to me whether there are planetary chains, manvantaras, and so forth; if there are I shall know it by direct knowledge when it is necessary that I should, until then the *belief* that there are is of no use whatever to me. Let us recognise that the teachings which have no direct influence or bearing on life are *useless*, nay, perhaps mischievous, if exoterically given out. Such teaching it would seem to me should be restricted to an inner circle—to those, *i.e.*, who desire such knowledge—but should not be flaunted before a sceptical world; for, by so doing, as I have already said, we repel many of the most eligible of those who are not already within our ranks.

E. MARTIN WEBB.

EXTRACTS.

The following we take from the Sanskrit Journal, as it will prove of interest to our readers.

Mons. A. Barth, Honorary member of the Royal Asiatic Society, Member of the French Institute, the distinguished French Savant thus writes of the *Sandhyâvandanam* and *Purushasuktam*, which originally appeared in our journal.

Paris.—6, *Dec.* 1899.

"Both papers are exceedingly well done. They do much credit to the learning and healthy feelings of Professor Kamesvara Aiyar. No doubt, there are many passages we should translate otherwise in the West, and, as the learned author is well aware, our general view of the subject in both cases would also be somewhat different. But the whole of Vedic interpretation is still so widely open to controversy, that any sensible man must be glad to hear what Hindu scholars and enlightened Hindu patriots of our days have to say about the monuments of their past, the more so if, as in the present case, these monuments be still in holy use and a part of their actual liturgy...!...Therefore no friend of India will deny his sympathy to Professor Kamesvara Aiyar doing his best endeavours to restore in a scholarly manner the Sandhyavandana to its Vedic purity or even trying to bring it up to date. But at the same time the foreigner will have the right of considering from without what the house-born heir is considering from within. The standing of both being different, the conclusions cannot on all points be the same.

I shall not dwell on minor discrepancies; yet I must give you some samples. On the whole it may be said that I feel ourselves less at liberty with grammar and vocabulary than does the learned professor, on the authority, it is true, of most able commentators. Thus for an instance, *yad annenâtirohati* (Purushasukta 2) will never mean with us what is made out of it in the translation. Thus again, *Punantu Brahmanaspatih Brahmapûta Punâtu Mâm* would not be styled by us as a grammatical puzzle, but sheer nonsense, as it stands, and therefore a *prima facie* corruption.

But I have no space to sift any longer such minute particulars, and must turn to some topics of a more general purport.

Professor Kamesvara Aiyar overrates, methinks, the consent of our Western scholars about Vedic matters. There are rather many points, not only of particular bearing, but vast and far-reaching ones, about which there is no agreement among them. Take, for instance, caste. The opinion that there were no castes in Rigvedic times is far from being held unanimously among us. I, for my part, did never accept it, and I doubt much whether any of our younger scholars would maintain the main point that the *Purusha-sukta* must be late because caste is mentioned in it. There is in the Avesta a fair counterpart of your *varnas* and comparative ethnology teaches us that restrictions like those of caste have their roots in the very lowest *strata* of primitive society. But not only you have caste, you have a theory of caste also; and it is this theory, not caste itself, which seems late to most of us. It cannot be traced back further than the Brahmanas and just in the Purushasukta there is a great bit of it. This alone would be no proof. But there are concomitant facts. Neither *vaicya* nor *sudra* are Rigvedic words; even *kshatriya* is not one in the sense it is taken here. Much more, the whole tenor of the Sukta is not Rigvedic. There is not in it a single construction, not a single word which is not found also in later documents. What we have here is not a greater polish of style, but rather another language, the language, namely, of the Brahmanas, that is to say, almost classical Sanskrit. And what may be said of the language holds of the ideas also. They are on the same level with Brahmanas and Upanishads. And this brings me to the Vedantic character of the Sukta.

The cosmological myth exposed in the Sukta, that of the world being framed out of the limbs of a primeval giant, is a very old one, and, though not found elsewhere in the Rigveda, much older, like caste, than any Vedic text; for it occurs also in other related but distant mythologies, as for instance, in that of the Scandinavians. But in the Purushasukta, beyond all doubt, it is no more taken in its literal meaning; it has become a mere symbol and as such it is fraught thoroughly with Vedantic speculation. So far I agree altogether with Professor Kamesvara Aiyar. But I must part from him when, for his Cankara. In my opinion the illustration of the Sukta, and I illustration of the Sukta he goes straight to the Vedanta of may immediately add, of most of the motely *Mantras* gathered in the Sandhyavandana, is not to be drawn from the complex and refind system of the later school but rather from the Vadanta of the Upanishads, which nearer as they come to our texts are also fraught with equally crude and incoherent symbolism. I need but to mention their theories of the Pranas, of the Purusha in the eye, in the sun, in the heart and the arteries, of Prajapati *androgyne* &c., &c.

And thus from chronology, we are brought again to the question of interpretation: for proceeding by this way, the one consistent with historical criticism, we shall not, as is often done in Professor Kamesvara Aiyar's translation, cloak by the phraseology of another age passages such as Purusha

Sukta 5, a riddle—there are many riddles in the Veda expressing the theory of evolution in its crudest form. Neither shall we, even through the commentary of Sayana, search in *Uttara Purushasukta* (p. 92-93) for some postulates of nineteenth century science, nor on the authority of another commentator understand the Supreme Lord, when the waters are spoken of (Sandhyavandanam, p. 21).

Incidentally I may add that in Rigveda III, 59,3 (Sandhyavandanam 94-98) and Rigveda VII, 89, 1 (*Ibidem* p-99) the transmigration of souls is the last thing to be thought of. *Amhas*, in the first passage, has its etymological meaning of *anguish*, *danger*, and the *house of* clay in the second passage is clearly the grave; for burial was in use as well as cremation in Rigvedic times. The belief in transmigration is certainly a very old one, but strange as it may be, till now, it has not been traced in the hymns.

In all such passages methinks the learned author deals too profusely with the gunpowder and sparks.. ...But, I am glad to add.... .that a great deal of pure and steady light has been shed by him on Hindu religious tradition. If he fails often to give us the original meaning of the *Mantras*, a meaning of which in many cases nobody can boast now to have more than a faint glimpse, he has fully succeeded in giving us, of these old prayers what through many centuries the greatest of Hindu scholars have searched for and found in them.

TAMIL PHILOLOGY.

The second article on Tamil Philology from the pen of Pandit Savarirayan is equally interesting and instructive, but we are afraid that even here he has made some suggestions which are open to reasonable criticism. We are not in any way dogmatic about our opinions, and any remarks we may make are only in a friendly spirit and with a view to thrash out the truth. Where our Pandit is found to step beyond the limits of Tamil philology into the field of comparative philology or etymology, there especially does he give expression to opinions to which we are constrained to take objection. The following observations with respect to certain points touched upon in the article under reference, will not, in our humble expectation, fail to throw some additional light, or at least to stir up mightier minds to make careful researches in this disgracefully neglected field of Tamil Philology.

Great credit is indeed due to Professor Seshagiri Sastri and Pandit Savarirayan for their bold and untiring efforts to dig up Tamil roots, which we hope will be crowned with brilliant success. [redacted] to learn that an Etymological Dictionary [redacted] language and a treatise on the "Ancient [redacted] Race" will shortly appear as the results [redacted] of these two scholars respectively.

We hope that in the Tamil-English Dictionary [redacted] is being compiled by C. W. Cathiravel Pillai, [redacted] tired Police Magistrate of Kayts, Jaffna, [redacted] of words will not be overlooked, and [redacted] and the same word has several meanings, the arrangement of them will be in the order of their development. It is a matter of regret that most of our Pandits with all their fund of knowledge are too dogmatic and narrow-minded to be convinced that every word in language owes its existence to some root or roots pregnant with sense.

Even the grammatical framework or the formal elements of our language ought to be the remains of independent words with palpable meanings. In monosyllabic or radical languages as the Chinese, the functions of the terminations are performed by separate words, for instance, plurality is expressed by some word denoting heap, class, kind, flock, cloud, &c.

In his sixth lecture on the science of Language, Vol. I, Prof. Max Muller dwells at length on this subject, and we quote the following.

"The whole, or nearly the whole, grammatical framework of the Aryan or Indo-European languages, has been traced back to original independent words, and even the slightest changes which at first sight seem so mysterious, such as *foot* into *feet* or *I find* into *I found* have been fully accounted for."

What applies to the terminations of the Aryan languages should with equal truth apply to those of the Dravidian or Tamilian languages.

The latter family of languages being in the agglutinative stage, the formal elements in it are not so worn out as in inflectional languages. It would be well for students of comparative grammar of the Tamilian languages to bear this fact in mind, and to do as much as in their power lies to bring to light the original meanings of these elements. Some may however suppose that the grammatical framework of a language is the

[redacted]alline accretion or †germinal develop- [redacted] phonetic corruption, but this view is [redacted]able in the face of the weighty argu- [redacted]ed to the contrary by Prof. Max Muller. [redacted] of our statement that all Tamil words [redacted]ble to roots or radicals, let us here carefully [redacted] and *ஈ*, which are generally instanced [redacted] or arbitrary-primitives. Before trying [redacted] names to roots, a clear understanding of what roots are, is very essential. Prof. Max Muller explains as follows: We call *root* or *radical* whatever in the words of any language or family of languages, cannot be reduced to a simpler or more original form. He further says that the root of a word is its *unchangeable remnant* as distinguished from its *changeable termination*. Roots are either predicative or demonstrative, as

(1) *Mar*—to grind, to rub, to stroke, to wear out, or to wither away, found in English *Mill*, *Meal* and *Milk*; Latin *Mors* = Death or *Decay of frame*, and *Mora* = Delay or *loss of time*; and in Sans. *Mrityu* (மிருத்யு) Death, *Maruts* (மருத்து) wind and *Miruta* (மருதம்) storm.

(2) *Ta*—this or there, in Gothic *Thata*, Greek *To* neuter of Definite article, Latin *te*, *ta*, *tud* (in Iste, Ista and Istud) and English *the*, *that*, *this*, *they* and *then*. All roots are necessarily monosyllabic and are divisible into three classes, namely, primitive roots, secondary roots and tertiary roots, a full description of which appears in Prof. Max Muller's seventh lecture, Vol. I.

Primitive roots, which consist of

(1) One vowel as *i* in Latin *ire to go*,

(2) One vowel and one consonant as *ad* in Latin *Edere*, Greek *Edein*. Sanskrit *ad* and English *Eat* or

(3) One consonant and one vowel as *da* in Latin *dare* to give, Latin *donum* and Sanskrit *dinam*=gift, are very numerous in languages in the first and second stages. Moreover a root may be strengthened by the insertion of some letter as N. E. G. *and*=*und* to be moist *yung*=*yung* to join. Similarly the Tamil root அட் *ad* in * அடு adu=to join has been changed into அண்ட் *and* in அண்டு.

This new root *and* appears however in a weakened form in † அண்ணுகிறது to reach, owing to the assimilating power of n (ண்). Cf. the corruption of ஒன்று one into ஒண்ணு and மூனது into மூணு. Practically d has been

* Those who consider that language was made by mutual agreement say that the terminations are unmeaning signs added to the body of a word to modify its meaning.

† Frederick Schlegel and Rev. Farrar think that words are endowed with a principle of growth. Such an idea is involved in the grammatical nomenclature பகுதி (Sans. Prakriti) and விகுதி (Sans Vikriti).

* A careful study of Professor Max Muller's Lecture on Phonetic Change fully impresses on our mind that the confusion among the consonants K, P, and T, the triad of Grimm's law, is not a matter of fiction but of facts and figures. In the worthy Professor's opinion, this change among the gutturals, labials and dentals is due to a previous state of language in which the two or three principal points of consonantal contact were not yet felt as definitely separated from each other." The Polynesian Dialects are reported to have not yet got over this difficulty and consequently to vary not only their words but even their *roots*. As examples of this change which at first sight appears wonderful, we may quote from the Indo-European stock the Sans. Gharma (கருமம்) heat, the Gr: Therme=heat, and the Lat Formous=hot, and from the Tamil language வெப்புள் (originally bubble வெரப்புள் and பொக்குள் (vulgo) navel. What we want to prove here is that this law which holds good with regard to words holds equally good with regard to roots of which alone all languages were originally made up. The Polynesian Dialects fully bear out the truth of our contention. The root *ad* which we have in view is therefore traceable to *ot* the radix of ஒ—one and may be identified with *ap* in அப்புதல், properly to make one, hence to put on, &c., of which அப்பம் a pancake is probably a derivative. The Malayan apam—cake is evidently unoriginal. ஒ or ஒட்டு is directly from root *ot*—to unite. The root *ot* is clearly visible in ஒத்தல் to resemble, to be equal, ஒக்கல் a tribe affinity, or the hip (the middle part of the human body) and in ஒப்பு likeness or *symmetry* of body

† அண்ணுமலை, the name of a mountain in the South Arcot District, which is sacred to Siva, is shown by Dr. Rottler to be a compound of அண்ணு not reached (by Brahma and Vishnu), and மலை mountain. But it is more probable that this word is a corruption of அருணாசலம், the Tamil மலை being substituted for the Sans. Achalam. Such changes are not of rare occurrence. In the Kaddukulampattu west (of the Trincomalie District, Ceylon) which is peopled by the Sinhalese who are daily being Tamilised in their habits, manners, dress and speech, there are several tank-names which appear in duplicates—the one being Sinhalese and the other Tamil or partly Tamil; E. G. Nikkaveva நெச்சிக்குளம் Tavulaveva-தவளைக்குளம் properly தவளைக்குளம், The change of அருணை into அண்ணை is as feasible as that of அருணம் colour into வண்ணம்.

It is but quite natural that whenever the original form of a word has been obscured by phonetic decay, the human mind craving after some explanation assigns a meaning to suit the word in its altered garb. This is how popular mythology or etymology crops up, and we would refer the reader to the XII lecture of Pof. Max Muller's Science of Language, Vol. II. Arunáchalam as well as Sonagiri (சோணகிரி) another name for Annamalai, means the *red mountain* or செம்மலை.

lost and *an* (அன்) discarding the second *a* the remnant of *d* assumes the duties of root, and is more prolific than its parent *ad*. If not for the connecting link அன்ற it would have been quite impossible to establish the relationship between the two roots. The existence of two roots like *and* and *an* should not in any way lead us to suppose that the latter is an apocopated form of the former. Roots are liable to modification but not to such wear and tear; for instance the root *yu*-to mingle, has grown up to *yuj*-to join, which has been further modified into *judh*-to fight, in order to mark the distinction between these meanings.

The Sans. root *tud*-to strike, is the parent of the following:—Tup, Tubh, Tuph, Tug, Tur, Turo, Tuh and Tus (Vide page 305 Science of language by Prof. Max Muller, Vol. I.)

A. Now coming to the words which we proposed to analyse, திலம் when stripped of its changeable termination or noun suffix leaves behind தில். This remnant is identical with தில் to stand. Here we have a clear case of how the Aryans and the Tamilians concurred in their general idea about a place or *station*. The Sanskrit words *sthala* and *sthana* meaning a place, and the Latin *statio*, the original of the English Station and which means a post, station or abode, are respectively derived from the Sans. *stha*-to stand, and Lat. *sto* to stand, both of which are represented by root *sta*. The English *stand* is also obtained from this root. The original meaning of திலம் is therefore *something to stand upon* or a place, and hence the seat or abode of man. We might also explain the word in a different way. As the ancients believed the earth to be *stationary*, they might have given this name to distinguish it from the sun and moon *both* of which were in their opinion moving bodies. The offshoots of this Tamil root are a legion, a few of which are well worth considering here. திலவு is evidently derived from தில் as ஒளவை from ஒள் and உணவு from உண். This word was probably first used to denote the bright half of the moon's age *when it is visible or present*, as distinguished from the dark half or மறைவு; hence the meanings of moonlight and, by metonymy, moon. As a verb it means to shine. திலவு is a word which, in spite of phonetic corruption, holds its ground. Unlike புறவு-dove (from புறவம்-an older name for the bird which lives in a புறவம் or forest-a place *outside* the town limits) and சுறவு-shark (so called perhaps on account of its *nutritive nature*-சுரக்கும் ஊட்டும் இயல்பு) which are met with only in books, திலவு and its comrade இரவு (properly இறவு—verbal noun from இற-to go down, to die or disappear. இரவு is the time when the sun *disappears, dies or goes down*) have not as yet been driven to the wall in the struggle for existence with திலம் and இறை. திலம் conveys all the meanings that திலவு does, and might have given rise to the verb திறக்கிறகு-to shine or to be of brilliant colour, from which comes திறம் (1) light or splendour, (2) colour (3) natural temperament or disposition of the body, complexion, and hence (4) the seat of disposition—the breast. The process of transformation in question would be as follows:— திலம் = திறம் = திரு = திற. One of the meanings of திலவு or திலம் is month. In this sense, it is still current in the Telugu language where Nela takes the place of Nilà In almost all the languages, the names for month are derived from the moon. For instance the English month or the Anglo-Saxon monadh is traceable to A. S. mona or moon; the Sans. Mâsa comes from mas: Moon; in Gr. Men=Month, Menu=Moon. In Ger: Menoths=a month, mond—moon; and in Dutch maand and maan are the respective terms. All these words for moon or month, as well as the Latin Mensis—Month, have sprung up from a root ma=to measure "for time was measured by nights and moons and winters long before it was reckoned by days and suns and years."

Regarding the form of the Latin word for month Cicero says that the courses of the moon are called *menses* (months) because they produce measured(*mensa*) spaces. "Lunae cursus qui quia mensa spatia conficiunt menses nominantur." The Tamil மதி from which மாதம் is derived, serves this double purpose. That the moon played an important part as measurer of time is further attested by the Tamil or rather Sanskrit names for the months of the year. These months are named each after its full moon day Thus சை or Sans. சைத்ர after the asterism சை or சித்ரை on which the full moon falls in that month, மாசி Sans. மாகம் after மகம், &c We should indeed be very glad to hear from any Tamil scholar the pure Tamil names of the months of the year. திங்கள் in the sense of time is perhaps due to திலம்=moon. In view of the fact that the English month was christened after the moon, the expressions '*lunar month*' for a lunation and '*solar month*' for a Calendar month are as erroneous as the Tamil சாந்திரமானம் and சௌரமானம். There is no doubt that such phrases

astic and inconsistent word-collocations are due to the ignorance of the original ideas of words on the part of those who first used such phrases.

To return from the digression, the root நில் becomes நிற் in நிறு, நிறுவு and நிறை. The primary signification of நிறு is to stand or to raise, hence to know the weight of anything by *lifting it up*. Every man is furnished by nature, so to speak, with a pair of scales which he uses whenever the human contrivance is not at hand. According to Prof. Skeat the English *weigh* conveys an identically same original sense. He derives it from the A. S. wegan—to carry, bear, raise or lift. Cf. to weigh anchor. Its root is *wagh* which is closely allied to the Latin. *Vehere*, and Sans. *Vah* to carry, of which Lat. Vehiculum (Eng. Vehicle) and Sans. Vâhana are derivatives respectively.

Rev: Stormouth thinks, however, that the *wagging* motion of the balance is the cause of the form *weigh*.

If affords us much pleasure to note here that the Tamil language is *rich* in radical metaphors or 'poetry in words'; and this fact is borne testimony to by the different shades of meaning expressed by many a single word. For example நிறை (verbal noun from நிறு—to weigh, &c.) means :—

1. Stability or indestructibility, an idea quite in consonance with the origin of the verb.
2. An *established* custom
3. Weight
4. The sign *Libra*
5. Limit or boundary
6. *Balance* of justice or equity
7. Chastity, which consists in *stability* of character or the power either to *stop* the mind from going astray or to *fix* it in the path of morality

Cf: நிறைகாக்கும் காப்பெவன் செய்யு மகளிர்
நிறைகாக்கும் காப்பே தலை.

We might also identify chastity with moral *rectitude* or *weight* or with *justice, perfection* or *fulness* of wisdom. With நிறை compare அறி which by origin means learning or knowledge, as in the phrase "அறிவிலா மூர்க்கர்" fools devoid of knowledge. Do not these words disclose as much wisdom or grandeur of thought as the English chastity which is derived from the Lat. Castus-clean or pure. Archbishop Trench goes the length of connecting castus with Lat. candeo and making chastity synonymous with *whiteness* (an emblem of purity). நிறை-to fill, is attributable to the fact that a full jar *does not shake* or does retain, if we are allowed the expression, a *balance-like* equilibrium. நிழல் or நீழல் is probably traceable to நிலா, and hence the meanings of (1) light (2) shadow which is an inseparable adjunct of light (3) coolness (4) shelter or protection (5) prosperity (6) illness the relation of which to health is as that of shadow to light. நீள் (ஒளி) is perhaps derived from this word.

For the change of ல into ழ compare பழம் with பலம் where the transformation takes place in an inverse order. By the way, we may state here that Dr. Rottler and A. Kumaraswami Pillai, the author of இலக்கணச் சந்திரிகை, have fallen into the error of supposing that these words are copies of the Sanskrit Phala-fruit. The existence in Tamil of such forms as பழு—to ripen, பழ-ripened or old, பழ்-old or rotten, பழுதை-damage or fault, பழி-fault; and பழுவம்-a desert is clear proof that பழம் is a noun formed from the root of பழு with suffix அம்.

B. நீர் is one of the few words which are common to the Aryan and Tamilian languages. In Tamil it is not a duplicate of the Sans. Nîra which Dr. Rottler has shewn it to be. The reasons for claiming a Tamil parentage are these :

(1) This word forms an element in most of the compositions of daily use, as இளநீர்-cocoanut water, உமிழ்நீர்-spittle, குடிநீர்-water to drink or a decoction, குளிநீர்-water to bathe, களைநீர்-water in which rice has been washed, வெந்நீர்-warm water, நீர்க்கரை-river side, நீரடைப்பு-dysury, நீர்க்கால்—watercourse, and a lot of others. If நீர் be not a native term, all these words ought to be hybrids which is not very probable. (2). Except நீர், there are at present in the Tamil language no native words which denote water. (3). Nî (நீ) the root of நீர் stands out in bold relief in such a pure Tamil word as நீந்துகிறது, நீந்துகிறது or நீஞ்சுகிறது-to swim. These forms correspond exactly to தூங்கு-to hang, முந்து-to go before, and மிஞ்சு-to be in excess, which are respectively derived from தூ=to hang மு-before, and மி-over. The Greek Neros-wet, Nereus-the sea-god by that name, and Nereis idos-daughter of Nereus, are derived from the root Na or

* sna which we find in the Greek Neo and Lat. No- to swim; hence, it is evident that the original notion about water is something to *bathe* or *swim in*. The ந் in நீர் represents the noun suffix இர் which occurs in மழை (மை+இர்) உழை (உய்+இர்) பழை (பை+இர்) and several other names. Among the derivatives of the Aryan root *na* or *sna* are the following :—Gr. Naus, Lat. Navis, Sans. Nau, and A. S. Naca=ship, of which the first three words have respectively produced (1) nausea, nautilus (2) navy, nave (body of a church) navigation, and (3) navya (நவ்ய). நவ்வு and நவ்வி are on the face of them Tamilised forms of the Sans: nau. The Tamil radical நீ has also been productive of some nautical terms. For example, நீகன் and நீகாமன் pilot or shipmaster, are evidently derived from நீகம்-a Tamil name for water, and appear to have anciently conveyed the same idea as the English waterman. மீகான் and மீகாமன், synonyms of these words, are in reality one and the same with them; only the initial *n* in the former pair is represented by *m* in the latter. The interchange between terminal m and n is not infrequent in Tamil words; E. G. கலம்=கலன், புலன்=புலம், பலம்=பலன். In this connection we may state that மரக்கலம்=pilot is a word foreign to our vocabulary and for which we, as well as the Malays, are indebted to the Arabs. This word brings to our memory another term which the Malays and Tamils share in common, but which, as William Marsden says, is a Malayalam (properly Tamilian) word transplanted into the Malayan language. We mean கப்பல் (kappal) which is probably a formation from கப்பு-log and அல்=by or with, and which implies that the first (*kappal*) was only a *catamaran*, or raft of logs.

நீகம்—the chief formative element of நீகன் and நீகமன் is used in the following senses (1) a cloud (which is a mass of *watery* vapour, (2) a frog (which is remarkable for its rapid *swimming* or which generally lives in *water*). There is little doubt that this name is made up of root நீ=to swim and suffix அம். The presence of க may be accounted for as a phonetic insertion. In current language the unlettered people pronounce நய்கன் and நூகன் as if these words were நயன் and நூயன். We are inclined to think that this termination அன் is the original of கன் and that it means a *handful*, and hence a crowd or number. This is the germ out of which அள்ளுதிறது to take up with the *hollow of the hand*, and அளக்கிறது originally to measure by the *hollow of the hand* or திறங்கை have sprung. In like manner may the க in முகம் and * உலகம் be explained if there be sufficient evidence to prove their Tamil birth. The insertion of a consonant between two vowels that come in contact in the formation of derivative or compound words is solely for the sake of euphony, that is, for preventing the hiatus that would otherwise occur. In Tamil it is the letters ய (y) and வ (v) that are mostly employed to effect such a combination, but க (k) may as well be used to prevent the hiatus. The employment in Tamil of either (ய) y or (க) k to represent the H sound in some †-Sanskrit words further convinces us that the insertion of க (k) in நீகம் is as reasonable as that of ய (y) would be. Even the *intrusion* of a consonant is not unknown in some languages: for instance n in the following English words is nothing but intrusive :—

Messenger, Passenger, Poringer, and Nightingale (2nd n only).

In நீர்மை which we believe is admitted on all hands to be of Tamil extraction, there is ground for asserting with axiomatic truth that நீர் its radical element is of the same origin. Dr. Rottler, who in his dictionary assigns to நீர் or நீர்மை-disposition, a place quite separate from that of நீர்-water, shows thereby that two different words have assumed the same form. This undoubtedly arose from his inability to trace the one meaning from the other. It is not strange that the *beneficial* or *bounteous* nature of water or rain, which the divine Valluvar compares to ambrosia, was clearly visible to the mental eye of that Tamil philosopher who first used நீர்மை in the sense of *beneficence*. The notion of beneficence passed into that of good disposition, and so we come by its sense of disposition in general. He who denies the Tamil parentage of நீர்-water, should also deny that of நீர்-good disposition.

* The initial ந of a root when followed by another consonant is generally dropped. Cf: Sans, *snu* with Lat. *Ru* and Gr: *Rheu*—to flow; Lat: Spec or spac with Sans. Pas-to see. Besides, such a clipping should be naturally expected in a language like the Tamil where there are no compound or concurrent consonants. The root *sna* would therefore be represented by *ná* in நீர்த்-நீர் and நீகம். cf. Sans. *mra* with *mri*—to grind.

* வையம் வையகம் or வைப்பு from the Tamil root வை- to place can, as a rule, be used in lieu of உலகம். We cannot therefore say that there would be no pure Tamil word to express the idea of world if we should exclude உலகம்.

†. Paribâsa—raillery becomes Tamil பரியாசம் or பரிகாசம்

If this account about the meanings in question be deemed in any way unsatisfactory, the light thrown by the derivation of the English. 'abundance' will make the connection perhaps more visible, though by a different link. Abundare in Latin means to overflow or to abound and is made up of ab-away and unda-wave, or water [und, the root of unda, is a modified form of ud in Lat. udus-wet, and it is met with in Sans. und-to be wet. nda-water (from which are the Tamil உதம் உததி, உதகம்-water and உந்தி-river) A. S. yd. wave, Eng. wet and water. Icel. vatr=wet, Lith wandus=water, Sinhalese vadra=water and Gr hudor=water]. In the subjoined distich of Tiruvalluvar, சீர்மை properly means plenty or fulness and not propriety (இயல்பு) as generally explained.

நெடுங்கடலுந் தன்னீர்மை குன்றும் தடிந்தெழிலி
தான்றா தாகி விடின்

Clearer still is the meaning fulness in சீரவர் which occurs in the following utterance of the same poet and ethical teacher, and which like சான்றோர் primarily means "full men" and then the wise.

நிறைநீர சீரவர் கேண்மை பிறைமதிப்
பின்னீர பேதையார் நட்பு

Now let us turn our attention to Paudit Savarirayan's article and see what is there that we cannot readily accept. It is specially the relationship which, without any proof whatever, he tries to establish between Tamilian and Aryan words. The word பால் respecting which the Pandit says that its ல் represents R in Lat. Pars, can be asserted with as full confidence to be a corruption of பகல், verbal noun of பகு-to be separate or to split, as we do say that பாதி, பாத்தி, மீதி, வீதம், ஆம், ஆனல், ஆல் and ஆன்ற are weakened forms respectively of பகுதி, பகுத்தி, மிகுதி, விகுதம், ஆகும், ஆனல், ஆல்வு and ஆகன்ற. What takes place under our own eyes should have also taken place in bygone times. ஆலம் or ஆல்-the name of the Banyan tree, is probably due to the fact that its branches spread *wide*. We ought however not to be surprised if somebody were to shew that this word is a variation of the Sanskrit சாலம் a tree in general, for the Banyan tree is recorded to have sometimes a diameter of even 375 feet spread (Vide Gamble's Manual of Indian Timbers), and therefore has a claim to be called "*the tree*." Seeing that this species of the fig genus grows wild in the Sub-Himalayan tract whence the name Ficus Bengalensis, the above derivation from a Sanskrit word would be most reasonable but for the fact that in Sanskrit it is otherwise known. One of its Sanskrit names, viz., விசுக்குசோதம் means also *breadth* and this we count as a point in favour of our etymology.

Not only the above mentioned words but even the case-ending ஆல் are the results of the action of the law, of syncopation. ஆல் stands for ஆகல், verbal noun of ஆகு to become, to be. Let us take a sentence and substitute therein ஆகல் for ஆல் in order to see whether our explanation stands to reason or not.

காய்ச்சலாலிறந்தான்=காய்ச்சல் ஆகல் இறந்தான்
He died of fever = Fever being, he died.

Such a construction is quite natural in the infancy of a language and answers the same purpose as the ablative absolute in Latin or the Nominative absolute in English. What is called the expletive use of ஆல் is best explained by the form ஆகல். In the following couplet there are two ஆல் which are shown as examples of this use.

யாதானு நாடாமா லூராமா லென்னெருவன்
சாந்துணையுங் கல்லாத வாறு.

Here யாதானு நாடாமல்=யாதானும் நாடாகும் ஆகல்
= Any place will become (the learned man's) country, being
= It being that any place, &c.
= If it is that any place, &c.

Similarly may the ஆல் in ஓரால், mayest thou ponder, be accounted for. We have thus seen that the letter க has been cut off from a good number of words including பால் of which the final letter has been clearly shewn to be a residue of the verbal suffix ஆல். The root of this word is therefore to be sought for in பகு-the analysis of which discloses *Pak*-a sound imitative of the crack of a nut buried in hot ashes. Whether this root has any connection with the Sanskrit *bhâga* பாகம், we are at present unable to say, but it has put forth the following shoots.

பகை-Separation-hence enmity
பகல்-Division, midday, Day or Light
பகு-Splitting, a piece, &c.
பகிர்-To divide

பங்கம்-Split, division, diversity

பங்கு-a portion

பங்கு-Breakage, split, bark, tartar, crust, &c.

பகர்-To *retail*, to cry out at a public sale, or to call out things along the streets, to say. cf. கூறு.

வகு-To divide.

வகிர்-To divide, to slice, to cut in longitudinal little pieces, to part the hair, a thong of leather

வார்=A thong, to part the hair, to trim a palm leaf, to take *away*, to gather.

••

On the other hand the Lat. Pars is followed up to the radical Par which means to produce, to provide and to share (Vide etymology of Part in Prof. Skeat's English Dictionary). In connection with the derivation of Lat. Mars-God of war, Prof. Max Muller makes the following note about the suffix in Pars. "Mars Martis is formed like Pars Partes which happens to correspond with Sans. Parus or Parvan."

Whatever be the primary meaning of Par, whether to separate (பிரி) or to produce, there is no doubt that R forms a part and parcel of the root, and is quite unlike the ல் in பால். Instead of adducing examples like the one in question for the * confusion between ல and ற the Pandit could have largely drawn from the vocabulary of the Tamil language where there are many words, especially naturalised Sanskrit words which have, certainly owing to imperfect articulation, undergone this interchange of letters. E. G.

(1) அலக்தம் அரக்தம் } Sans. Alakta—Red cotton.

(2) அரி அலி } Fire—God of death—from root *ar* to cut, to destroy.

(3) ஆரதி ஆலத்தி ஆலாத்தி } Sans. A'rati—the ceremony performed in marriages.

(4) இரகு இலகு } Sans. Raghu—the name of an ancestor of Rama.

(5) இருப்பை இலுப்பை } The Iluppai tree or Bassia *longifolia*. It is so called by reason of its long (இரு) leaves or of the durability (இரு ப்பு) of its wood. The coining of இருப்பை from இரு would exactly correspond to that of † கரு பலை from கரு—black.

(6) சீலை சேலை } Sans. Chîra Cloth. The older of meaning of chira is probably the bark of a tree used as clothing.

(7) சரம் சிலை } Head-probably from the root of சர்-to wear or to bear.

(8) சாலம் சாரம் } Sans. Tâla—tongue.

(9) அலத்தை அரத்தை } From அலை-to move as a wave, hence vexation.

(10) கோடரி கோடாலி } Hatchet (கோடு-branch + அரி-cut)

Even in European languages, such changes are not of uncommon occurrence. We refer the reader to the etymologies of English. Pilgrim Lavender, Lat. coeruleus=gloomy, lilium=lily. French rossignole=nightingale, and coronel=colonel. Lastly we should like to draw the attention of Pandit Savarirayan to the derivation of the Lat. addo the original of the English add. In the eyes of classical men its root is not *add* but da, addo being formed of the prep. ad=to and do=to give, to put; and it is owing to such a composition that this Latin verb sometimes takes a dative case after it, as adimunt diviti *addunt* pauperi. The similarity of sound now exists only between the Latin prep. ad and the Tamil radix ad. If our Pandit is taken up by this, it is for him to prove that this preposition is the remains of a Lat. root *ad*-to join. If our enquiries in this branch of knowledge be guided by sound without regard to the history of words, the result would be something similar to the account given of peacock by Dr. Johnson who thought that this fowl was so called by virtue of its *peak* or tuft. Researches since made have shewn beyond doubt that the English *Pea* (cock) the Lat. Pavo, the Gr. Taos or the Hebrew Tukim is a descendant of the Tamil Tôkai-peafowl (primarily *feathers* from tu-to hang) which King Solomon ordered from India. Not only for the peafowl but also for ginger and rice which in the classical languages are known as Gingibera (இஞ்சிவேர்) and oryya (அரிசி) are the Western nations greatly indebted to the Tamils especially of the Malabar coast where the Hebrews, the Phonecians, and the Greeks are said to have carried on trade in ancient times.

S. W. COOMARASWAMY.

* Some persons are unable to pronounce R and say dound, adithmetic instead of round and arithmetic; some change long into dong. The inability of these people to distinguish between these consonants does not warrant the conclusion that these sounds proceed from the same organ of speech. If it does, we may draw a similar conclusion with regard to K, T and P among which occasional changes take place.

† கருப்பை here means a *black rat* or a palmyra tree bearing *black fruits*.

THE KALITTOKAI.—I.

Mr. T. Virabhadra Mudaliyar, B.A., B.L. is doing an excellent service to literature in bringing this work to prominence. Though its place, in order of time, still remains unsettled, yet its antiquity is unquestionable. There also remains to be settled the question whether Nallantuvanar is its author in part, or only a compiler and editor. I should like to see scholars paying a little more attention to this work than they seem to have hitherto done. It contains a rich store of the choicest sentiments expressed in the choicest words in the language, i.e., the simplest and homeliest words. Its ethical aspects may justly be thought unsuited to the young. But may it not with advantage be prescribed for the higher examinations of the University?

It seems the Mudaliar has used the edition of Rao Bahadur Tamotharam Pillai. That edition is the only printed one we have. Being such, it must be liable to errors. The Rao himself confesses that he is responsible for two kinds of them.

1st. He has substituted some words of his own in place of what some fastidious people considered an objectionable word in the text. But page 24 of his preface, in a manner, cures that mischief.

2nd. He has disregarded the division of stanzas into paragraphs made by the commentator for the convenience of commenting. This disregard is an injury to the intelligent reader who attempts to study the text and the commentary together. The mischief of the plan, which the Rao has adopted instead of that of the commentator, seems to have impressed itself on him at times. For he occasionally abandoned his own system too and has thereby rendered the study needlessly troublesome.

It is necessary that literary men should not be content, so long as there exists the slightest cause of doubt as to the accuracy of the copies we now have in common use.

In the stanza copied by the Mudaliar, I find the following errors, due to misprint in the Rao's edition:—

(*a*) தலையாதன் should be.....தாள்.

(*b*) மணல்மேல்; ஒன்றிலிறையை. There ought to be no mark after மேல்.

(*c*) சேரமத பரிவு should be.....பரிபு.

(*d*) சாலாற்ற should be.....சாலாத்த. This error is so frequent among editors that it may be looked upon as sanctioned by usage.

(*e*) வண்டல்வரக்கண்டேன் should be வண்டலவர் or வண்டலவர்த்.....

(*f*) The தனிச்சொல், which occurs several times in the stanza, should form a line by itself as often as it occurs, or should at least be printed at the end of the line which precedes it, instead of the head of the line in which it stands.

(*g*) அயிபு should be அயிப or அயினர். I must however observe that it is அயிபு in சப்பியல் of தொல் (the Rao's edition) where it is quoted twice in the commentary, viz, under st. 5 and st. 50, and where, however, other discrepancies may be noticed. If the true reading is அயிபு, then the commentary needs alterations.

(*h*) Some of the commas after ஒருத்தி are not wanted for the sense or the metre.

In the commentary of the stanza, I detect the following errors.

(*j*) வந்தன்றென்பதுபோல should probably be தன்... in allusion to the கோவையார் st. 5 and st. 26. In the latter of these two stanzas there is, be it observed by the way, an error of the editor of the Kovaiyâr. He gives as வந்தந்தென்பது. Evidently it should be.....தந்தன்றென்பது.

The same editor has misprinted a part of this stanza of the Kalittohai, quoted by Parimelalahar under குறள் (ch. 19. v. 7). He has கடிய மிடிதற்றும் சொற்றன்மை. It should be.....சேற்றும் சொற்றன்மை as the Rao and the Mudaliar have it.

(*k*) I suspect the word தண்டென் should be வண்டென் or something like it.

(*l*) பரிவு should be பரிபு as observed before.

(*m*) இனையிலை: முதலில் முடிந்தது. The mark after இலை is an error. There should be no mark.

(*n*) நிற்ப should be நிற்ப.

(*o*) செல்வச்சம்பின் should be செல்வச்..... ,the allusion being to மதுரைக்காஞ்சி l. 731.

In reading the commentaries of Nacchinârkkiniyar on this and other works, I have always felt a suspicion that the texts which he was commenting on

were in some instances corrupt even in his day; but he taxed his ingenuity to make sense of them as he found them, rather than correct them,—a very noble trait in an editor. The line நாகங்கால்ப has a false தளை. I don't believe the author had it so, while he preserved the தளை in all the remaining 67 lines. Perhaps நா and கா, should be prolonged.

THE KALITTOKAI.—II.

1. This work consists of 150 கலிப்பாட்டு of various length and metres.

2. For convenience' sake we shall call a கலிப்பாட்டு a canto. Usually, under the name of கலிப்பாட்டு there are several stanzas following one another with or without a connecting word which is called தனிச்சொல். As its name indicates, the தனிச்சொல் is a word or a phrase forming a line by itself. It is sometimes written at the end of the line which precedes it, and is then reckoned as a supernumerary சீர் of that line.

A கலிப்பாட்டு may consist of an ahaval, a venpa or a kalippa, or a number of each of them or a mixture of some of them.

3. An ahaval consists of three or more lines. Each line consists of two, three, four or five சீர்; each சீர் is an இயற்சீர் or வெண்சீர். An இயற்சீர், as the reader knows, is a தேமா, புளிமா, கருவிளம், or கூவிளம்: and a வெண்சீர் is a தேமாங்காய், புளிமாங்காய், கருவிளங்காய் or கூவிளங்காய். For convenience' sake we may include மா, விளம் and காய் under the common name of கலிச்சீர்.

An அகவல் ends with the letter ஏ. In யாப்பருங் கலக்காரிகை we find it stated thus:—அகவலிசையன அகவன்மற்றவை ஏ, ஓ, ஈ, ஆ எனவென்றிறுமே என்றார் தொல் காப்பியனார். The Silappatikâram prefers the ending என.

When the penultimate line of an ahaval consists of four சீர், the ahaval is called நிலைமண்டிலம்; when it has only three it is called நேரிசை. The நேரிசை is most common in all works composed in ahaval metre. I believe there are only two நிலைமண்டிலம் in the whole of the Kalittokai. One occurs in the 129th, canto, and the other will be found mentioned below.

4. A venpa consists of two or more lines. Each line (except the last) consists of four கலிச்சீர். The venpa uses what is called தளை, that is, connection between சீர் and சீர். The தளை used in venpa is called வெண்டளை. This தளை requires that when a சீர் ends in மா, the following சீர் should begin with a நிரை; and, that when a சீர் ends in விளம் or காய், the following சீர் should begin with a நேர். This connection or link is observed also between the end of one line and the beginning of another. The last line of a venpa consists of two complete சீர் and the first அடி of a third சீர். To this அடி there may be added a ஞ, ந, ம, ன, ய or ர. Some authors admit வ also.

5. The கலிப்பா consists of two or more lines, each consisting of four கலிச்சீர். It may sometimes end as a venpa ends.

6. ஏதுகை and மோனை, not being of the essence of poetry, may occasionally be neglected.

7. A கலிப்பாட்டு is sometimes divided into தரவு, தாழிசை, தனிச்சொல் and சுரிதகம். Between தரவு, தாழிசை and சுரிதகம் there is no essential difference. The தரவு is the stanza which begins the canto. The சுரிதகம் is the stanza that ends it. The தாழிசை intervenes between them. The தரவு usually consists of one stanza and the தாழிசை of three stanzas. If the தாழிசை happen to be each a கலிப்பா of four lines, the second lines of the three கலிப்பா usually end in the same word. So do the fourth lines. This sameness of termination occasionally take place in other lines as well. But it may be neglected altogether. In canto 130, each of the three தாழிசை is a stanza of two lines. And the first line of each of them ends in அரோவென.

The தனிச்சொல் usually precedes the சுரிதகம், but may occur anywhere and any number of times. The 40th and 85th cantos for instance, open with தனிச்சொல். When it does not immediately precede சுரிதகம், it is called சொற்சீர் or சொற்சீரடி.

8. The first canto of the Kalittokai contains as follows:—

(1) The தரவு, which is a கலிப்பா of four lines.

(2) The தாழிசை, which are three கலிப்பா stanzas of three lines each. And each தாழிசை ends in the word தருவாரோ.

(3) The தனிச்சொல்.

(4) The சுரிதகம், which is a நேரிசை அகவல் of three lines.

9. The second canto is as follows:—

(1) The தரவு, which is a கலிப்பா of eight lines.

(2) The தாழிசை, consisting of three கலிப்பா stanzas of four lines each. The second lines of the three தாழிசை end in ஆகுமோ, and the fourth lines in பிரியாமை பொருளாயி னல்லதை.

(3) The தனிச்சொல்.

(4) The சிந்தம், which is a நேரிசை அகவல் of six lines.

The seventh line of the தரவு of this canto is ஏறுபெற் றறிவனறோள் வரையளந் தியக்குஞர். I have divided this line as I find it divided by the editor notwithstanding the commentator's direction that the first சீர் should be taken as ஏறுபெற்றறிர், which though a தனிச் சீர் and therefore inadmissible, is yet allowable in his opinion by reason of its being a சேர்பு சேர் நிரை. I prefer to follow the editor. For, of மா, விளங்காய் and கனி which are equally objected to by grammarians in this class of composition, the கனி is the only சீர் in respect of which all authors are agreed in upholding the objection.

10. In canto the fourth, the தரவு is a கலிப்பா using வெண்டளை. Such a கலிப்பா differs from a வெண்பா, only by having four சீர் in its last line, while the வெண்பா has only two and a half.

11. In canto 5, each of the three தாழிசை consists of two lines of கலிப்பா and ends in வாளோ.

12. Canto 6 is a perfect வெண்பா of eleven lines: ch a வெண்பா is called கட்டளைக்கலி வெண்பாட்டி. It ண்பாட்டி, because it is a venpa standing for an பாட்டி. It is called கட்டளைக்கலி to distinguish it from கலிவிருத்தம். And for the same reason கொவைக்கலித்துறை is also called கட்டளைக்கலித்துறை, namely, to distinguish it from கலிவிருத்தம் whose scansion is விளங்காய், விளங்காய், விளங்காய் மா and from விருத்தக்கலித்துறை whose scansion is மா, விளம், விளம், விளம், மா. For examples see Saravanapperumal's கைடதம்

13. In the 7th canto there are

(1) The தரவு, which is a venpa of four lines.

A தனிச்சொல் "நீயே" and a தாழிசை of two lines ending in நீயே.

(3) A தனிச்சொல் "இவட்கே" and a தாழிசை of two lines ending in ஏ. These two தனிச்சொல் and தாழிசை form a pair.

(4) Like this pair, there are two other pairs.

(5) Then follows another தனிச்சொல், and then the சிந்தம்.

14. The twelfth canto would be a perfect வெண்பா of 19 lines, but for (a) சாரச்சாரல், which should properly be சார்ச்சார்ல் like பைப்பய, அண்ணணித்து, &c. (b) நிரம்பா நீடத்தம், which should be நிரம்பாநீ டத்தம், (c) முற்ரிய which should probably be முற்ற or முற்றும் or it may be that in ancient days it was allowable to cut off such a vowel as the இ in this place, which is really short though it is not classed among குறிய இகரம்.

(d) உறுகை, which should probably be உர்ஞ்கை.

(e) இல்லே, which should probably be இல்லே இ.

(f) இடைமுலே is probably முலேயிடை, though it does not affect the scansion.

A வெண்பா with broken தளை is a poetical impossibility. Of course the commentator speaks of there being such வெண்பா. But the text he was using was evidently corrupt even in his time:—a proof at once of its high antiquity and its commentator's honesty. In canto 92 quoted by Virabhadra Mudaliyar, consisting of sixty eight lines which form no fewer than a dozen separate வெண்பா and அம்போதரங்கம் connected by a number of தனிச்சொல், there occur only two cases of broken தளை in the copies used by the commentator and handed down to us. It is more probable that these cases are due to error on the part of copyists than to wilfulness or oversight on the part of the author of the canto.

15. In the 16th canto the சிந்தம் is longer than the தரவு which is very rare. In the 17th, both are of the same length, which is also of rare occurrence.

16. The 18th canto is a perfect வெண்பா of twelve lines.

17. The 19th canto consists altogether of two வெண்பா of six lines each.

18. The 21st canto is formed of two separate அகவல்.

The first a நிலைமண்டிலம் with a தனிச்சொல் between its last two lines, and the second, a நேரிசை அகவல்.

19. In the 22nd canto the சிந்தம் is a வெண்பா of four lines.

20. The 65th canto is a வெண்பா of 29 lines. The commentator observes that the வெண்தளை is occasionally broken in it. But the broken தளை in the 13th line is improved by writing தையரால் instead of தையால் as the word is in the vocative case. After the 16th line read as follows:—

ஏனப் பிசாசரு னென்னை நலிதரினீ
இன்னற் பலிபெருமற் கென்னே னெனப்பலவும்
தான்கா தலாய்ப்பாடி நிற்ப முதபாம்பா
னஞ்சின நுதலறிந்திபா னெஞ்சா
தொருகைம் மணல்கொண்டு மேற்றாவக் கண்மட
கதிதரற்றிப் பூச ரொடஞ்சின ரும்கே.

The twenty sixth line has only three சீர். Perhaps this is allowable in வெண்பா. For, it is தளை and not the number of சீர் or line that makes a வெண்பா. Confer canto 94 in which there occur two வெண்பா lines which have only two சீர் each. Nacchinârkkiniyar says that they are so in the original. But I suspect, *pace tanti nominis*, some error in them.

21. In the 33rd canto, the தரவு is a கலிப்பா of nine lines.

The first தாழிசை is a stanza of six lines, of which the first three lines are in the கலிப்பா metre and the next three are a வெண்டா.

The second தாழிசை would look better if the தனிச் சொல் were printed in separate lines.

22. In the 56th canto, the தரவு consists of a perfect venpa of 12 lines followed by a தனிச்சொல் and by a line of the same sort as the last line of a venpa. From this, it is clear that a venpa may consist of only one line. The commentator calls such venpa an அம்போத சங்கம்.

In describing the தரவு of this canto as a perfect வெண்பா, I take கண்கூடு to be a misprint for தலைக்கூடு which will both restore the தளை and properly express the meaning given to the passage by the commentator.

In suggesting the several corrections which I suggest in this article, I by no means intend that the text should be corrected accordingly. If there be no manuscript authority for them, we must retain the text as we find it. And my suggestions will remain as mere conjectures.

C. BRITO.

KEEPING serene and passionless, there is no doubt that, as the days pass by, one is coming more and more within that influence which is the essence of life, and some day the disciple will be surprised to find he has grown wonderfully without knowing and perceiving the process of growth. For truly the Soul, in its true blooming, "grows like the flower, unconsciously," but gaining in sweetness and beauty by imbibing the sunshine of Spirit.

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SPIRITUAL life and love are not exhausted by being spent. Expenditure only adds to the store and makes it richer and intenser. Try and be as happy and contented as you can, because in joy is the real spiritual life, and sorrow is but the result of our ignorance and absence of clear vision. So you should resist, as much as you can, the feeling of sadness; it clouds the spiritual atmosphere. And, though you cannot entirely stop its coming, yet you should not altogether yield to it. For remember that at the very heart of the universe is Beatitude.

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THE startling picture of Kâlî standing on the prostrate SHIVA is an illustration of the utility—the higher use—of Anger and Hatred. The black complexion represents Anger; with the sword it also means physical prowess; and the whole figure means that so long as a man has anger and hatred and physical strength he should use them for the suppression of the other passions, the massacre of the desires of the flesh. It also represents what really happens when first the mind turns towards the higher life. As yet we are wanting in wisdom and in mental equilibrium, and so we crush our desires with our passions; our anger we direct against our own vices, and thus suppress them; our pride also we employ against the unworthy tendencies of the body and mind alike, and thus gain the first rung of the ladder. The prostrate SHIVA shows that when one is engaged in a warfare like this, he pays no heed to his highest principle, the Atmâ—nay, he actually tramples upon it, and not until he has slain the last enemy of his Self does he come to recognise his actual position during the fight with regard to the Atmâ. Thus, Kâlî finds SHIVA at her feet only when she has killed the last Daitya, the personification of Ahamkâra, and then she blushes at her insane fury. So long as the passions have not all been subdued, we must use them for their own suppression, neutralising the force of one with that of another, and thus alone can we at first succeed in killing out selfishness, and in catching the first glimpse of our true Atmâ—the SHIVA within us—which we ignore while desires rage in the heart.

From the Doctrine of the Heart.